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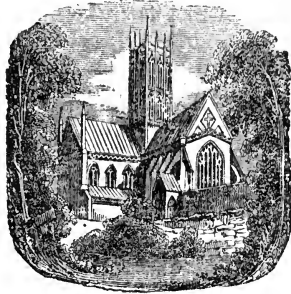
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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE STATE OF MIND NECESSARY TO OUR
PROFITING BY RELIGIOUS TRUTH.

BY THE REV. T. GRIFFITH, M.A.
Minister of Ram's Chapel, Homerton.

No. I.

IN this age of multifarious reading and extensive information, when the sources of truth are opened to us on every side, nothing seems more important than a frequent consideration of the state of mind which is required in ourselves to make that truth, so copiously poured forth to us, available for our spiritual nourishment and growth. All things seem provided for us; it behoves us to remember what is necessary to be provided by us. The good seed is scattered abroad with liberal hand; it is meet that we should press upon ourselves the truth, that the produce to be expected from it will depend, not merely on the mode or the degree in which it has been sown, but on the nature of the soil into which it falls.

I venture therefore to remind each reader of this Magazine, of the importance of his personal state of mind with reference to the truths which come before him; and of the dispositions, therefore, which he must cultivate if he would gain a practical benefit from those truths.

To estimate the importance of our personal state of mind with reference to truth, we need only recollect the solemn caution of our Lord to his disciples, "Take heed how ye hear:" for therein he plainly intimates, that not only what we hear is important, but the state of mind in which we hear; and, moreover, that this state of mind, so important, is but too apt to be overlooked; that men forget their

personal duty in the matter, and require to be warned thereof. He was speaking to his immediate disciples, who enjoyed the special advantage of his private teaching, and who would be in danger of resting in that privilege without personal effort to make the most of it—of being satisfied that they had heard his words, and could perhaps remember them and repeat them to others, and say, How finely did our Master talk! and yet not think over them and live upon them for themselves.

And what is the argument with which this caution is enforced? Because, "whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken even that which he seemeth to have; where the maxim seems to be a proverbial one, referring primarily to the capacity for profiting by pecuniary gifts. It is like that Spanish proverb, "He who would gain the wealth of the Indies, must possess the wealth of the Indies." To make money, you must have money to begin with: to increase your capital, you must have a capital to increase. He that has something to begin with, and diligently seizes opportunities for its employment, shall soon be rich; whereas he that sets out only upon credit, and then upon the strength of that credit is satisfied and indolent, will too soon find that credit failing him, and will be left worse than nothing; that which he "seemeth to have" will be taken from him.

And so it is with the commerce of the mind. He who comes to instruction with some preparedness for instruction; he who can contribute to the business the slightest attention, and desire of improvement, and

reflection, and self-application,—to him shall be given; his capital shall grow; more shall be confided to him; each fresh accession of knowledge will stimulate anew his thoughts, and thus shall he be going on in an increasing ratio of accumulation, till he shall be rich in wisdom. “A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.” “Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase learning.” The more we seek, the more we shall find: the more use we have made of past opportunities, the more prolific to us will be each successive opportunity that we meet with. One truth received, remembered, turned over in our minds, applied to our personal experience, will make us far more truly wise than a thousand truths just read, and assented to, and then laid aside. One book digested into the substance of our soul will nourish us far more than fifty tasted carelessly. And hence it is that the humblest and least-educated man, who loves his Bible, thinks over his Bible, turns into practice his Bible, displays such a wonderful improvement in his general tone of thinking upon other subjects, and is more truly wise, than the best-informed man who has only known things, and not *lived* them. Only so much do we really know as we have lived. “Thou through thy commandments,” says the Psalmist, “hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation: I understand more than the ancients, because I keep thy precepts.”

But he, upon the other hand, whatever his outward advantages, who brings no mind and heart to use them, who puts in play no action of the lungs to inspire the air which presses him on every side—he who hears without attention, or attends without reflection, or reflects without action,—he is the man whom our Saviour warns of his danger, when he says, “Whosoever hath not, from him shall be taken even that which he seemeth to have.” No law is more general than this—that powers grow by action, and wither by inaction. As the muscles that are most employed become enlarged and strengthened, and the limb that is never used shrinks away, so the man who increases his understanding shall thereby strengthen it; but he who slothfully or heedlessly lets his capacity for truth lie idle, shall find that capacity grow gradually less and less till it has dried up. Indifference to truth becomes in time incapacity for truth; carelessness towards instruction becomes inability to be instructed; ignorance becomes hardness of heart; and

hardness of heart becomes contempt of God’s word and commandments.

Nor is this all that such a warning implies. It indicates similar danger to a class of men, superior, indeed, to the unthinking, and the indifferent, and the hardened, but still, alas! as little fitted for improvement. It speaks to those who think they have already attained, and by that thought are hindered from seeking diligently actual attainment; who, having filled their memory with the shadows of truth, flatter themselves with the imagination that they possess already the substance of truth. The man who has learned the Catechism, and therefore thinks that he has mastered religion,—who reads his Bible, and hears the ministers of Christ, and can give his *opinion* upon controversies in the Church, and therefore judges that he is a spiritual man,—who has mistaken words for ideas, hearing for receiving, knowledge for wisdom, light for life,—such a man labours under that double ignorance which is the most fatal bar to all true knowledge. He is not only ignorant of truth, but he is ignorant that he is ignorant, and therefore does not seek to learn. He is not only in the wrong way, but he thinks himself in the right way, and therefore does not pause to ask direction. He not only has not, but he fancies that he has. He *seems* to have, and therein lies his danger. He thinks he *must* know, because he is conscious that he *ought* to know. He has read, and heard, and gained some confused conceptions; and therefore the very thought that he should still be a learner is offensive to him. “Seest thou a man wise in his own conceit; there is more hope of a fool than of him.” “If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.” “Let no man deceive himself; if any man among you seemeth to be wise, let him become a fool, that he may be wise.” “The meek will God guide in judgment, and the meek will he teach his way.”

Such is the importance of the state of mind with reference to truth; of the attention, the reflection, the humility, which we must bring with us, in order to profit by what we read, especially on spiritual subjects. And how important is it, therefore, to cultivate such a state of mind by watchful attention to the dispositions with which we read or hear the lessons of religious truth. These dispositions shall be indicated in the second part of this Essay. May God sanctify what has been already suggested!

THE MANIFESTATION OF CHRIST TO THE GENTILES.*

It is one great excellency of the Gospel, that it is of the most extensive application and unbounded efficacy. "As in Adam all die, even so in Christ shall all be made alive." The power of his death and resurrection will, in some way or other, at least in the rising again of all, be manifested on all mankind. The glory of his cross may therefore be every where proclaimed. And every man, of whatever rank, or country, or denomination, may freely share the blessings of eternal life, through faith in the Lord Jesus Christ. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." This is a blessing to the world unthought of by the ancient Jews. They imagined themselves the peculiar care of Heaven, and believed that no other nation could be admitted to God's presence on the same terms as they were. They resisted any encroachment, as they deemed it, on this their national privilege, and would not bear to hear of a Messiah or a Gospel-invitation for the Gentiles.† We have a very remarkable proof of this in the history of St. Paul. He was justifying himself to his countrymen, and relating the circumstances of his conversion. "While I prayed," says he, "in the temple, I was in a trance, and saw Him, saying unto me . . . Depart: for I will send thee far hence unto the Gentiles. And they gave him audience," continues the inspired writer, "unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live" (Acts, xxii. 17-22). When such were the prejudices of the Jews, we need not wonder at the same apostle calling the kind purpose of God to the Gentile world a "Mystery which hath been hid from ages and from generations, but now made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles" (Col. i. 26, 27) . . .

The Jewish religion, it will be observed, was peculiarly fitted for a small nation. It had but one tabernacle, or temple, where alone the more solemn rites of its worship were to be performed, and its expiatory sacrifices to be offered. It was no ordinary crime to slay a victim any where but in the place which the Lord had peculiarly chosen (Levit. xvii. 2-5; Deut. xii. 13, 14). Hence, the mass of the people must either make frequent journeys to Jerusalem, or be altogether shut out from witnessing the most sacred ordinances of their faith. Accordingly, we find a precept in the law, that three times every year all the males of the nation should assemble before the Lord. This was a practicable command so long as the professors of Judaism inhabited but one limited country: it could not, by any possibility, be fully complied with, were all the world to enter the pale of the

Mosaic Church. In process of time, I acknowledge, Moses had, in every city of the neighbouring nations, those that preached him; and Jews and proselytes from many lands were, we read, visitors during the great festivals at Jerusalem: but yet, it is clear, that a very small proportion of these could regularly leave their distant homes. And now that the sons of Jacob are dispersed through every part of the earth, they cannot keep the law. Their own country, where alone a victim could be legally offered, is trodden under foot by strangers; and they are without a temple, without a priest, and without a sacrifice. I make these remarks to shew in what bold and glorious relief the Christian faith stands out, compared with the Jewish. It is confined to no territorial limits. It embraces, with its spreading arms, the universal world. Its sacrifice is of unbounded efficacy. Its High-Priest is present every where. Its temple—it needs no *one* material temple, like Judaism; but we may apply to it the description which the apostle John has given us of the splendid city which he beheld coming down from God out of heaven,—there "is no temple therein; for the Lord God Almighty and the Lamb are the temple of it." . . .

We, who dwell in what the ancients esteemed the extremity of the earth, are living witnesses of the wide-spread glories of the Gospel. Our rude forefathers worshipped the work of their own fingers; they knew not the high God, nor imagined that he would manifest himself to man: but the banner of the cross was unfurled amongst them; and here are we, this day, a proof of the extended salvation of Christ, an evidence that the mystery of ages is revealed, that the incarnate Saviour is exalted from sea to sea, that our "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." . . .

We must consider what the character of the Gentile world was at the time of Christ's incarnation. Darkness, alas, still hangs over a great portion of mankind! and consequently the religion of these is superstition; their conduct, uncleanness. Yet it can hardly be doubted that the world, generally speaking, is in a better condition than it was at the introduction of Christianity. The standard of morals is placed higher; a certain influence from the Gospel is almost every where felt; religion has illumined, with reflected light, even those gloomy corners whither its direct beams have hitherto not penetrated. A remarkable proof of this reflected power is to be found in the manifest improvement of the tone of heathen writers immediately from the promulgation of the Gospel. Practices, before allowed and applauded, soon became discountenanced and stigmatised; and a multitude of enormities which had previously disgraced society disappeared for ever, like the foul spectres of darkness from before the distant rays of the sun.

In some of St. Paul's epistles we have a picture of what the most civilised part of mankind had been up to that period. The world by wisdom knew not God. The philosophers, "professing to be wise, became fools:" and men in general ran to such an excess of profligate impiety, that when they "changed the glory of the incorruptible God into an image made like to

* From the Discourses on "the Mystery of Godliness," by the Rev. John Ayre, M.A.

† This is the idea of the modern Jews: "Is the Son of David to be the Messiah of the Gentiles or of the Jews? I say, of the Jews only; and NO MESSIAH FOR THE GENTILES. Thus we prove it: 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh,' but not the king of the Gentiles. 'Unto thee,' but not to another (Zech. ix. 9)."—CROALL'S *Restoration of Israel*, p. 21.

corruptible man, and to birds, and four-footed beasts, and creeping things,"—this wretched idolatry seemed almost the least offensive part of their guilt. And lest any one should deem such a description exaggerated, I may be permitted to observe, that the classical remains of pagan antiquity—their satirists, their dramatists—fully justify the apostle's darkest touches.*

Now, I remark on this, that it was human nature in its lowest and most degraded state to which the Gospel came; they were men in the very farthest degree removed from God, to whom the glad tidings of salvation were proclaimed. Converts were made from classes of heathens *most guilty, most depraved*: "Such," says the apostle Paul to the Corinthians, "such (that is, sinners of the deepest dye) were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). All sin and blasphemy, it was announced, would be forgiven unto men; for the blood of Jesus Christ was of sufficient virtue to cleanse from all pollution. Can there be a stronger witness to the almighty power of the fountain opened for sin and for uncleanness? The remedy, we see, was propounded at the worst period of the malady which had afflicted our race. If it was then effectual to work a cure,—if it healed those who were most wretchedly infected with that moral leprosy,—why, surely hither we may bring *our* sicknesses, and we shall find that there is "balm in Gilead" for them, and a Physician there, able to succour and relieve our infirmities and worst diseases.

It may be objected, that as those who possess the greatest privileges are most responsible for the right employment of them, and most guilty if they neglect them, hence greater sins are committed by nominal Christians than by any class of heathens. I reply to this, that certainly the rejection of Christ when plainly offered is a crime more grievous than any enormity of paganism: and thus the doom of Chorazin and Bethsaida will be, as we are told, more fearful than that of Sodom and Gomorrah. If Christ be perseveringly refused, then certainly there remaineth no other sacrifice for sin: but such a pertinacious rejection of Christ must be put out of the question;—when we speak of the sufficiency of his blood to cleanse, we naturally mean that it cleanses that pollution only which is actually brought to it. It is true that the heart of one man is not better than that of another; there is in all who are born into the world the same evil and corrupted bias; only some individuals run to a greater excess of riot than their fellows, just as poisonous plants are seen to germinate at different times with more or less rank luxuriance. And therefore, considering the foul pollutions of the Gentile world, I say again, if they, of a dye so deep, were washed away, there is no fear but that the same blood can blot out the very worst offences of which any other man can possibly be guilty. Truly, we have here an illustration of the blessed truth, that "the Son of man is come to seek and to save that which was lost."

* Those who excuse the pagan theology, and admire the virtues of the ancients, would do well to read the earlier books, especially the 2d, 3d, and 4th, of Augustine de Civitate Dei.

UPPER CANADA CLERGY SOCIETY.

Letters from Rev. F. Osler to the Treasurer.

Tecumseth, Jan. 13, 1838.

DEAR SIR,—Various circumstances have tended to make the last three months harassing both to body and mind; but yet with all I have had much encouragement; and God has so graciously given strength equal to my day, that though at times cast down, neither Mrs. Osler nor myself have ever regretted coming here, feeling ourselves to be quite in the path of duty. The people seem much attached to us, and especially in the present disturbed state of things; may God give me grace to use this influence aright! Many think and say that they ought not to pay the clergymen, or be called upon to build churches,—they did not do so in the old country; government ought to do it. At one place alone, which I have engaged to visit the first Tuesday of each month, have I found a willing spirit in the people to pay for the blessings of the Gospel; they have come forward and promised to raise among themselves 40 or 50 dollars a-year. The place in which I hold service there is very difficult of access, from the bad state of the roads; but two amongst that portion of my flock who love the Lord Jesus will become Sunday-school teachers; and two or three others I can obtain; so that I have every reason to hope for a flourishing Sunday-school there, which I propose (D. V.) opening next month, should things become a little more settled: at present every school is closed; most of my male teachers being away with the troops.

The greatest inconveniences we suffer from are the roads and want of a dwelling-place; the former are almost worse than can be imagined: they are repaired twice a-year by statute-labour, and the repairs are to plough down the very rough places, and fill up the mud-holes with bushes. What to do for a house I know not; I see at present no alternative but to go to Newmarket, and then I shall be 12 miles from one church, and 20 from the other; yet I cannot but hope that the Lord will provide us with a place here, which I feel to be the appointed sphere of labour. We have no society, all my people having come from the lowest grade; and some of the most respectable can neither read nor write; we are in a great measure shut out from the world, but there appears to be a prospect of usefulness, and that, I trust, with the glory of God, is what we desire to live for. I was much gratified by the receipt of your kind letter, and feel grateful for the interest you take in my welfare, and that of the people whom the Lord has committed to my charge: there are some souls amongst them to whom, since I came, he has revealed himself as mighty to save; this has been great encouragement to me.

Tecumseth and West Guillemburg are two of the most loyal townships in Upper Canada.

I have written through Mr. Davis to the Tract Society, stating what I have done with the tracts they gave me, and asked for more; they are most thankfully received, and I send them to places I cannot visit myself: all my Sunday-schools are supplied with them, and so great is the interest taken in them by the children of a Sunday-school which Mr. Hunt superintends, that many of the tracts have voluntarily been committed to memory by the children in addition to their other lessons. Mr. O'Neil I have not seen since he left us in the summer. In a note I received from him lately, he states that Mr. O'Meara is coming out. May the Lord send many more labourers to this part of his vineyard!

With my journal I have sent a very rough sketch of my two townships, pointing out the places where the schools are situated, and where Divine service is performed.

The south part of Tecumseth and West Guillemburg

are settled chiefly by Quakers; the other parts by people of every sect and denomination.—I have the honour to be, &c.

F. L. OSLER.

No. II.

West Guillemburg, May 3, 1838.

Dear Sir,—With this you will receive a full abstract of my journal from Jan. 6 to April 6, 1838. Much sameness will necessarily appear in the account of the proceedings of a located missionary; and when compared with the wants of the people, little I feel has been done; yet for that little I bless God, take courage, and endeavour to press forward. Six clergymen would find ample employment properly to supply the wants of those under my charge; but had I *one residing* within 16 or 18 miles of me, I should think it a blessing never to be grateful enough for. Within the last few days Mr. O'Meara has arrived; he has the root of the matter in him—love to Christ; and I hail his arrival with joy, and shall feel pleasure, when I have a house, to give him a home to rest in. I took him with me to one of my distant congregations, and my people were much pleased with him. At present I am busily engaged in building a parsonage-house, which gives me more work than persons unacquainted with the backwoods of Canada would imagine; many of the materials having to be brought 40 or 50 miles: my horse is laid up with the fatigue he has had. I believe I have half as much riding more than any travelling missionary in the province: a travelling missionary goes to a place and remains there at least one day, often two and three; I have to go *and return*; and my people being so scattered, I have to be on the road from Sunday morning till Saturday night; but it is an employment I take delight in, and have never yet regretted coming here. My people have exerted themselves to build two churches and the parsonage-house, and I believe they cannot afford to pay me as much as they hoped to do at first. Much has been done on credit, and it will take them two years to pay what they have promised towards these objects, the only help they have had being 25*l.* for each church. If the Canada deputation will give 100*l.*, it will indeed be a treasure to us; it will help to build my school-house, to paint Tecumseth church outside, (which is being injured by the weather for want of paint), and finish West Guillemburg church inside. Ready money can do wonders here; the people see so little of it. Trade is conducted by barter and promissory notes. Should it please God to spare my life and health this summer, I hope to see both churches quite finished, my school-house built, a comfortable parsonage-house completed, and a little log-chapel erected near Thomson's house, which can be put up for 15*l.*, the people giving work. The house, *i. e.* Thomson's, will not comfortably hold the congregation there; and the Sunday-school, which numbers 40 children, is too large for a private dwelling. Next week I propose going to Toronto. The hymn-books I brought with me are partly sold; with the proceeds I propose purchasing plate for the communion, and giving it to the two churches: some of the hymn-books I give away as rewards.—Yours, &c.

F. L. OSLER.

THE CHRISTIAN MOTHER.—No. VIII.

BY MRS. MILNER.

My principal object, throughout the series of papers of which the present number is the eighth, has been to shew that the Bible, although it contain no specific or formal dissertations upon the subject, does nevertheless comprise all that it is necessary for a mother to know and practise, in order that she may successfully conduct the moral and religious education of her

children. The modes in which the Scriptures afford this instruction are very various. Many special precepts are addressed both to parents and children; and the anger of God is often emphatically denounced against those who neglect either the parental or the filial duties to which their station may call them. But besides these more *direct* methods of conveying commands or admonitions, the inspired writers frequently set before us *instances* of the beneficial or injurious effects produced upon the character and happiness of young persons by the examples which they witnessed, or the education which they received during their early years. Thus, while the second commandment declares to us that the Lord our God is a jealous God, and visits the sins of the fathers upon the children, unto the third and fourth generation of them that hate him; the history of Eli and his sons details an actual case wherein the Almighty did really visit the sin of which the father, although a holy man, had been guilty, in neglecting to *restrain* his children in their youth, not only upon "the third and fourth generation," but upon all the generations of future ages; for the punishment denounced against the sin of Eli was, that "all the increase of his house" should "die in the flower of their age," and that there should not be "an old man in" his "house for ever." That this awful denunciation was carried into effect, we could not have entertained any doubt, even though the Scriptures had contained no further notices on the subject; but the massacre of the priests of the house of Eli, by Doeg the Edomite, after the lapse of above one hundred years, affords us, incidentally indeed, but not therefore the less strikingly, an instance of the execution of the dreadful sentence (1 Sam. xxii. 18).

Other instances might be pointed out, wherein, in accordance with the gracious declaration, that the Lord our God shews "mercy unto thousands" in them that love him and keep his commandments, the Divine favour and blessing manifestly rested on the descendants of pious parents. Indeed, the course of Providence in this particular is so uniform as to afford to those who, in "the obedience of faith," desire to devote themselves and their children to the service of God, the most animating encouragement, and the strongest ground for hope and confidence. The "mercy" which the Almighty thus shews to the descendants of those who "love him and keep his commandments," is often extended even to children who do not themselves walk in the steps of their parents, and is exhibited in the communication of temporal as well as of spiritual blessings. Of this the case of Solomon furnishes a remarkable instance. We are told, in the eleventh chapter of the first book of Kings, that "Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. . . . And the Lord was angry with Solomon, because his heart was turned from the God of Israel, which had appeared unto him twice. . . . Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not

rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." The case of Jehu, a man who himself "took no heed to walk in the law of the Lord God of Israel with all his heart," is still more striking. Jehu, although an instrument in the hand of God for the suppression of idolatry and for the execution of his righteous purposes against the wicked house of Ahab, nevertheless "departed not" from the sins of Jeroboam, the son of Nebat, who made Israel to sin; "to wit, the golden calves that were in Bethel and that were in Dan." Yet, "the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel" (2 Kings, x. 29, 30).

But besides these and similar examples of the actual dealings of the Almighty with his creatures—examples pregnant, surely, with instruction the most important and impressive—the holy Scriptures abound with interesting narratives, which exhibit, as it were unintentionally, the various graces and excellencies which adorned the character of the eminent saints whose histories are related in the Old Testament, and which will likewise be found to adorn those of all the true servants of God under the Christian dispensation. Perhaps there is scarcely a single Christian grace of which some bright example might not be found in the historical books of the ancient Scriptures. Faith, hope, and charity, are there displayed in active exercise; while the humbler and more retiring virtues and graces which complete the Christian character are exhibited in all their beautiful proportions. Among those unobtrusive graces, Christian mothers will find few or none more frequently necessary, more worthy of cultivation, and perhaps more difficult of attainment, than a spirit of humble resignation to the will of God. Patient suffering is to most persons a more trying duty than active exertion; and to the exercise of that duty mothers are especially called. In a world full of sorrow and disappointment, *all* must undoubtedly feel the necessity of submission to the will of the Almighty; but the Christian alone will yield a cheerful, not a forced, submission to that will, being persuaded that the gracious Creator does not "afflict willingly, nor grieve, the children of men;" and that "all things shall work together for good to them that love God."

A beautiful example of genuine resignation is afforded to Christian parents in the conduct of David, the "man after" God's "own heart," on occasion of the death of an infant on whom he seems in a peculiar manner to have fixed his affections.

The death of an infant, however afflicting, is not, indeed, the greatest trial of faith and patience which can befall a mother. Abundant grounds for consolation must, under such circumstances, suggest themselves to those parents who believe (with our Church) that "it is certain by God's word that children which are baptised, dying before they commit actual sin, are undoubtedly saved." There is something very cheering in the thought that, by the all-sufficient atonement of Christ, one happy soul has been certainly added to the blessed company above; and that the babe, over

whose lifeless remains the bereaved mother cannot but weep, is now superior in knowledge and excellence to the holiest saint upon earth. As the death of a child of course absolves its parents from any further care or anxiety concerning its education, it may be thought that the consideration of this particular case scarcely comes within the scope of these papers. It should, however, be observed, that Christian resignation is in itself the same, whatever may be the nature of the particular affliction which calls it into exercise. It consists in a meek submission to the will of God as displayed in the course of his providence, grounded upon a firm conviction that he doeth all things well. Such resignation will, indeed, by no means preclude the most earnest and persevering prayers for the alleviation of any affliction by which we may be oppressed, or for deliverance from any calamity with which we may be threatened; but it will be efficacious to exterminate every rebellious feeling under the pressure of affliction, however heavy or long-continued, and to suppress every species of murmuring or repining after the dreaded blow has actually fallen.

The conduct of David, on the occasion above alluded to, exemplifies in the clearest light these distinctive marks of genuine resignation; and the language in which the narrative is conveyed is so touching and beautiful, that we must adhere as closely as possible to the words of the sacred historian. We are told that it was declared to David by the prophet Nathan, that the child which was born unto him should "surely die;" and that after the departure of Nathan, "the Lord struck the child," "and it was very sick." Here, then, was a case in which the issue seemed inevitable; yet David, who knew that "the effectual fervent prayer of a righteous man availeth much," "besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

Such a narrative as this cannot but move the natu-

eral affections of all who read it; and to parents, especially to those who are suffering under a similar bereavement, it must be doubly affecting. But since the passions *may* be powerfully stirred by that which does not enlighten the understanding, or even permanently affect the heart, it is the obvious duty of every Christian mother to endeavour to discover and apply to her own use the *instruction* conveyed by this and other portions of sacred history.

The true and only firm foundation of resignation is implied in the expression, "The Lord struck the child." Those who believe the daily current of events to depend upon a blind and uncertain chance, must necessarily be continually "tossed to and fro" by the tempests of doubt and apprehension, and must for ever remain strangers to the consolatory fruits of this Christian grace, "the work" of which is "peace," and the "effect" of which is "quietness and assurance for ever."

On the other hand, those who are persuaded that "without" their "Father" not a sparrow falleth on the ground, cannot but acquiesce even in the most afflictive of the Divine dispensations with humble and cheerful resignation. In many of those dispensations, and surely in none more than in the death of an infant, much mercy is apparent; for where is the Christian mother who does not feel that her prayers for her infant are fully answered by the certainty that, having escaped all the troubles and temptations of this world, it has actually entered into "the rest which remaineth for the people of God;" that it has gained the victory without passing through the conflict, and is in the absolute and assured possession of those joys "which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive?"

There are, however, trials which carry with them much less of positive consolation. Children may disappoint the most reasonable and best-founded hopes. No apparent success may follow the labours of the most conscientious of parents for their temporal or their eternal advantage. Sorrow and disappointment may cloud the mother's declining years—the children over whom she has tenderly, and by the blessing of God successfully, watched throughout the perils of infancy, may be cut off in the bloom of their youth, or in the maturity of their strength, without affording any satisfactory indications of their fitness to stand before the Judge of quick and dead; and thus her faith, and patience, and resignation, may be put to the severest trial which can test the sincerity of those Christian graces. But whatever, or however severe, may be the affliction which calls for the exercise of resignation to the will of God, that resignation, if real, will, as to the main points, exhibit itself as it did in the conduct of the holy Psalmist, and will produce in the mind of the sufferer the same consoling and happy effects. While hope remained, David "fasted and wept," and "besought the Lord;" but no sooner was the will of God manifested by the event, than he "arose from the earth," "washed," and "anointed himself," and "changed his apparel." He indulged not for a moment unavailing grief; still less did he, as his servants feared that he would, "vex himself" in impotent and rebellious impatience.

On the contrary, it is emphatically added, that he "came into the house of the Lord and worshipped." In that act of worship we cannot doubt that he acknowledged the absolute sovereignty of Jehovah, and the perfect justice and righteousness of all his dispensations. He had not, indeed, so clear a view of the bright and glorious world, where, after death, he might hope to be eternally reunited to his departed child, as that which, in the like mournful circumstances, must animate the Christian parent; but he knew that his affliction was "the Lord's doing;" and doubtless was consoled by the reflection to which the pious Eli, under the certain expectation of being bereaved of his children, had given utterance, "It is the Lord; let him do what seemeth him good."

It is needless to insist upon the absolute necessity of cultivating a spirit of humble submission to the Divine will, if we would enjoy any thing like peace or contentment in a world into which sin has introduced every variety of woe. Daily experience proves that those who, under the chastening of the Almighty, "lie like a wild bull in a net," do but aggravate by their impatience the evils under which they suffer. But with respect to this, as to all other subjects, differently constituted minds are affected respectively by different considerations. The reasonableness of submission, or rather the utter uselessness of protracted grief, seems to have been the argument which with David had the greatest weight. "While the child was yet alive," said he, in answer to the exhortations of his servants, "I fasted and wept; for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again?" This is, indeed, an argument which will apply equally to all cases wherein the calamity under which we suffer is without remedy. But there are many other considerations which must powerfully tend to incline the hearts of Christian parents to resignation to the will of God, under the pressure of every kind of affliction. The death of an infant carries with it, as I have before observed, abundant consolation; and should the Christian mother be called to weep over the premature removal of children of riper years, surely the view which the Gospel lays open to her of the infinite mercy of God in Christ,—a view which, in the days of David, could be only dimly discerned, even by the piercing eye of faith,—may well induce her to hope that her persevering prayers for the eternal salvation of the children whom God has given her will not be rejected by Him "that spared not his own Son, but delivered him up for us all."

Many other sorrows and anxieties there are to which parents are peculiarly liable, besides those afflictions which they suffer in common with the whole human race, but none for which the religion of Christ really received into the heart, and the animating prospects of eternal happiness in a future state which that religion reveals, will not afford sufficient consolation. When David, speaking of his departed infant, says, "I shall go to him, but he shall not return to me," he undoubtedly meant to express much more than that he should one day lie down in the grave with the child whom he had lost. Many sublime passages of his psalms prove him to have entertained an assured

hope of being a partaker after death of that "fulness of joy" which is at God's right hand "for evermore." But even the inspired Psalmist possessed not so distinct a view of the heavenly world as may be enjoyed in these days of Gospel light by the poorest and most unlearned Christian mother. To her those glories, which he saw "but as through a glass, darkly," are revealed in all their splendour. The New Testament withdraws the veil which, under the Mosaic dispensation, was spread over the unseen and eternal world. And as the actual enjoyment of the happiness of heaven will assuredly obliterate all painful recollections of the sufferings of this mortal life, so will the believing anticipation of that happiness render present sorrows comparatively light. Some gracious purpose may generally be discovered in the afflictions with which the Almighty suffers us to be visited, and much mercy is usually mingled even with our severest trials; but under the most mysterious, as well as the most painful dispensations of Providence, the Christian mother may safely comfort herself with the assurance once afforded by our Saviour to the apostle Peter—"What I do, thou knowest not now; but thou shalt know hereafter."

THE COURSE OF TIME:

A Sermon

For the New Year.

By THE REV. EDWARD SCOBELL, M.A.

*Incumbent of St. Peter's, Vere Street, and Evening
Lecturer of Marylebone Church.*

JER. viii. 20.

"The harvest is past; the summer is ended; and we are not saved."

WE cannot but observe what different emotions prevail in the mind, through different periods of human life. In our early hours, when health is high, and the heart warm, hope is the feeling that takes the lead; and who, that calls to mind the events of his youth, can fail to remember his train of lively and sanguine opinions? The boy views every thing through the magic telescope of an eager fancy. Present scenes of almost any description appear of very inferior value in his eyes. He longs for the future: every day seems to him to go on tardy pinions; keeping him from he knows not what, but still from something which strongly impresses his mind with imaginary beauties, and which he is sure is to make him happier at some approaching period. In fact, he lives and breathes in an atmosphere of his own, amidst the pictures of an excited expectation.

But as time advances, the spirit of the dream is changed; manhood begins to find out what the world is really made of. When we come to mingle, as interested actors, in its schemes and tumults, its windings and turnings; when we come to perceive its sel-

fishness and its rigour; to mix up in the every-day exertions of its dull routine; and to suffer the various disappointments of its fickle favours,—we then conclude that hope and reality are two different things; and that like the clouds about the evening sun, though at first they are brightly coloured, yet that they are but clouds after all, and that when the light is gone, the tempest often remains. Then it is that another feeling arises in the mind: we fly from hope to memory. We have had happy days, and we love to look back upon them. There was a time when the world wore not to us its present dull appearance; there was a time when we thought its pleasures satisfactory, and their duration unfading: and though we now know our mistake, yet it is a source of satisfaction now and then to turn our eyes back upon the land of our youth—to linger awhile among the visions which then delighted us, and which, except by the eye of recollection, we can never behold again.

It is with these reflections I would desire, at the commencement of another year, to take you to the consideration of the words before us. What is hope, if it enter not within the veil, sure and steadfast, an anchor of the soul? And what is memory, if it look back on worldly pleasures only, and be not accompanied by that "looking forward," and that "pressing towards the mark," which will induce us rather "to forget the things which are behind" in the anticipations of "that blessed hope," and that "glorious appearing of the great God and our Saviour Jesus Christ." May the Spirit bring home these truths to our souls!

Now, it often happens to us to walk over those scenes of nature in winter which we had visited in summer; and the contrast, we must allow, is sometimes peculiarly striking. In the summer, we have the flower to delight us; the trees to shadow us; the cheerful bird, and the cooling stream. In the winter, the trees are bare; the birds are silent from cold and hunger; and even the stream is suspended in frost: and we ask ourselves in surprise, "Is this the spot that gave us such pleasure? are these all the remains of our former entertainment?" Alas! the same reasoning often comes upon us in the strange realities of a chequered life. Nature in her revolutions is but a model of the existence of man. We, too, have our summer of pleasure, and our winter of sorrows. How often, as our tastes and inclinations, or circumstances, alter, and we cannot relish them; or when adversity visits us, and we cannot command them; or when fate intervenes, and breaks up our societies,—how often do men sit and moralise upon their past pleasures, and ask,

"What and whence were they? whither are they fled? where is that shelter I had hoped always to have found? I see it not now. Where is that flow of mirth, that perpetual succession of amusements, that we vainly thought would run on for ever? Past, and gone! And where are those companions that charmed us with the viol and song—'singing men and singing women,' as Barzillai, in the Bible, calls them? They are gone, too; like the birds in winter, their voices are heard no more. Some, like them, are pining in want; some are chilled with sorrow; and many are laid in that silent city where no harps are admitted."

This parallel may be, and no doubt is, drawn by many persons with perfect truth in the lapse of years. Let it teach us this—not to value the world at more than it is worth; to use it without abusing it; and to find out a surer refuge for our hearts to fix on (for such there is, even the cross, and Him thereon), without money, and without price; an unfading shadow from the heat, and an unsailable shelter from the storm; hymns of angels over sinners that repent, and rivers of joy flowing at God's right hand for evermore.

This brings me to another way, and a less allegorical one, of considering these words before us: "The summer is ended; the harvest is past:" those seasons when the benevolence of God is fully displayed; when we see, by his bounteous disposal, every thing abounding for the comfort of his creatures—"wine, that maketh glad the heart of man; and oil, to make him a cheerful countenance; and bread, that strengtheneth man's heart." The green forest, unfolding itself by degrees, as it were from nothing, proclaims aloud the power of a Deity. "The earth bringing forth grass; the herb yielding seed; and the fruit-tree yielding fruit after his kind, whose seed is in itself," all bespeak a design from the great Designer, and the workmanship of a Divine hand.

No art can imitate the nicety of nature. The brightest robe of Solomon in all his glory must yield to the lily of the field. The meanest insect that preys upon a fruit-tree is the workmanship of Him who made the universe. "Shall he not take care, then, of you, O ye of little faith?" We have seen all this; we have beheld the glory of God in the rising sun, and his brightness in the noon-day. We have witnessed in summer the lap of nature filled with human blessings; we have seen gardens blooming for our delight and sustenance; we have seen showers refreshing the earth—the sun to rule the day—the moon and the stars to govern the night; and yet we have, peradventure, beheld all

unmoved. "The summer is ended; the harvest is past; the summer is ended, and we are not saved." We have not looked up to nature's God. We are not moved by gratitude and affection to love the Author of all this assemblage of mercies. We cannot yet say to him with filial truth, "Abba, Father." We are not brought to a saving knowledge of our own unworthiness and helplessness, and his almighty love and power through the sanctification that is by his only Son. We are brought to no reflections upon the harvest of souls; of that day when the tares shall be divided from the good seed, and the chaff shall be thrown into the fire to be burned. We do not turn from earth to heaven, from the flesh to the spirit, from the ruin of sin to "Him that speaketh in righteousness, mighty to save." We do not suspect that even now the axe may be laid at the root of the tree. We do not implore the celestial Husbandman to dig about it, and to dress it, that so it may bear more holy fruit, and not be cut down. We do not entreat our ever-blessed Husbandman to engraft us as branches into the heavenly Vine—"he in us, and we in him;" nor cast our eyes upon those fields, which are already ripe for the spiritual sickle, and white for the eternal harvest.

This is what every summer should teach us, and the state it should bring us to. This is what the bounty of God should encourage in our hearts—viz. "to love him, because he has first loved us." This is taking, like Moses, a distant view of the heavenly Canaan, and making the wilderness of earth, while it leads us towards the promised land, "to rejoice, and be glad, and blossom as the rose."

But we come now to a still more personal sense in which the words of the text may be applied. Who is here, that has long turned that formidable summit of life from which the journey begins to descend, and when the end of the pilgrimage opens to our view—who is here that has entered into the valley of years, and whose bodily vigour, and spirits, and vivacity of mind are now losing their former elasticity?—to you the words particularly apply! "The harvest is past, the summer is ended:" you have had your spring-time of youth, with all its hopes; your summer of manhood, with all its bloom; and the autumn of enjoyment, with all its maturities. These seasons have passed from you, and the winter of age is arrived,—that gloomy time which we once shrunk back from even in idea, and which we always determined, whenever it did come, should find us servants of God, and sincere candidates for "the prize of the high calling of God in Christ Jesus."

Let me ask you, in the first place, how it

has found you? Has it found you with lamps trimmed, and with oil to burn in the night of the grave? Are you in a state of salvation? Is "the life you now live in the flesh lived by the faith of the Son of God, who loved you and gave himself for you?" Are you in that state that, come the close of life when it may, you are prepared to meet your God with joy? There is but one way of ascertaining the assurance of the Gospel,—an examination of yourselves by the law of grace. As earth retires from before you, does heaven arise the more to your sight? As you grow older, do you grow wiser?—wiser, not I mean altogether in art, or science, or the dubious learning of human philosophy, but in the wisdom of the heart, in a knowledge of yourselves, of your own insufficiency, of the power and riches of Christ, of the vanity of the world and its vexation of spirit, of the necessity of resting your all on the ark of the covenant God? Experience has given you many warnings; you have seen the world in all its fickleness, and in all its vicissitude of character; you have seen sources of earthly pleasure dried up and destroyed, and many of your friends and acquaintances die about you on every side. Has all this read you no lesson? Has all this never set the leaven of religious meditation in motion within you, until it has worked its salutary way, and leavened the whole lump? Does it not make you anxious to prepare the accounts of your own stewardships for God's inspection? for, brethren, the reckoning must come at last; you cannot live here for ever; many an infirmity hovers around you, and tells you, like the rainbow, that the storm is approaching. I do not know a more miserable, pitiable sight, than an aged man without religion! To see him, with all his experience, reap no lasting benefit to his soul, nor to be conscious of the true purposes of human life; to behold him, with all those mercies of God that a long life must have accumulated, yet truly grateful for none; to see one who should animate others to piety by his example, offending, if not corrupting, his neighbours by his life and conversation; to see him, while on the point of leaving the world, clinging to its corruptions, and its vanities, and its guilt, with increasing ardour—a lover of pleasure, and no lover of the Lord Jesus in sincerity;—all this mortifies the feelings of every religious mind, and shews us how deplorable it always is to neglect the spirit which quickeneth, and to serve the flesh which profiteth nothing. Perhaps such a man has been again and again rescued in dangerous illness; and is *this* the return for a protracted life? Perhaps he has heretofore in his distress said, "Lord, Lord," made a thousand promises of reforma-

tion and devotedness to God in seasons of peril; and are these all the fruits of Heaven's chastening, but yet merciful hands? O, could that parent who once looked on his youthful countenance with all the fondness of a mother's hope, could she now rise from the grave, and see her son travelling out of the world with a hoary head and a callous heart, neglectful of Christ and of his salvation,—what a pang would it strike in even an angel's bosom to reflect, that he she loved so well, and he she had taught so truly, had borne no fruits to her anxious instructions; and that when she parted with him on earth, she had parted with him for ever! I can compare such a man to nothing better than a foolish person dancing on the edge of a precipice; or to a seaman drinking and singing while the vessel he is in is sinking in the waves.

But is the old man, it may be asked, to have no pleasure? his summer is gone, it is true; but is the winter to come upon him with nothing but gloom? Pleasures, did you say? Yes; the old may have the sublimest pleasures, if grace but rule in the heart. A cheerful old man is always a gratifying sight, cheering us forward amidst a troublesome world to go on our way rejoicing. But let him be cheerful, not from carnal thoughtlessness, which too many are, but from spiritual principle. Let his cheerfulness be, not the noisy crackling of a momentary impulse, but the mild and steady warmth of a settled piety. Let it be the joy of a heart reconciled to God the Father in Christ the Son. Then, though winter is come to him, yet the winter of age has its comforts, as well as the winter of nature around us. The aged Christian has had enough of the world and its noise and bustle. If he fills his cup with its waters now, it is from the gentle stream, and no longer from the torrent. He shuts out, as far as is consistent with the duties of his station, the vain distractions of earthly business; he draws more closely around him his domestic ties; he composes his mind by prayer; he keeps his eyes fixed on the promises; he knows on whom he has trusted, and on what rock he has built his house—viz. on the rock of the atonement; and in the discharge of every social and Christian requirement, he is desirous to make his calling and election sure, and to shew to his family and friends the power of God unto salvation, and the comforts of religion, through grace, in blotting out sin and building up a scriptural assurance of pardon and peace. Like a weary traveller, he is coming gently and thankfully to his home and resting-place. Like the sun in the firmament, he is declining venerably, after his worldly course, into the ocean

of eternity, "in sure and certain hope" of rising again to perpetual day.

But the words of the text by no means apply exclusively to the aged. Their sound is gone out unto all ages; and they utter intelligible language to the young, and the youngest amongst us. Young persons are inclined sometimes to regard their elder friends with a degree of pity, as those whose span is fast contracting its length, and who must, at all events, precede them in their passage to the grave. But why this pity? The truth is, the old man has had advantages which youth may never obtain. He has enjoyed life, such as it is; he has had all its comforts, such as they are; he possesses all the benefit of experience to guide his footsteps, and confirm his principles, in comparative safety;—whereas the young man—but let us hear the beautiful words of Scripture,—“Man that is born of a woman hath but a short time to live, and is full of misery: he cometh up, and is cut down like a flower.” My youthful brethren, “the harvest is past, the summer is ended;” another year has joined those beyond the flood, and it may be your last on earth. The winter of age, or the winter of another year, may never arrive to you. Parents follow children to their graves as often almost as the child does his father. Indeed, the very outward advantages of youth increase his danger. That warmth of blood, on which he prides himself, increases diseases of various kinds; that spirit and ardour, of which he makes his boast, lead him into a thousand perils that the prudence and quiet of age totally avoid; that gaiety and mirth, inasmuch as they tend often to riotous and hurtful dissipation, bring him into scenes which tend also ultimately to shorten life and destroy the soul.

Take, then, to yourselves, ye young persons, the metaphor of the patriarch. You have seen a flower in summer, blooming and fresh, and casting around its delighting fragrance; that flower is cut down (its very beauty often brings it into jeopardy), and it lies before night broken and neglected in the dust from whence it sprang.

So possibly may it be with you. And are you not in a state of safety? Why do you not put on that armour of your Saviour which will carry you unharmed through every change and chance of this mortal warfare? You are as much answerable to God for the talents committed to you, as the oldest man alive. Employ them in the service of Him who gave them, and who gave them also for this very purpose—to redound to his glory, and to work out your own salvation. If pleasure be your aim, Jesus Christ will interfere

with no real pleasure, and will give you new ones of the choicest kind. Is tranquillity your object? Christianity has a “peace which passeth understanding!” Are sublime and noble contemplations the employment of your mind? What facts are so noble as the eternal truths of the Gospel? Is fancy your delight? what field for imagination can be so brilliant as those bright visions which human eye hath never seen, where the future destinies of the faithful in the Lamb are mysteriously but gloriously pointed out; where every present faculty of the soul shall be expanded and perfected; and new ones and better ones added an hundred fold? And all this accompanied, in the united testimony of God’s Spirit with our spirit, by a happiness which every converted man, (let the infidel or the sceptic, the man of guilt or the man of pleasure, think or say what he pleases to the contrary,) which every Christian man must feel in the sacred consciousness that he is justified through Christ, and reconciled in the sight of God.

I said just now that a cheerful old man was a gratifying sight: a cheerful young one is gratifying also. The way of Jesus is the way of pleasantness. To see the youthful Christian, when the dangers of sin are greatest, place himself under that Almighty direction, and those everlasting arms which alone can guide him and support him through the ensnaring intricacies of life; to see him performing with humility his several acts of duty to his God; regular in prayer, frequent at the sacrament, and reverencing all the public ordinances of Christ’s religion; and then, further, to see him coming forth into the world with his spiritual safeguards about him; going on through life with a full sense of all its awful responsibilities; kind, considerate, upright, honourable upon Gospel principles, and cheerful (for who has thus more right to be cheerful?)—this is a sight delightful to man, and peculiarly acceptable to God. The favourite apostle of our Saviour was the youngest; and Jesus loved him better than he loved all the rest.

The concluding words of advice I shall now offer shall be offered in the words of a beautiful Christian writer, when himself descanting upon the lapse of years. “I have read,” says he, “of some one, who, having strong religious impressions, and feeling terrible apprehensions whenever the ideas of death and judgment presented themselves, contrived so to habituate his mind to the contemplation of them, as to render them ever after not only easy but agreeable. His custom was this: to consider each evening as the close of life; the darkness of

the night as the time of death; and his bed, as the grave. He therefore composed himself for the one as he would have done for the other. On retiring to rest, he fell upon his knees, confessed, and entreated pardon for the transgressions of the day, renewed his faith in the mercies of God through Christ, and expressed in a prayer of intercession his charity towards all mankind; he then committed his soul into the hands of his Creator and Redeemer, as one who was to wake no more in this world. His sleep after this was perfectly sweet; the days added to his life were estimated as clear gain; and when the last came (as come it must), it ended with as much tranquillity as those that had gone before."

"Now, I would wish you," he continues, "to do the same, and to recommend this example for your imitation. The practice will cost you, possibly, some pains and trouble, but you will never have cause to repent that you bestowed them; and I know of no better method whereby you can place yourselves in a state of security and comfort."

To this his pastoral request, my brethren, let me in humble but affectionate earnestness add my own; and now that we have been permitted to enter upon another year, let us commend ourselves with these resolutions to the guardian care of our heavenly Father and sovereign God. He knows what awaits us, but we know nothing beyond the present moment; but of this we may be sure, that he who knows what will happen to us, knows also what is best for us; that he who has the power to control events, has the will also to direct them for our good; and therefore, the wisest thing for the Christian to do is in every season of life to resign himself, body and soul, with a humble faith, into the hands of his heavenly Father: that whether he live, he may live unto the Lord, or whether he die, he may die unto the Lord; so that whether he live or die, he may be the Lord's, through Jesus the Redeemer.

THE PROPORTION OF GRACE TO TRIAL.*

CHRISTIANS should never try themselves by supposed circumstances, but always by their actual; if they have the grace requisite for present trials and duties, they have all which God has covenanted to bestow, and must neither murmur nor wonder if he do not bestow more. God is faithful, if he give sufficient for to-day; man is sinful, if uneasy because unprovided for to-morrow.

But when we have taken to ourselves the caution, how abundant is the comfort of the promise, "As thy day, so shall thy strength be!" Let us dwell for a few

moments on what a Christian, in a world of woe, cannot weary of hearing. We must necessarily admit that our present condition is one of exposure to difficulty and disaster. It is not a mere poetic expression, it is the sober assertion of melancholy fact, when Job exclaims, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upwards." As a direct consequence on our being fallen creatures, much of bitterness is mixed with our portion; whilst moreover it seems necessary for the ends of moral discipline, that we should have to encounter disappointments and sorrows. But then it is a just expectation, that Christianity, the system devised by God for the repair of the injuries wrought by transgression, will contain much to mitigate the griefs of human life. And it is hardly needful for us to say how thoroughly this expectation is fulfilled. Christianity does not, indeed, offer exemption from trouble, even to those most sincere and earnest in its profession. The best Christian must expect his share of such troubles as are the lot of humanity—nay, he may even have a greater than the ordinary portion, inasmuch as there are ends in his case to be subserved by affliction, which exist not in that of one at enmity with God. But it is beautiful to observe how little there would be that could be regarded as unhappiness amongst Christians, if they made full use of the supports and consolations provided by the Gospel. If a man had only thorough faith in the declaration of our text; if he would apply that declaration to his own case, in both its caution and its comforts,—he could neither be overborne by existing trouble, nor be dismayed by prospective. To those who "wait upon the Lord" there is always given strength adequate to the trials of to-day, and there ought to be no anxiety as to the trials of to-morrow. They have not already in hand the grace that may be needed for future duties and dangers; but they know it to be in better keeping than their own, and certain to be furnished precisely when required. O the peace which a true Christian might possess, if he would take God at his word, and trust him to make good his promises. It is hard to say what could then ruffle him, or what, at least, could permanently disturb. Day by day his duties might be more arduous, his temptations stronger, his trials more severe. But he would ascertain that the imparted strength grew at the same rate, so that he was always equal to the duties, victorious over the temptations, and sustained under the trials. As it is, you will find . . . that the greatest part of the uneasiness and unhappiness which Christians experience springs from the future, rather than the present. There will, of course, be absorbing moments, in passing through which the soul will be so engrossed by the immediate events as to have no thought for those which may follow. But the ordinary disposition is towards anticipating whilst enduring, so that the actual pressure is increased by the fears and forebodings of things in reserve. And it is quite natural that such should be the case. That she is always anticipating, always stretching into the future, is the soul's great witness to herself of her being immortal. It is nature's voice, strenuously giving testimony to another state of being. But when the principle of faith has been divinely

* From Sermons by the Rev. Henry Melvill, B.D. Vol. the Second. Rivingtons, 1838.

implanted, it ought, in certain cases and degrees, to keep under this proneness to anticipate. It cannot repress the soarings of the spirit, the mysterious wanderings, the gazings at far-off possibilities: and it would not be for our happiness, it would only be for our degradation, that the soul's wings should be confined, and her vision limited, so that she could neither travel nor look beyond the scenes of to-day. But faith ought so to people all the future with the presence, the guardianship, the love, and the faithfulness of God, that the soul, in her journeyings and her searchings, should find no cause for anxiety and no ground for fear.

This is the privilege, and this should be the aim, of the Christian, not to shut out the future, as though he dared not look on what it may contain; but to take the future, as well as the present, as his own; to feel that the same God inhabits both, and that, whosoever God is, there must be safety for his people. But, alas, through the weakness of their faith, Christians live far below their privilege; and hence, when they look into the future, it seems full of boding forms and threatening shadows; and the survey only makes them less resolute under present troubles, and less alive to present mercies. If this be a just description of any amongst yourselves, we beseech them to give great attention to our text, and to strive to base a rule for their practice on the principle which it announces as pervading God's dealings. We say to you, with respect to your duties, "As thy days, so shall thy strength be." The Christian, when in health, fears that he should not bear sickness as he ought; in sickness he fears, that, if restored to health, he should not keep his vows and resolutions; when not exposed to much temptation, he fears that he should fall if he were; when apparently tasked to the utmost, he fears that exemption would only generate sloth. But let him be of good cheer: our text is a voice from the unknown futurity, and should inspire him with confidence. Sickness may be at hand, but so also is the strength for sickness; and thou shalt be enabled to take thy sickness patiently. You may be just recovering from sickness; and life—for it is often harder to face life than death; he who felt nerved to die, may be afraid to live—life may be coming back upon you with its long array of difficulties, and toils, and dangers; but be of good cheer, the Author of life is the Author of grace; he who renews the one will impart the other, that your days may be spent in his service. And sorrows may be multiplied; yes, I cannot look on this congregation, composed of young and old, of parents and children, of husbands and wives, of brothers and sisters, without feeling that much bitterness is in store. I can see far enough into the future to discern many funeral processions winding from your doors; I miss well-known faces from the weekly assembly, and the mournful habits of other parts of the family explain but too sadly the absence. But be of good cheer: the widow shall not be desolate, the fatherless shall not be deserted; when the grave opens, there shall be the opening of fresh springs of comfort; when the clouds gather, there shall be the falling of fresh dews of grace; for heaven and earth may pass away, but no jot, and no tittle, of the promise can fail. "As thy days, so shall thy strength be."

And if you ask proof that we are not too bold in our prophecy, we might appeal, as we have already appealed to the registered experience whether of the living or the dead. This experience will go yet further, and bear us out in predicting peace in death, as well as support through life. I have to pass through the trial from which nature recoils: the earthly house must be taken down, and the soul struggle away from the body, and appear at the tribunal of my Judge! How shall I feel at such a moment as this? Indeed I dare not conjecture. The living know not, cannot know, what it is to die: we must undergo, before we can imagine, the act of dissolution: life is an enigma in its close, as in its commencement; we cannot remember what it was to enter, we cannot anticipate what it will be to quit, this lower world. Yet if there be strength and collectedness in that fearful extremity to meditate of God, "my meditation of him shall be sweet." I shall remember that God hath promised to "swallow up death in victory;" and that what he hath promised he will surely perform. May I not therefore be glad in the Lord? The things that are temporal are fading from the view; but the things that are eternal already crowd upon the vision. The ministering spirits wait to conduct me; the heavenly minstrelsy sends me notes of gracious invitation; one more thought of God as my father and friend, one more prayer to "the resurrection and the life," and I am in the presence of Him who has never failed in accomplishing his word to his people. Bear witness—yes, we must appeal to the inhabitants of heavenly places, to glorified spirits who have fought the last fight, and now "rest from their labours." We will ask them how they prevailed in the combat with death? how, weak and worn as they were, they held fast their confidence in the hour of dissolution, and achieved a victory, and soared to happiness? Listen for their answer: the ear of faith may catch it, though it be not audible by the organ of sense. "We were weak in ourselves; we entered the dark valley, to all appearance unprepared for wrestling with the terrors with which it seemed thronged. But wonderfully did God fulfil his promises. He was with us; and he ministered whatever was necessary to the sustaining our faith and securing our safety. And now, be ye animated by our experience. If ye would win our crown, and share our gladness, persevere in simple reliance upon Him who is alone 'able to keep you from falling;' and ye also shall find that there is no season too full of dreariness and difficulty for the accomplishment of the words, 'As thy days, so shall thy strength be.'"

The Cabinet.

THE CHRISTIAN'S PILGRIMAGE.*—Let us, as strangers and pilgrims on the earth, bear patiently the evils we may meet with in our course. The world is evil, indeed; it cannot but be so, seeing that it is unsatisfying, strange, and full of danger. But in this particular its very transitoriness becomes our consolation. Whatever we may find upon our journey, it is but a journey; whatever inconveniences we must put up with, we are going home. Who frets himself about the evils of a temporary inn, when he comes not with the expecta-

* From *Life a Pilgrimage: a New Year's Sermon*, by the Rev. Thomas Griffith.—A neat little book, and well suited for distribution at this season.

tion of finding it like home? Who disturbs himself with the obstacles along his path, if he be but making progress through them? The greatest happiness of this life is that it is but a pilgrimage. Jacob seems to have consoled himself with this, when he said to Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage." As if by repeating to himself the nature of that life, he might the better bear his recollection of its evils: "My days have been few and evil. But it matters not,—it is a pilgrimage; the whole of life is but a short quick journey to a better end:" that end on which his heart was set, and which, amidst the sorrows of his death-bed, enabled him to cry, "I have waited for thy salvation, O Lord!" Besides, these evils are not temporary only, and therefore really evanescent, as compared with the eternal glory which is promised to us; but they are blessings in disguise. They start out before us, it is true, with threatening aspect; there is gloom upon their countenance and enmity in their looks; but if we use them rightly, they become our friends. Trouble, poverty, sickness, death itself, are not hindrances, but helps, to him who can, amidst them all, by faith hold fast his purpose and pursue his course. Nay, they are necessary for this end; they are the only means by which it can be reached. For let us not forget that this course is a moral one; and all moral progress must depend on moral energy; and moral energy on moral exercise; and moral exercise on the occasions which are given for exertion. And these occasions, to produce exertion at all, must come before us in the form of trials; that is, of means for testing our powers and discovering what spirit we are of. There is the object, there the blessing, of affliction. To teach us to know ourselves, and to know our God; to school us by experience (that only efficient teacher) into mistrust of self and dependence upon God; to shew us that we are nothing and that he is every thing; to bring down our understanding into the dust of humiliation, that our reason may rise into the pure serene of faith. Dear Christian brethren, never look upon affliction with the trembling eye of an appalled and slavish spirit, but with the stedfast glance of humble faith. Know that it comes to you from God, and therefore comes for good. Contemplate every obstacle as capable indeed of throwing you backward in your course, but as intended rather for a stepping-stone to help you onward. And thus address yourselves thereto with all the quiet courage of a Christian soldier, pausing only to collect your energies, and breathe the prayer of faith; stepping back only for a moment that you may throw yourself more vigorously forward, getting strong in the Lord and in the power of his might, and taking unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand! For, "Now," bethink you,—"now is an occasion that shall exercise, and thereby strengthen my fidelity. Now the Spirit of God within me stirs to noble deeds. Now angels crowd around to witness my demeanour. Now my Lord himself stoops down from his exalted throne with all the interest of one who himself has combated, and has overcome. Now he lifts up to my view the glittering prize which is to animate me. Now he reminds me of his all-sufficient power to save. Now, therefore, I will lay aside every weight, and the mistrust which doth so easily beset me, and I will resolutely press along the course before me, 'looking unto Jesus!'—unto Jesus, the author and finisher of my faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God!"

FAMILY WORSHIP.—We may rest assured that the proper method of inquiring into the expediency of

any custom recommended, or of examining the nature of any excuses urged in extenuation of the neglect of duties, is, to look at them not with the eye of the world, but with the eye of futurity; that is, to view them so as to ascertain, not how they will appear before men, but how they will be regarded in the sight of God. I will readily grant, that to families engaged in a perpetual round of heartless dissipation, there is not only great difficulty, but an apparent inconsistency in the fulfilment of the duty of family worship. But what does this difficulty, what does this inconsistency prove? not that the practice is needless, not that the duty should be omitted, but that the dissipation which interferes with it is wrong. So that, after all, the question will be found to lie within a very small compass. Is the God whom we profess to serve—is the Saviour by whose name we are called, to be served with our best affections, with all our heart, with all our soul, with all our mind, and with all our strength? or may we live on in a succession of vain and useless pursuits, abandoning the care of our souls, and leaving them to perish in ignorance of his laws, and in utter disregard to the honour due to his name? This is the plain question, and to this there can be but one answer, however strangely the conduct of men may be at variance with their profession. If, then, the Lord our God is to be served with our first and best affections, whatever is found to interfere with the duty of assembling together for his worship must be wrong.—*Rev. Allen Cooper.*

Poetry.

THE STAR IN THE EAST.*

The burning East hath caught a sign
Upon the brow of night,
And starts the sage to see it shine
O'er all the morning's light;
A stranger, with his step of fire,
Upon the starry way,
And wings that tarnish not, nor tire,
Amid the blaze of day;
And keeping still his flashing eye
Unshut amid the sun-bright sky!

He is not of the stars that sang
At that primeval birth,
When all the lyres with music rang,
To hail the young glad earth;
When peal'd the world's wide anthem out,
To join the spheres abroad,
And one high paean met the shout
From all the "sons of God!"
He was not of the fiery train
That fought on Kishon's ancient plain!†

Whence comes that glorious messenger—
Why came he not before?
Chaldea hath no form so fair
In all her planets' lore;
The Gheber knoweth not that star,
Amid his creed of fire,
Nor hath its beauty hailed, from far,
The mariner of Tyre,
When midnight, with her pageantry,
Look'd o'er the Idumean sea.

* From the Forget-Me-Not for 1839.

† "The stars in their courses fought against Sisera."—*Judges*, v. 20.

It prophesieth in the skies;
 Oh! where hath it been hid,
 For ages mid the myriad eyes
 That light the pyramid!
 The Persian, with his starry wit,
 He cannot write its name,
 And who shall read the story writ
 Upon that brow of flame!
 It hath no mark in Grecian art,
 Nor sign on Zoroaster's chart.

It spreadeth forth its glittering wing,
 And beck'neth to the west,
 And circleth, like a living thing
 In haste that may not rest;
 The sage hath watch'd its course afar,
 And ponder'd it apart,
 Till, lo! the story of that Star
 Shines in upon his heart,
 And rises brightly on his soul,
 The legend of its burning scroll!

'Tis He! 'tis He! the light of whom
 Those ancient prophets told,
 The Star that should from Jacob come,*
 To shine on Judah's fold;
 The East shall offer odours sweet,
 To meet its rising smiles,
 And kings bring presents to His feet
 From "Tarshish and the isles;"†
 And Sheba, from the desert far,
 Be summon'd by the herald-star.

The angel, with his sword of flame,
 Who watch'd o'er Eden's glades,
 When man, bow'd down by guilt and shame,
 Went weeping from its shades:
 Perchance to that same shining power
 This gentler task is giv'n,
 To point, in this redeeming hour,
 The pathway back to heaven,
 And promise, with his flashing eyes,
 A new and brighter paradise.

Along the wild, like ships at sea,
 The pilgrim-camel rides,
 And through the heavens, silently,
 That glorious banner glides;
 The desert-fiend, in breathless haste,
 Stalks fast and far away,
 And like the garden blooms the waste,
 Beneath the holy ray;
 Where they who weary not, nor rest,
 Are travelling, star-led, to the West.

When Judah heard the voice of God,
 On Egypt's hostile plain,
 And shook again her hair abroad,
 And flung away her chain,
 She follow'd through the desert way,
 Alternate gloom and light,
 And that was still a smoke by day
 That glow'd a fire by night;
 And morning saw the Godhead shroud
 Behind the pillar of the cloud.

But onward, onward, gliding still,
 Afar, and yet afar,
 By night and day, o'er plain and hill,
 Looks forth yon golden Star:—
 Oh! never herald's presence yet
 With such a glory shone,
 And sure such guide must bring the feet
 Unto a gorgeous throne;
 And who shall meet His awful eye,
 Whose burning herald walks the sky!

That guide hath halted suddenly!
 And, with their fragrant freight,
 The stately camel stoop the knee
 Before a stable-gate!
 Oh! He whose name was first on high,
 Is lowliest in his birth;
 And He whose star is in the sky,
 Hath but a crib on earth!
 And they, the wise, have trod the wild,
 To bow before a little child.

So, guided by that Eastern ray,
 The lowly and the poor
 May gather precious fruits to-day,
 Beside that stable-door;
 That not unto the highest here
 The highest place is giv'n,
 And they who serve below may wear
 The starry crown in heav'n;
 And shining things still keep the road
 That leads the Christian to his God!

T. K. HERVEY.

THE EPIPHANY.

(For the Church of England Magazine.)

A star shall come out of Jacob, and a sceptre shall rise out of Israel."—*Numb. xxiv. 17.*

HE comes! a star, serenely bright,
 Is glitt'ring o'er the eastern sky,
 And prostrate monarchs now delight
 To hail the incarnate Deity;
 And spicy gifts and odours bring,
 In tribute to the new-born king.

Comes He a Saviour, to restore
 The fallen pomp of Judah's line,
 To fold the sheep now scatter'd o'er
 The verdant hills of Palestine,
 Without a shepherd, guide, or friend,
 Their wand'ring footsteps to attend?

Comes He a Prince, with pealing tone
 Of trumpet-note, or martial strain,
 To sit on David's royal throne,
 Or break the oppressor's galling chain?
 On this terrestrial orb to dwell,
 And reign supreme o'er Israel?

No! with the oxen of the stall,
 On a rude manger's humble bed,
 The Maker, Saviour, King of all,
 Meekly reclin'd his infant head;
 But winged heralds, not of earth,
 Proclaim the great Redeemer's birth.

* "There shall come a star out of Jacob."—*Numb. xxiv. 17.*

† "The kings of Tarshish and of the isles shall bring presents."—*Ps. lxxii. 10.*

He comes the warring blades to sheathe,
To dry the mourner's gushing tear,
To free the souls still bound beneath
Satan's untam'd dominion here;
He comes! bid strife and conflict cease,
The everlasting Prince of peace!

Arise! thou Sun of Righteousness,
And beam on many a wayward heart,
Till inward foes no more oppress,
Till doubt, and fear, and grief depart;
And all adore thy wondrous love,
In realms of endless bliss above.

T. G. N.

Miscellaneous.

SECULAR EDUCATION.—I make religion the basis of education, and maintain that the instruction which prepares man for eternity is also the instruction which is most profitable for time. We desire to make men useful to themselves and their families; useful to the community in their several stations. Let it be supposed for a moment that we have this object, and no other. They are not made so because their heads are stored with knowledge, unless their minds are also brought under regulation. And we have no secret for regulating the mind, except that disclosed in Scripture; no other way of providing against those vices which are alike pernicious to the state and destructive to the individual, except through the operation of those great truths which, under the influence of the Holy Spirit, govern and guide the heart. The passions are not controlled, the appetites are not brought into subjection, because the mind is made acquainted with literature, or with the arts, or with history, or with arithmetic. Have these that power over the man as to withdraw him from the haunts of vulgar dissipation, or overcome the allurements of profligate companionship? If such were the effects of these pursuits and the sort of knowledge, we should witness it in that higher class of society which is universally conversant with them. Unhappily, we know that the fact is otherwise; we know by sad experience, that the greatest intellectual strength may exist with the most grievous moral weakness; we know that it is no uncommon case to find transcendent talents accompanied by preeminent depravity, and superior mental powers only rendering more conspicuous the corruption of the heart. It is indeed a humiliating fact, though a fact too important to be concealed, that when we have succeeded in obtaining the most cultivated or intellectual man, we have no security that we have obtained the man who is a useful member of the society to which he belongs. He may be as little what, as lovers of mankind, or as lovers of our country, we desire him to be, as the very man who has been least raised above the ground he treads upon through the process of education; he may be as much a slave to debasing vice; he may be as neglectful of those whom he ought to cherish; he may be reckless of any moment beyond the present: he may be improvident, dishonest, cruel. And with this undeniable fact before us, how can we close our eyes against the truth, that it is vain to give men knowledge, unless you also give them the qualities which make knowledge valuable?—*Bp. J. B. Sumner's Charge to Clergy of Chester Diocese, 1838.*

EVILS OF IMPURE AIR.—Since respiration completely changes the constitution of the air, consuming the vital portion, and substituting for it a gas of the most deleterious nature, it follows that a constant and copious supply of fresh air is indispensable to healthy existence. The inhalation of bad air may not leave any traces of its baneful influence, but slowly and

surely, though imperceptibly, it is working evil; the body is weakened and rendered incapable of withstanding the attacks of disease, by being deprived of the nourishment of healthy blood; but because the process is gradual, it is overlooked, and suffered to go on uninterruptedly.—*Curtis on Health.*

THE GENTILE WORLD.—During many hundred years the knowledge and worship of God were confined to the posterity of Abraham. All the rest of mankind were, for wise though inscrutable reasons, permitted to follow the unassisted light of nature, and became at length involved in the grossest ignorance of God and of his will, in idolatry, superstition, and wickedness. What a deplorable picture of the Gentile world, with respect to morals and religion, does St. Paul exhibit in his epistle to the Romans; and how powerfully are his strongest assertions confirmed by the testimony of heathen writers themselves, as well as by the actual state of the heathen nations which still, to an immense extent, unhappily exist! What senseless idolatry and what gross superstition prevailed even at Athens and at Rome! What cruelty, injustice, and profligacy, disgraced the customs and manners of the most civilised and polished nations! The great apostle, in all his epistles to the converted Gentiles, reminds them of their former deplorable condition. . . . What a proof of the riches of the Divine mercy, that those who were naturally so alienated from God by ignorance and sin, should by the introduction of Christianity be adopted into his family; that the outcasts of "the Gentile world should become fellow-heirs, and of the same body" with the believing children of Abraham, "and partakers of the divine promise in Christ!" Let us never forget that we, who inhabit these distant and once-benighted isles of the Gentiles, are the descendants of those to whom these inestimable blessings were originally communicated; and let not our traditional possession of them induce us to forget or undervalue them.—*Rev. Hugh Pearson.*

AN ARAB ENCAMPMENT.—Throughout the day a deathlike silence prevails in an Arab encampment; but at sunset all is life again. At this hour the fires are lighted for cooking, and from above every tent a thin column of smoke is seen issuing as from a cottage-chimney. On every side the shrill voices of the women are heard, either giving directions relating to the meal which is about to commence, or singing to quiet their babes; whilst the watch-dog passes to the rear of his tent, and, as if conscious of the charge entrusted to him, keeps up an incessant barking. This daily scene of bustle and life was now more than usually enlivened by the return of the owners to their families, after an absence of several months. On arriving amongst their tents, which are here placed in a double line, forming as it were a broad street, each one proceeded to his own, sticking his lance into the ground at the entrance; Chesney and myself were conducted to that of the sheikh. There was happiness depicted on every countenance except our own; the very picture before us brought back to our recollection our homes, our families, and our friends, from whom we were removed many thousand miles, having just entered the Great Desert lying between Syria and Arabia. If we had not every reason to suspect the good faith of the persons to whom we had entrusted our lives, one circumstance was quite evident throughout the journey, viz., that it was not undertaken on our account.—*Robinson's Travels in Palestine and Syria.*

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THE STATE OF MIND NECESSARY TO OUR PROFITING BY RELIGIOUS TRUTH.

BY THE REV. T. GRIFFITH, M.A.
Minister of Ram's Chapel, Homerton.

No. II.

IN suggesting some of the dispositions we should cultivate, in order to the profitable reception of religious truth, the first that we shall mention is a spirit of devout solemnity. The acquisition of truth is far too solemn a thing to be undertaken in a light and trifling temper. We may not read for idle curiosity only, or to while away our moments of weariness. Truth is the food of the human mind; and we should give to it our undisturbed and concentrated vigour, if we would digest it to our nourishment and growth. And how much more so, therefore, to religious truth! If even the heathen felt that with God they must begin their undertakings, in order to succeed in them, how specially is it needful for us to recognise his presence when we seek to benefit our souls—to understand the words of eternal life—to become wise unto salvation! He who feels something of the awful relation in which he stands to his Maker, his Preserver, his Benefactor, his God,—who is sensible that on pleasing him depends his present and eternal welfare,—who knows that to please him he must possess a character renewed after his image,—and who therefore longs to become acquainted with the leading features of his character, the principles on which it is to be formed, the means by which it may be moulded, the motives, the encouragements, the helps which he is conscious that he needs for its attainment;—this is the man to listen to instruction

with eagerness, to enter into it with understanding, to apply it with success. O, what a solemn work it is to address ourselves to learn the will of God! Whether we seek it from our Bible in our private chamber, from religious books and friendly conversation, or from the public ministrations of God's word, what a recollection of mind, what a pause of feeling, what a concentration of spirit does it deserve! Remember the sacred awe with which the children of Israel "went out unto the tabernacle, even every one which sought the Lord; and it came to pass when Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle; and the Lord talked with Moses, and all the people rose up and worshipped." Conceive the "solemn step, and slow," with which Aaron would go in before the Lord with the urim and thummim, to inquire of the Lord; when he approached the sacred gloom of the sanctuary, illuminated only by the golden candlestick, and bowed down before the dark mysterious veil which hid the holy of holies, the presence-chamber of the King of kings. Recollect the devout solemnity with which Hezekiah went up into the house of the Lord, and spread his case before the Lord, and prayed before the Lord, and said, "O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the nations of the earth; thou hast made heaven and earth." And seek to catch some portion of this holy seriousness when you approach the truths of God. Consider, every truth must benefit you, or must do the contrary; every message from God, by whatsoever channel, must increase the sum of your responsibility;

and then, surely, you will read and hear, not from custom merely, not for pastime, not with listlessness, but with the earnestness of prayerful awe.

For only as we attend to truth in such a spirit can we understand the things of God. We comprehend a subject best which is congenial to our mind. We find the very same topic more or less intelligible to us, according to our changing states of mind. And we can enter, therefore, into the height and depth, and length and breadth, of the truths of God, in proportion only as the spirit with which we contemplate them is attuned to harmony with them. Spiritual things must be spiritually discerned; and consequently : devotional frame of mind is an indispensable pre-requisite for the apprehension, even as for the relish, of divine truths. "I am now before my God. He knows the purpose to which I am going to dedicate these moments of meditation. He sees the exact condition of my heart; its spiritual necessities and desires. He can direct to me a word in season. He can make the feeblest thought to come to me in demonstration of the Spirit and of power. He can render what I read or hear no more the word of man, but, by the infusion into it of his Spirit, the word of God to work effectually in me believing it. Yes! I may hear God speak to me as really now by human ordinary means, as by the thunder of Mount Sinai, the oracle of the sanctuary, the message of his prophets, the lips of his beloved Son. 'Shew me thy ways, O Lord, teach me thy paths: lead me in thy truth, and teach me; for thou art the God of my salvation!'"

Next, I would suggest, as needful to our due reception of truth, a spirit of grateful love. For we learn and understand in proportion as our heart is in a subject. What we delight in, we cannot forget; it comes again and again into our mind, and always in some new connexion, and with some new bearing on ourselves; and therefore with increasing light and life. Why was David made so wise by God's commandments? Because he could exclaim, "O, how love I thy law! it is my meditation all the day." "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." "Through thy precepts I get understanding." "I delight myself in thy statutes; I do not forget thy word." And has not Christian truth every thing that can endear it to our hearts? Is it not the instruction of a father? Is it not as the law of a mother? Has it not been instituted for us by a divine Friend and Saviour? Does it not convey to us the Spirit of life? O, the joyous gratitude with which we should address ourselves to every

opportunity of gaining religious knowledge! "This is my Saviour's special ordinance,—that which distinguishes his religion from every other,—that he said, 'Go, teach all men;' that 'the saving grace of God is revealed therein, teaching us;' that the Spirit which he communicates is the Spirit of truth." And shall we not, then, like Mary, gladly lay aside all earthly occupations, to sit at the feet of Jesus, and hear his words? Shall we not feel with Peter—"Lord, to whom else shall we go? Thou hast the words of eternal life." And shall not love to him who teaches us make us swift to hear, apt to understand, delighted to embrace his truth? "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, then discretion shall preserve thee, understanding shall keep thee."

Again: let us receive the truths of Christ with a spirit of practical self-application. Religious truth is practical truth; and practical truth can be understood by us, and profit us, only so far as it is appropriated to ourselves, to the peculiarities of our condition, the specialties of our individual mind. It is in proportion as each man hears and reads for himself and not for his neighbour, and for his moral guidance and not merely his intellectual gratification, that he discerns a fulness, a majesty, a power, in truth, which those who give to it only a passing look cannot perceive. Piety is not a science, but a practical art,—the art of holiness and happiness; and all practical arts can be acquired only in the practice of them—not in acquaintance with their theory, but in diligent exercise of the arts themselves. If the builder can erect his house by merely glancing at the plans laid before him—if the husbandman can produce his crops by merely studying the theory of agriculture—if the musician can execute his pieces by a knowledge merely of the notes—if a child can learn to write by simply looking at his copy,—then, but not till then, can we acquire religion without religious exercises, and become proficient in the truths of God without practising them. So entirely inseparable, on the contrary, are these two elements of religious wisdom, so impossible is it to understand religion but by personal experience and practice of religion, that, in the Scripture language, "to know God" involves in it essentially the notion of loving, worshipping, and serving God; and "to believe in Christ" includes in it the giving up ourselves to Christ, and following Christ. "Hereby we do know that we know him," says St. John, "if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "A

great number believed," says St. Luke, "and turned unto the Lord." "The preaching of Jesus Christ," says St. Paul, "is now made manifest, for the obedience of faith." "The fear of the Lord," says David, "is the beginning of wisdom; a good understanding have all they that do his commandments."

And this involves in it the last disposition I shall mention as essential to the due reception of religious truth; namely, a spirit of earnest progressiveness,—a sense of present short-coming enkindling an habitual desire of improvement. For it is only by throwing forth our mind into the future that we shall make the most of the present. Our ideas of excellence must be continually in advance, if we would have our character make progress. We must have a governing purpose ever stretching forward towards a height yet unattained, to stimulate the sluggish will to use the means and opportunities which are afforded us for self-improvement. And therefore a main condition of attaining heavenly wisdom is the consciousness,—the deep, pervading consciousness,—that you have not yet attained. Humility is the mother of docility, and docility is the mother of wisdom. Do not flatter yourself that you "have" already, lest what you "seem to have" be taken from you. Do not be satisfied with hasty glances at truth, crude notions, superficial conceptions. Give diligence to enlarge, and fill up, and correct, and polish such into something more complete. A little to begin with is well, if you diligently improve it to the getting more; but it is starvation if you let it lie idle. A little religious knowledge will do for our entrance on the divine life;—there is our encouragement! But it will not do for our progress in that life;—there is our warning! We must go on, press forward, leave the things that are behind, and reach forth to those which are before; and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Young and feeble Christians must go on to be old and strong in the faith. Little children in Christ must become young men; and young men must become fathers, having the word of God abiding in them. Is that the case (permit me just this final question) with you who now are reading these lines? Are you "desiring the sincere milk of the word, that you may grow thereby?" Are you, not only holding fast the word of life, but abounding therein with thanksgiving?—not only knowing the will of God, but desiring to "be filled with the knowledge of his will, in all wisdom and spiritual understanding, that you may walk worthy of the Lord unto all pleasing; being fruitful in every good work, and

increasing in the knowledge of God?" "Then shall you know, if you follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto you as the rain, the latter and the former rain upon the earth."

SUNDAY REFLECTIONS.—No. XII.

BY MRS. RILEY.

"What doest thou here, Elijah?"

GOD requires no more from his servants than what he enables them by his grace to perform; but he expects that the abilities he entrusts should be duly improved. The possessor of the ten talents was rewarded according to the increase he had effected upon the large deposit placed in his hands; but had he neglected to improve those talents, or squandered them away, we may imagine that his punishment would have been still more severe than that of the individual to whom only two were entrusted.

We know that Elijah was one of that band of champions whom from time to time God has raised up to fight his battle against the prevailing iniquity. Single-handed, he defied the mighty and abandoned Ahab, whom no sense of right or justice could restrain; and the idolatrous priests, who were prompted by hate, jealousy, and interest, to procure his destruction. With God for his shield,* he gained the victory, and came uninjured from the conflict; yet at the sound of a woman's threat, he fled from the field of his triumph, and sought safety in the wilderness. God often combines several topics of instruction in one lesson; and while we learn from this passage in Elijah's history the power which God possesses over the conscience even while it seems to slumber, and the feebleness of human nature when unsupported by his hand, we may also glean an irrefragable proof of his omnipresence. Elijah had stood upon Mount Carmel, surrounded by the priests and people; at his prayer the visible sign of God's presence there had been bestowed. Now, after a journey of more than forty days, he reaches the silence and solitude of Mount Horeb; and here "the word of the Lord came unto him, and he said unto him, What doest thou here, Elijah?" Well might he then recall the exclamation of David, "If I take the wings of the morning, and fly unto the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me." The fear which had betrayed him would vanish, and he would again feel that through his omnipotent shield no dart could pierce. Perhaps, like Hezekiah, God had left Elijah for a moment, "to try him, that he might know all that was in his heart." The weakness and wickedness of the human heart are no new discovery to God; but it requires the light which he alone can give, to reveal the humbling truth to us; and when he has stripped off the fair disguise which concealed its deformity, we are forced to confess that "the heart is deceitful above all things, and desperately wicked," and to pray, "Create

* The meaning of the word Elijah being "God is my shield."

in me a clean heart, O God, and renew a right spirit within me."

Others beside Elijah have with the same shield fought boldly for a while, and won for themselves glorious trophies; yet in a moment have been seized with panic, thrown down their arms, and left the banner of their God in the hands of the enemy. When Jerome of Prague, and Cranmer of England, had faltered forth their recantation, and returned to the silence and solitude of their prisons, there would the still small voice of conscience meet them, and with the words, "What doest thou here," cause them greater anguish than the fiercest taunts of their persecutors. Stimulated with renewed courage by that voice, they too returned with fresh energy to the conflict, and when their mission was accomplished, ascended in a fiery chariot to their rest.

But when the battle no longer rages, and the soldier of God is called to easier service, it frequently happens that the words which conveyed reproof to the recreant champion may be as justly applied to the aspirant for a distinction for which he is unfitted. How many in the present day put themselves forward as leaders of some sect or division, when God has only intended them to remain secure in the sanctuary of retirement; but when, having tempted the danger and sustained the disgrace of a defeat from the great adversary, they slowly retire from the field of battle, they too may listen to the voice that whispers, "What doest thou here?"

Every being created by God, whether animate or inanimate, has some duty to perform, some department to fill in his mighty plan. The seasons speed their course, each contributing its share to the beauty and fertility of the earth; and when the eye rests with delight upon some lovely landscape, every portion of the scene will be found to contribute its share to the benefit of the whole. The stream that glides along, adding light and beauty to the landscape, carries in its course refreshment to myriads; the verdure, so grateful to the eye, supplies nourishment to the inferior creatures, while the fields that wave in golden beauty promise plenty to their master; the clouds that flit across the heavens will descend on some spot in beneficial moisture, while the winds which speed their course continue the purity or restore the salubrity of the atmosphere. Can the being who beholds all this, yet lends no helping hand to the great work of the universe, fail to hear these words from the flower beneath his feet, "While I in my little sphere am fulfilling the great object of my Creator, 'what doest thou here?'"

Nor does the voice of nature alone repeat the warning. When the Christian, who was devoted in his infancy to his Saviour, and signed with his cognizance, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end;"*—when he who confirmed that covenant, and renewed "the solemn promise and vow made in his name at his baptism, ratifying and confirming the same in his own person"† at

the altar of God;—when he joins the enemies of the Master whom he has sworn to follow, will not the deserter hear a taunt amidst the greetings of the ranks that welcome any accession to their standard,—a taunt which, though suppressed, finds an echo in his own heart to the words "What doest thou here?"

But may we not all glean a lesson from these words? Youth, manhood, and age, each present their respective duties; and as we pass from one stage of existence to another, the Christian may read, even upon the guide-posts of life, "What doest thou here?" If he can in humility reply, "I strive, in dependence upon my Master's aid, to do his will, and pass through earth with my heart and hopes fixed upon heaven;" then, though the "great and strong wind" of opposition may strive to divert him from his course, or the "earthquake" of misfortune shake down the fabric of his earthly happiness, or the "fire" of affliction try the precious metal of which his shield is formed; yet the voice of an approving conscience will greet the warrior who passes unscathed through the ordeal, and the Lord of Elijah will speak to him in that "still small voice."

Biography.

THOMAS CROMWELL, EARL OF ESSEX.

Of those eminent men to whose energy and devotedness to the cause of religious truth we are, under God, indebted for the emancipation of England from the tyranny of the see of Rome, few were more distinguished than the subject of this memoir, who was born A.D. 1498, of very humble origin, his father being a blacksmith, and subsequently a brewer, at Putney. By his firmness and assiduity, coupled with the strictest integrity, he raised himself to the highest honours to which a subject could attain; but it is chiefly on account of the service rendered to the Reformation that his character becomes an object of interest. His means of self-improvement were necessarily, from his father's situation, very limited; but, overcoming many obstacles, he obtained a fair education, and in process of time resolved to travel in foreign parts. In what capacity he did so we are not informed; but at length he was employed as secretary to the English factory at Antwerp. Whilst thus occupied, an opportunity presented itself of visiting Rome. A guild or fraternity of the Virgin Mary connected with St. Botolph's Church at Boston, in Lincolnshire, had obtained some important indulgences, for the renewal of which two persons were despatched to Rome. Meeting Cromwell at Antwerp, they persuaded him to accompany them. On their arrival they found the pope, Julius II., exceedingly fond of the luxuries of the table. Cromwell sent him some English jelly, which so pleased him, that he willingly renewed the indulgences, while he had his cooks well instructed in the mysteries of English confectionary.

As he used to confess to Cranmer, he was but little influenced by religion. He served as a soldier under the Duke of Bourbon, and was present at the sacking of Rome; and at Boulogne he assisted John Russell*

* Mr. Russell having become a favourite with Henry VIII., and his companion in the French wars, was appointed to many responsible and important offices, and created Baron Russell of Cheneys, 9th March, 1538-9. He was advanced to the earldom of Bedford in the following reign, and appointed afterwards by Mary ambassador to Spain, to conduct her husband Philip II. to England. He is described as having been one of the most accomplished men of his day.

* Office of baptism.

† Office of confirmation.

in escaping, when nearly betrayed into the hands of the French. It would appear that on this journey, Erasmus's translation of the New Testament excited the attention of Cromwell, who is said to have learned the whole of it by heart.

On his return to England, Cromwell was taken into the family of Wolsey, at that time in the highest favour with Henry VIII., and whose establishment vied in splendour with that of the richest courts. Its magnificence, in fact, has excited the astonishment of the historian, while it testifies the fearful influence of a corrupt Church. Wolsey was an exceedingly ambitious man. This ruling passion was continually manifesting itself, and to it his downfall may be traced. The vast preferments heaped upon him shew at once his power and his ambition. Cromwell was appointed the cardinal's solicitor, and charged with the superintendence of the erection of two colleges—one at Oxford, the other at Ipswich. To make room for these buildings, several small religious houses were demolished, which caused the works to be viewed with extreme jealousy, and Cromwell with considerable dislike. Wolsey, with all his faults, was a liberal patron of learning, in an age remarkable for intellectual superiority. Christ Church, to the present day, even in its reduced state—for he meditated a much nobler establishment—is a splendid monument of his munificence, though Henry is generally termed its founder, and always referred to as such by those members of Christ Church who preach before the University; while his design with respect to Ipswich was magnificent also. This latter foundation, however, which was destined as a nursery for the former, was demolished at the founder's downfall, the gateway, an elegant edifice of brick, being all that remains of it. It was intended that the foundation should consist of a dean, twelve secular canons, eight clerks, and eight choristers, with a grammar-school for the education of those who should afterwards proceed to Oxford.

In 1529, the cardinal fell into disgrace at court. Cromwell, mindful of his manifold obligations to Wolsey, used every effort, but in vain, to restore him to the royal favour; and when articles of high treason were sent to the House of Commons, of which he was then a member, he so eloquently defended his patron, that treason could not be proved against him. Cromwell was now taken into the king's service, chiefly by the advice of Russell and Sir Christopher Hales, master of the rolls. Henry is said to have been pleased with his noble defence of Wolsey, though he could not but feel annoyed at the demolition of the religious houses already referred to.

The principles of the Reformation were now beginning to be disseminated in England, though there was no open protest against the corruptions of popery. Henry's wish to obtain from the pope a separation from his queen, Catharine of Arragon, having been frustrated, Cranmer, who had been raised to the archbishopric of Canterbury, pronounced a solemn divorce. Such a step produced an open rupture between the courts of England and Rome. The clergy, at the convocation held in 1531, were prevailed on to acknowledge that "the king was the protector and supreme head of the Church and clergy in England," although with the addition of the following clause, "in so far as is permitted by the laws of Christ." This was not gained without much difficulty, and only while they were under the fear of a penal statute which the king held over their heads, the statute of prebend: the pains of which, it was alleged, they had incurred in submitting to the legatine courts established by Wolsey in 1518. Proceeding gradually, the parliament in a subsequent session abolished all bulls and dispensations. Bishops were to be appointed by the king alone. Monasteries were subjected to his visitation and government. A bishop inculcated the doctrine every Sunday at Paul's Cross, that the pope had no authority beyond

the bounds of his own diocese; and at length the act of parliament (28 Henry VIII. c. 1) was passed, constituting the king supreme head of the Church. Cromwell continued to advance in the royal favour. He was knighted A.D. 1531., and appointed, among other offices, master of the king's jewel-office, chancellor of the exchequer, secretary of state, lord keeper of the privy seal, and created baron, under the title of Lord Cromwell of Okeham, or Oakham;* and lastly, in 1539, Earl of Essex, and raised to be Lord Chamberlain of England.

The king had now, as we have seen, been declared supreme head of the Church, and Cromwell was appointed visitor-general of the monasteries, and vicar-general and vicegerent in all spiritual matters. Of the religious houses, as they were denominated, at different times "were suppressed, six hundred and forty-five monasteries, besides ninety colleges, two thousand three hundred and seventy-four chantries and free chapels, and a hundred and ten hospitals: the revenue of the whole amounting to one hundred and sixty thousand pounds." The condition of many of the monasteries was licentious in the extreme. "Many nunneries," says Southey, "were in a scandalous state; and so little were the austere rules of their institute observed, that, where the observance was insisted on by the visitors, the monks declared it was intolerable, and desired rather that their community might be suppressed than so reformed."† It were wrong to pollute these pages with an enumeration of the enormities therein committed; but it may be as well, as a proof of the mental, no less than the moral degradation of the people, to notice some of their absurd notions concerning the sanctity of relics, which came under the special notice of the visitors. At Reading, for instance, there was shewn an angel with one wing, who brought over the head of the spear which pierced the side of the Saviour. At Bury St. Edmunds were found some of the coals that roasted St. Lawrence; the boots and penknife of Thomas à Becket; some of the real cross, and certain relics which had the property of preventing the growth of weeds among corn; so many pretended teeth of St. Apollonia were distributed as amulets against tooth-ache, that they filled a tun; the house of West Acre had pawned a finger of St. Andrew for 40*l.*; and lastly, a crucifix at Bexley in Kent, called the "rood of grace," and which had been long held in estimation, because it had been seen to bend and raise itself, and to exercise other bodily functions, was brought to London by Cromwell's order, broke in pieces before the multitude, and the secret springs by which it was moved distinctly shewn; the Bishop of Rochester having first preached a sermon on the occasion.

Surely no man who reads such statements can fail deeply to deplore the prostration of the human intellect to the shrine of so vain a superstition. To such a mind as that of Cromwell, they were disgusting in the extreme, and he employed all his energies to emancipate his countrymen from a galling bondage. "He proceeded by his authority to do away with many of the holidays, and to prohibit pilgrimages, images, and relics; and he ordered that the incumbents of parishes should set apart a portion of their income for repairs, and for the support of exhibitioners, and the poor of the parish."

* Every peer of the realm, on first passing through Oakham, is compelled to give a shoe from the foot of one of his horses, which, upon his refusal, the bailiff of the lordship may take by force, or in commutation a sum of money for a horse-shoe, to be nailed on the castle-gate, or some part of the building. Among many different sizes, in proportion to the sum paid for the purchase, and of which some are gilt and stamped with the donor's name, with which various parts of the castle are decorated, are those of Queen Elizabeth, the late Duke of York, and George IV. (*Lewis's Top. Dict.*) By some, it is maintained that this privilege was in honour of Cromwell—the castle having been granted to him by Henry as a baronial seat.

† Book of the Church, chap. xii.

But the great benefit bestowed by Cromwell was the free circulation of the word of God. Miles Coverdale, in an authorised copy of his Bible published at Paris, dedicates it to Cromwell, and thus concludes the dedication: "I might have dedicated unto your lordship some other little treatise touching some part of the administration of the commonwealth, as prudence, policy, or some other private virtue; but forasmuch as in the New Testament is contained the very pith and substance of all virtue, and the pattern of all good governance—considering, also, that your lordship doth advance nothing so much as the true worship of God, the king's honour, the wealth of his realm, and increase of all virtue (which this New Testament doth teach),—I thought nothing meet to send unto you than that which ye daily occupied withal, and that all your chief study and pleasure are in."

In September 1538, he issued certain injunctions to the clergy, requiring them to provide a large Bible of the largest volume in English, to be set up in some convenient place within the church, to which the parishioners might "commodiously" resort: one-half of which to be paid by the parson, and one-half by the parishioners. No man was to be discouraged from reading or hearing "the lively word of God read." He also ordered that the Lord's prayer in English should be read, and that the clergy should examine their parishioners therein. The king at the same time issued a proclamation, that it pleased him to permit and command the Bible, being translated into the mother-tongue, should be sincerely taught, and openly laid forth in every parish-church. Crammer also endeavoured to forward the same good work.

The priests, however, resolutely opposed those measures. It was their wisdom to do so. "They read confusedly," we are told, "the word of God, and the injunctions set forth and commanded by them to be read: humming, and hawing, and hawking thereat, that scarce any could understand them." "They bade their parishioners, notwithstanding what they read, being compelled so to do, that they should do as they did in times past, to live as their fathers, and that the old fashion is the best; and other crafty and seditious sayings they gave out among them." "Notwithstanding, however," Strype tells us, "that it was wonderful to see with what joy this book of God was received, not only among the learner sort, and those that were noted for lovers of the Reformation, but generally all England over, and among all vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly persons learned to read on purpose."*

We have now traced the rapid progress of Cromwell in the royal favour, and seen the eminence to which by that favour he was raised; but the voice of calumny soon depreciated him in the esteem of Henry. To many parties he was an object of envy, and consequently of dislike. His zeal for the extension of the Reformation, as might have been expected, rendered him peculiarly obnoxious to the papists; while some of those who embraced the reformed tenets, viewed him with distrust. He was, indeed, not unfrequently compelled to act in opposition to his wishes, that he might not expose himself to the royal displeasure. His humble birth was displeasing to the nobility, who could not bear to see a man of the lowest origin exalted to the highest offices in the realm. The people were averse to him on account of the destruction of the religious houses. Another more powerful motive, however,

brought about an unexpected revolution in the court. The king had fixed his affections on Catherine Howard, niece to the Duke of Norfolk; and in order to marry her, it was necessary that Anne of Cleves, whom he had espoused at Cromwell's suggestion, and whose relatives were attached to the Protestant cause, should be divorced. The duke had long been the decided enemy of Cromwell, and succeeded in obtaining a commission from the king to arrest him at the council-table, and commit him to the Tower. He was accused, among other things, of abusing the power with which he was invested—of being a heretic, and an encourager of heretics—of having used treasonable language respecting the king—and of having amassed riches in a dishonourable way. It is almost needless to observe, that the accusations brought against Cromwell were wholly without foundation. If, indeed, by his being an encourager of heretics was to be implied, that he was opposed to the corruptions of Rome, then the statement was unquestionably true." "He was condemned," says Southey, "by bill of attainder, an act for thus depriving the innocent of all means of defence having recently been passed with the consent of the judges, and with his full assent, if not by his active interference."

Crammer alone remained Cromwell's friend, and the next day wrote to the king to the following effect: "Who cannot but be sorrowful and amazed that he should be a traitor against your majesty—he who was so advanced by your majesty—he whose surety was only by your majesty—he who studied always to set forward whatsoever was your majesty's will and pleasure—he that cared for no man's displeasure to serve your majesty—he that was such a servant, in my judgment, in wisdom, diligence, faithfulness, and experience, that no prince in this realm ever had—he that was so vigilant to preserve your majesty from all treasons, that few could be so secretly conceived but he detected the same in the beginning? If the noble princes, of happy memory, King John, Henry II., and Richard II., had had such a counsellor about them, I suppose they should never have been so traitorously abandoned and overthrown as these good princes were."

The enemies of Cromwell, however, were intent upon his downfall; a bill of attainder was immediately framed against him. The house of peers, without trial, examination, or evidence, condemned him to death, though but a few days previously they had extolled him to the skies. Such is worldly favour.

Cromwell now endeavoured, by the most urgent entreaties, to excite the royal clemency in his behalf. He wrote a most pathetic letter to the king, vowing his constant fidelity, and clearing himself from the false accusations brought against him. It concludes thus: "Written with the quaking hand and most sorrowful heart of your sorrowful subject." But this and other like appeals, though for a time they affected Henry, yet were not successful; he was surrounded by those who would not permit him to act as he probably might have wished: and at length, after six weeks' imprisonment, a warrant was sent for his execution, July 28th, 1540.

When brought to the scaffold, Cromwell carefully avoided all loud protestations of innocence. He was afraid that such might injure his son. He thus earnestly prayed—"Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in thee; I, wretched sinner, do submit myself wholly to thy blessed will, and being sure that thing cannot perish which is committed to thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it unto me again at the last day in the resurrection of the just. I beseech thee, most merciful Lord Jesus Christ, that thou wilt, by thy grace, make strong my soul against all temptations, and defend me with the

* See "Memorials of Miles Coverdale," &c. London, Bagster, 1838.

buckler of thy mercy against all the assaults of the devil. I see and know that there is in myself no hope of salvation, but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits nor good works that I may allege before thee; of sins and evil works, alas, I see a great heap; but yet, through thy mercy, I trust to be in the number of them to whom thou wilt not impute their sins, but wilt take and accept me for righteous and just, and make me an inheritor of thine everlasting kingdom. Thou, merciful Lord, wast born for my sake, didst suffer hunger and thirst for my sake; didst teach, pray, and fast for my sake; all thy holy actions and works thou wroughtest for my sake; thou sufferedst most grievous pains and torments for my sake; finally, thou gavest thy most precious blood to be shed upon the cross for my sake. Now, most merciful Saviour, let all these things profit me that thou hast freely done for me, which hast also given thyself for me. Let thy blood cleanse and wash away the spots and foulness of my sins: let thy righteousness hide and cover my unrighteousness; let the merits of thy passion and blood-shedding be satisfactory for my sins: give me, Lord, thy grace, that my faith waver not, but be firm and constant to the end; that my hope in thy mercy and life everlasting may not decay; that love wax not cold in me; finally, that the weakness of my flesh be not overcome with the fear of death! Grant, O most merciful Father, that when death shall shut up the eyes of my body, that the eyes of my soul may still behold and look upon thee, and when death hath taken away the life of my tongue, that my heart may cry and say unto thee, Lord, into thy hands I commend my soul; Lord Jesus, receive my spirit. Amen."

This prayer being ended, he exhorted the people to pray for the king and his son Edward. He declared his firm faith in God, and then submitted to the blow of the executioner, who mangled him in the most hideous manner.

"By his death," says the author of *Memoirs of Miles Coverdale*, "as there was no one in the council of sufficient ability or interest to take the part of the reformers, the Duke of Norfolk and his party gradually gained ground in the king's councils, which they had before lost. The consequence was, that the reformed religion met with no support, but, on the contrary, with much opposition towards the latter end of Henry's reign. The conduct of Cromwell in his exalted state was widely different from that of Wolsey, and his whole demeanour strongly contrasted with that of the haughty cardinal. His kindness to the poor, and his extensive charities, caused him to be much beloved. Two hundred needy persons were every day served at his house in Throgmorton Street with sufficient victuals; and his gratitude for past favours was always most conspicuously testified. Of this let one instance serve to shew his disposition in this respect, and with which this memorial shall be closed.

"There was in Florence a merchant, whose name was Francis Frescobald, of a noble family and liberal mind; who, through a prosperous success in his affairs, was grown to an abundance of wealth. While he was at Florence, a young man presented himself to him, asking his alms for God's sake. Frescobald beheld the ragged stripling, and in despite of his tatters, reading in his countenance some significations of virtue, was moved with pity, and demanded his country and name. 'I am,' said he, 'of England; my father (meaning his father-in-law) is a poor man, a cloth-shearer: I am strayed from my country, and am now come into Italy with the camp of Frenchmen that were overthrown at Gatyllion, where I was a page to a footman, carrying after him his pike and burganet.' Frescobald took him into his house, made him his guest, and at his departure gave him a horse, new apparel, and sixteen ducats of gold in his purse. Cromwell,

rendering him hearty thanks, returned into his country; where, in process of time, he became in such high favour with Henry VIII., that he raised him to the dignity of being Lord High Chancellor of England. In the mean time, Frescobald, by great and successive losses, was become poor; but remembering that some English merchants owed him fifteen thousand ducats, he came to London to seek after it, not thinking of what had passed betwixt Cromwell and him. But travelling earnestly about his business, he accidentally met with the Lord Chancellor as he was riding to the court. The chancellor alights, embraces him, and with a broken voice, and shedding tears, he demanded if he were not Francis Frescobald the Florentine; and invites him that day to dinner to his house. Frescobald wonders who this lord should be; at last, after some pause, he remembers him for the same he had relieved at Florence; he therefore repairs to his house not a little joyed, and walking in the court attended his return. He came soon after, and was no sooner dismounted, but he again embraced him with so friendly a countenance, as the lord admiral, and other nobles then in his company, much marvelled at. He, turning back, and holding Frescobald by the hand: 'Do you not wonder, my lord,' said he, 'that I seem so glad of this man? This is he by whose means I have achieved my present degree;' and therewith recounted to them what had passed between them. Then taking him by the hand, he led him into the chamber where he dined, and seated him next himself. Afterwards leading him into a chamber, and commanding all to depart, he locked the door; then opening a coffer, he first took out sixteen ducats, and delivering them to Frescobald, 'My friend,' said he, 'here is your money that you lent me at my departure from Florence; here are other ten that you bestowed in my apparel, with ten more you disbursed for the horse I rode upon; but considering you are a merchant, it seemeth to me not honest to return your money without some consideration for the long detaining of it; take you, therefore, these four bags, in every one of which is four hundred ducats, to receive and enjoy from the hand of your assured friend.' When the modesty of Frescobald would have refused, the other forced them upon him. This done, he caused him to give the names of all his debtors, and the sum they owed; the schedule he delivered to one of his servants, with charge to search out the men, if within any part of the realm, and straitly to charge them to make payment within fifteen days, or else to abide the hazard of his displeasure. The servant so well performed the command of his master, that in a very short time the whole sum was paid. During all this time Frescobald lodged in the lord chancellor's house, who gave him the entertainment he deserved, and oftentimes moved him to abide in England, offering him the loan of sixty thousand ducats for the space of four years, if he would continue and make his bank at London. But he desired to return into his own country, which he did with the great favour of the Lord Cromwell, and there richly arrived; but he enjoyed his wealth but a small time, for in the first year of his return he died." * M.

* See "History of the most remarkable Providences both of Judgment and Mercy." By William Turner. Fol. 1697.

THE MUTUAL DUTY OF MINISTERS AND PEOPLE:

A Sermon,

BY THE REV. W. BARNES, M.A., F.S.A.
Rector of Briston Deverill, Wilts.

2 COR. xii. 14.

"I seek not yours, but you."

A DISINTERESTED spirit is universally admired. We admire the master who practises economy on himself that he may be just and charitable to his servants; and we admire the servant who sometimes, to his own hinderance, cares for his master, and seeks to promote his interest in every lawful and possible way. We admire the patriot, who gives up his time, his talents, and wealth, to the service of his country; and we admire the benevolent and charitable man who goeth about doing good. But a disinterested spirit appears to the greatest advantage, and is indeed the most excellent, when it is manifested in the service of the sanctuary. The ministers whom the prophet represents as "greedy dogs, that could never have enough, and who would not so much as shut the doors of the temple, or kindle a fire upon the altar for nought," must be considered as the most contemptible of mankind; while the zealous, faithful, and disinterested minister,—he who seeks the good of his flock, and not the fleece thereof,—cannot long fail to exalt his character in the eyes of all whose approbation is worth his notice.

I. From the language of the apostle in the text you may learn the important duty of the ministers of Christ: "I seek not yours, but you."

Ministers are styled in Scripture "pastors" of their flocks; as "pastors," then, they ought to care for their "flocks" as parents for their children. Now parents watch and care for their children, not from a selfish consideration of the profits they may one day make of them, but from real desire to do them service. In like manner must the minister of Christ seek, "Not his own profit, but the profit of his flock, that they may be saved." Carnal men, it is true, seek for worldly honour and emolument—"They rise up early, and late take rest," in order to obtain the things which perish in the using. But "ministers of Christ, and stewards of the mysteries of God," must rise superior to such low and grovelling pursuits. The glory of God, and the eternal welfare of immortal souls, must be the chief aim, end, and endeavour of every pastor, who would prove himself faithful to the trust which God has committed to him. Every such pastor may truly say to his flock, "I seek not yours, but you;" "for what is my hope, or joy, or crown of rejoicing; are not even ye, in the presence of our Lord Jesus

Christ at his coming?" And he who is thus faithful to his God will not much covet the favour of men. He will indeed strive to avoid giving needless offence to any. He will "endeavour to please all men for their good to edification." But he will never hide the truth, or explain away its meaning; neither will he set forth the truth "with the enticing words of man's wisdom," in order to gain applause or shun persecution. Whether men will hear, or whether they will forbear, he will "declare the whole counsel of God;" and commend himself to every man's conscience in the sight of God, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." A pastor of this description will not seek the fleece, but the flock;—not theirs, but them. True, "those who serve at the altar have a just right to live of the altar." "Who giveth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Do ye not know that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel." "The ox was not muzzled while he was treading out the corn; and doth God take care for oxen? Or saith he this altogether for our sakes? For our sakes no doubt this is written, that he that plougheth should plough in hope, and he that thresheth in hope should be partaker of his hope; for the labourer is worthy of his hire." If, then, your pastor "sows unto you spiritual things, it is no great matter if he reap your carnal things." "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." "Fear the Lord and the queen; and meddle not with them that are given to change."

But though "the Lord hath so ordained that they who preach the Gospel should live of the Gospel," yet this should not prevail with any one to undertake his high and holy office. If men are actuated by any such principle, they degrade themselves and their office; and will soon prove that they "are hirelings, who care not for the sheep." Neither can the pastors after God's own heart allow of any such principle to influence them in their work, without greatly diminishing their services, and endangering their acceptance with God. The command is, "Feed the flock of God, which is among you, taking

the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." *Then* comes the encouragement, "and when the chief Shepherd shall appear, ye shall receive a crown of glory, which fadeth not away." Thus plainly does it appear that the chief aim of every minister should be the spiritual welfare of his people. With constancy and fervour should he labour and pray for their conversion to God, for their increase in faith and love, and for their complete and final salvation. He must be plain and faithful in his preaching. He must prove, from the unerring standard of God's word, the corruption of our nature; that we are all very far gone from original righteousness, and of our "own nature are inclined to evil;" "that in our flesh dwelleth no good thing;" "that in Adam all die; and that in Christ, and Christ alone, shall all be made alive;" "that as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Having proved to them the extent of the fall and the extent of the remedy, he must exhort and entreat them to seek an interest in Christ "through sanctification of the Spirit and belief of the truth." He must shew to them that the promised gift of the Holy Spirit is graciously made "to us and to our children;" and he must exhort them again and again to ask for this inestimable blessing by earnest prayer, watchfulness, and diligence; assuring them on the authority of God himself, that "every one who thus seeks shall find; for if we, being evil, know how to give good gifts unto our children, how much more shall our heavenly Father give the Holy Spirit to them that ask him." But not only must the minister of Christ prove the corruption of our nature, and the redemption that is in Christ Jesus; not only must he shew that we are chosen to salvation through sanctification of the Spirit and belief of the truth, but he must also again and again prove that "Christ is not the minister of sin," but that "every one that nameth the name of Christ must depart from iniquity." He must "lift up his voice like a trumpet" when his people would "do evil that good may come," or "continue in sin that grace may abound." He must prove to them that Christ's "sheep hear his voice, and follow him;" that "not every one that saith unto him, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of our Father which is in heaven." Neither must he rest satisfied with being the instrument of changing their sentiments, or

of reforming their outward demeanour; he must seek to have them "renewed after the image of him that created them." He must "travail in birth with them till Christ be manifestly formed in their hearts." And he must not relax his efforts when this is effected. He must exercise godly fear, "lest by any means, as the serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ." Having, through grace, led them to believe, he must teach them to "be careful to maintain good works," "lest a promise being left of entering into rest, any of them should seem to come short of it." In every relation of life he should teach them, both by precept and example, to "do unto others as they would others should do unto them." In short, he must teach them to "adorn the doctrine of God our Saviour in all things." Nor must he fail to teach them, that so long as he is over them in the Lord, he is "God's minister to them for good;" and the medium through whom God, in mercy, will communicate to them the blessings of grace and peace. "He that heareth you heareth me." "Lo, I am with you always, even unto the end of the world. Amen." In the subject before us is naturally involved,

II. The duty of the people towards their minister.

The relation of minister and people, like every other relation in life, has its peculiar and appropriate obligations. Those which arise out of the text, as pertaining to the people, are,

1. To seek principally, and above all things, the salvation of their own souls. "We are far from saying," observes a pious writer, "that our flocks should not attend to their temporal concerns; on the contrary, we declare that a neglect of their worldly business is exceeding criminal in the sight of God. We affirm that their duties in civil and social life are as much to be attended to as any other duties whatever; and that their families and dependents would have just cause and complaint if their temporal interests were disregarded." "He that provideth not for his own, and especially for his own house, has denied the faith, and is worse than an infidel." But, still, the first of all duties is the care of our immortal souls. Nothing can equal the value of the soul. "What," says the Saviour himself, "is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" While, then, our flocks are not slothful in business, they should be fervent in spirit, serving the Lord." And surely, if the ministers of Christ should not suffer any worldly

interests to stand in competition with the souls of their people, neither should the people allow any such matters to stand in competition with the care of their souls. If it be our duty, as it assuredly is, faithfully to preach the word, it is equally the people's duty regularly and devoutly to hear it. If we are to "reprove, rebuke, and exhort, with all long-suffering and doctrine," it is surely the people's duty to "submit themselves in the Lord" to our authorised instructions for their good to edification. Let me admonish you, then, brethren, to be constant in your attendance on all the means of grace. Unite with me and my fellow-labourer in this house, dedicated to God's service, in humble prayer and praise. "Let our devotions be set forth as the incense, and the lifting up of our hands as the evening sacrifice."

We may also infer from our text,

2. That the people should labour to improve our ministry.

We have already seen that pastors should ever keep in view the salvation of their hearers. What, then, should the people do when they attend on the means of grace and the ordinances of our religion? They should solemnly bear in mind their own individual responsibility for the due improvement of such blessings. They should pray earnestly that God would be pleased to open their hearts, as he did that of Lydia, so that they may "attend unto the things spoken" in his name, and by his authority. They should also entreat the Lord that he would give unto their minister "a mouth and wisdom which none shall be able to gainsay or resist;" and so to instruct him that he "may speak a word in season to their weary souls." In short, the flock should be as anxious to receive the word of life as the shepherd is to feed them with it. Happy, indeed, would it be for the Church, and happy for the world at large, if dispositions like these were prevalent among us.

May the Lord in mercy be pleased to multiply them, "not seven times, but seventy times seven!" And now, brethren, what is the improvement which you have already made of the ministry of reconciliation? Have you suffered time to be heedlessly spent, and opportunities of growing in grace to pass by unimproved? If so, let me admonish you, in the name of the Lord, to redeem the time that remains. Days and weeks, months and years, are passing quickly away, and will soon number you and me with the dead. "Work, then, while it is called to-day, for the night cometh, when no man can work." Let each of us, then, put this question to himself, "Am I seeking first and above all things, the kingdom of God and his righteousness?"

"Do I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord?" "Do I, as a new-born babe, desire the sincere milk of the word, that I may grow thereby?" Brethren, let us remember that each of us must give an account of himself to God. God grant that we may be able to do it with joy, and not with grief!"

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

BY ROBERT DICKSON, M.D., F.L.S.

No. VI.

"'Tis wisdom—and the task
Can never cloy where gratitude is felt—
To trace the hand of God in all his works,
So steadfast, so benign."

Reflections, by J. Gisborne.

ONE of the leading characteristics of the workmanship of the divine Artificer, as remarked in the preceding paper, is the power which has been imparted to living structures of accommodating themselves to a diversity of situations and circumstances. When a machine of man's fabrication even completely attains the specific end which the contriver had in view, it is totally unfit to answer any other end, without undergoing extensive modification by the direct interference of the artisan. Such is not the case when the work is of Him who possesses a power over the materials far surpassing that which the potter has over his clay. The root of a tree, which is intended to penetrate the dense resisting earth, will be found solid, compact, and wedge-shaped; but let it extend itself into a running stream, and it will immediately subdivide, again and again, till it become attenuated and feathered, like the most delicate plumage of a bird. Here the object is to increase the surface as much as possible; and, by forming a spongione at the extremity of each subdivision, multiply the points of absorption. This arrangement is rendered necessary, not from a deficiency of the principles of nutriment in the water, which is generally richly charged with these, but from the rapidity with which the current of water passes over the rootlets or absorbing mouths. The correctness of this explanation appears to be established by an examination of the root of the *lemnas*, or duckweeds; plants which grow only in stagnant water, such as that of ponds and ditches. From the base of these plants there extends a single slender root, terminating in a slight conical enlargement (probably a peculiar kind of spongione), which remains suspended in the water—for this root never reaches the bottom of the pond. The water in this case being stationary, a single pump suffices to suck up as much as is needed by the plant, even though it possesses a large exhaling surface. The whole habitudes and contrivances observable in these little annual plants, which cover with their green mantle the unsightly and otherwise noxious collections of standing water, demand our closest contemplation, and extort our highest admiration. Each of these plants consists of a small flattened disk, which projects laterally from its margin a swelling, which enlarges in a horizontal direction, at the same time pushing out a root from the under surface; and so forms a second plant, similar to the first, but remaining attached to it. This double disk continues to augment in the same manner, and thus forms a third disk. By the time that this last has acquired some size, the disk of the two former set, which has not formed a new one, spontaneously detaches itself, and constitutes a distinct and

separate plant. The plant thus separated repeats the whole process just described; and by these means, from a single plant a large pond may, in a very short time, be completely covered over, so that not the smallest portion of the surface of the water is exposed to the direct rays of the sun. The greater the power of the sun, and the more capable of promoting the evaporation of the contents of the pond, causing thereby a contamination of the atmosphere around, which would prove highly injurious to the health of plants and animals,—in precise proportion is the rapidity of development of these beneficent plants, which interpose their protecting veil. The circumstance of not being attached to the bottom by a fixed root enables them to accommodate themselves to the varying quantity of water in the pond or ditch, and to rise and fall as the level of the water is altered. These wonderful plants intercept the unwholesome gases as they ascend, and decompose them; throwing into the atmosphere the pure oxygen needful for the respiration of animals. Oxygen is, indeed, as necessary for the respiration of plants as of animals; but by one of those arrangements which strike every reflecting mind as indicative of an all-powerful as well as a benevolent Deity, marsh and bog plants can exist with a less supply of oxygen than most other vegetables, and yet evolve a large quantity of this vital air for the use of differently constituted beings. This is only a single example among many that might be adduced of the benefits conferred on the animal creation by the action of the members of the vegetable kingdom, distinct from that of furnishing a supply of food; but others will present themselves to our consideration when treating of the functions and structure of leaves, and examining the contrivances for keeping them floating and extended in the more dangerous marshes of tropical countries.

Plants, which grow either amid the mud of the seashore or in inland marshes, by the great power of the roots to absorb moisture, and of the leaves to exhale it, gradually effect the drying of the spots where they flourish, and permit the safe and profitable cultivation of them by the husbandman. The steps followed in this process are as admirable as they are effectual. One plant, indeed, the *Zostera marina*, or sea-wrack, can grow in the very waters of the ocean, and aids in laying a foundation for a future soil. So soon as any of the *débris*, either cast up by the ocean or washed down by the rivers, is permanently above high-water mark, seeds, wafted by the winds or borne thither by currents of salt or fresh water, are lodged there; and those only germinate which are capable of ultimately growing in such situations, for the others have their germinating property destroyed, either by the infiltration of the salt or by the excess of moisture. When those fitted to maintain a successful struggle with the adverse circumstances of their position have developed a stem and a few leaves, a wondrous amount of water is exhaled. By means of the greatly increased surface which the extent of the leaves presents, a meadow will throw into the atmosphere twice or three times as much fluid as would result from the evaporation of a sheet of water of like size. Some greater degree of dryness is brought about by the first occupants of the spot, and when they have done their office, others succeed them, which were formerly unfit; and after a long order of succession of plants, a fen changes its covering of flowers, first to those of the meadow, and at last to those of a very dry soil. This change will occur quite spontaneously, but may be greatly expedited by draining.*

* The change not only in the aspect of a district, but in the salubrity of the atmosphere, in connexion with these and similar alterations, merits notice. "Mr. Pitt (*View of the Agriculture of the County of Worcester*) observes, 'that the Crome demesne, belonging to the Earl of Coventry, was a morass not a century back'; and a writer in the *Gentleman's Magazine*, describing Crome, observes, that 'a vast extent of ground, formerly a

So complete may be the alteration, that where annual plants of rapid growth once flourished, nourished by the abundant moisture, plants will usurp their place which require two or more seasons to prepare nutriment enough for the flower and seeds—such as the parsnip, carrot, and turnip. In many instances, the whole change must be at first effected by the plants and their great exhaling power, as artificial draining would either be impossible for want of a lower level, or too expensive, except where a large tract is to be reclaimed, as in the case of the Bedford Level. The successive layers of vegetation, rising one above the other, at last elevate the level, so that a natural drainage occurs, or an artificial one becomes practicable. Trees, also, which can vegetate in an unusually humid locality spring up, or may be planted, and greatly promote by their large surface the drying of the marsh; such are the willows, poplars, and alders, which flourish in a soil that would be destructive to the oak, the beech, and the Bourdeaux pine. By these progressive stages an arable land is produced which is extremely rich in the material of nutriment for plants, as the detritus of the early races of plants is stored up in it, having been prevented from undergoing decomposition by getting buried too far under the surface by the rapid growth of the subsequent races.

Here, then, is the point where man, in the exercise of his sovereign rights, and by the application of the faculties with which he is endowed, can beneficially interfere. With the spade, the plough, or the harrow, which he has constructed, he divides the solid earth, and upturns the deeper strata of the soil. The elements come to his assistance, and by their combined influence the plain is clothed with richly waving harvests, and the granaries are loaded with the produce, that in due season "the hungry may be filled with good things."

Only a small portion of the humus, which consists of carbon, oxygen, and hydrogen (humic acid, or earthy extract, derived from the decomposition of the preceding plants), is soluble in water, and what remains is incapable of contributing to the nourishment of any subsequent races of vegetables till it is rendered soluble. "Hence it remains for a long time in the earth unimpaired; but no sooner is it brought into contact with the atmosphere by the process of cultivation than an action begins. Part of its carbon uniting with the oxygen of the atmosphere, produces carbonic acid, which is readily absorbed by the plants; while its hydrogen with the same forms water, without which plants cannot live; and in very warm climates, where this process goes on more rapidly, the moisture thus produced keeps up vegetable life when rains and dews fail. The residue becomes a *soluble extract*, and in that state is taken up readily by the fibres of the roots. But the changes still go on; the extract absorbs more oxygen, and becomes once more insoluble, in the form of a film, which Fourcroy calls *vegetable albumen*, and which contains a small portion of nitrogen, readily accounted for. By bringing fresh portions of humus to the surface, and permitting the access of air to it, more carbonic acid, water, extract, and albumen, are formed, and give a regular supply to the plants, which, by their living powers, produce the various substances found in the vegetable kingdom of nature."* The addition of manure to poor soils supplies the humus needed; and the heat accompanying the process of the elementary principles entering into

mere bog, is now adorned with islands, and tufts of trees of every species." An urn dedicated to Brown, the designer of these grounds, records the fact, that 'his inimitable genius formed this garden-scene out of a morass.' This change in the aspect of the county connects itself with the changes of diseases; and agues and similar diseases are consequently now almost unknown.—Dr. HASTINGS' *Illustrations of the Natural History of Worcestershire*, p. 13.

* See an excellent article on "Arable Land," from the pen of the Rev. W. L. Rham, vicar of Winkfield, Berks, in the *Penny Cyclopædia*, vol. ii. p. 220.

fresh combinations, not only expedites the germination of the seeds committed to the earth, but the development of the roots in their subsequent growth. Recent manure is always best for this purpose, especially as the elementary principles are most disposed to resume the arrangement which they had, and again to receive the stamp of life at the moment of their liberation from the previous organisations in which they held a place.

By the ministration of these concurring causes, a seed of a very minute size can often in a few weeks evolve its different organs, and by their means convert a vast amount of inorganic into organised matter. The root being buried in the ground, and not provided with stomata, or exhaling pores, has little share in effecting a change on the sap; yet in many instances it becomes the chief depôt of the juices elaborated by the leaves, as in the case of turnips, carrots, &c. As a proof of the quantity of matter which is thus converted, abstracted from the earth and air, whence man could not otherwise procure it, I may cite one of these vegetables. The seed of a turnip weighs about the thirtieth part of a grain; or, according to the experiments of Dr. Desaguliers, one ounce of turnip-seed was found to contain between fourteen and fifteen thousand single seeds; and, assuming the growth to be always uniform, a turnip may increase fifteen times its own weight in a minute. By an actual experiment made on moss or peat ground, turnips have been found to increase in growth 15,990 times the weight of their seeds each day they stood upon it; and examples have occurred of a turnip weighing twenty-one pounds, and measuring a yard in circumference.

In nothing does man so fully prove himself the lord of creation as in being able to appropriate to his own use wide portions of the earth, and, by displacing the natural varied productions of any spot, cause it to bring forth one uniform kind of grain or root, to the nearly total exclusion of every other sort of plant. Thus he has his fields of wheat distinct from his acres of oats or of barley. But this power of which he finds himself possessed should never engender pride or presumptuous estimation of himself, as the whole array of facts which has been laid before him is calculated to teach a lesson of the most opposite tendency. The consideration that it is enjoyed during only a very short period is enough to counteract a disposition to a vain-glorious carriage. And connected with this is the fact, fraught with such humbling convictions, that each of the present occupants of the earth must give place to others, yielding often the very elements from which is to be raised the herbage on which the cattle of his successors may browse; for all races and generations of organised structures present a succession or series of "life-receiving, life-yielding individuals;" and out of the exuvizæ of one generation the next is formed. "God," as Luther justly remarks, "could quite as easily have made all creatures out of nothing; yet has he so arranged it, that one proceeds from another; and had he not done so, the earth would long ago have been filled, even to the heavens." Death may seem a calamity,* and every living being naturally recoils from the yet inevitable ordeal. But by its agency tribe after tribe, in countless numbers,

enjoy their term of existence, instead of only the few original denizens of the earth.

It is unnecessary to point out farther advantages resulting from the present constitution of things, as these will fall under consideration in future papers. I proceed, then, to remark, that man, being unable to re-collect the dispersed fragments, is utterly helpless, had not the power and benevolence of God provided instruments to prepare that food which he is now incompetent to create. "Vegetation seems interposed between the soil and animal life, as a chemical apparatus for combining the elements of inert matter into forms in which they become capable of being assimilated by the animal body to its own nature. Animals differ among themselves in the original fitness of their organs for digesting vegetable matter; so that some appear to form an intermediate class in reference to the function of digestion, being intended to animalise vegetables, while they are themselves prepared by nature to be the prey of animals exclusively carnivorous."

Numerous are the changes which the scattered fragments of previous organisations must undergo in the lower plants or animals before they become suitable for the food of man. The ultimate object seems to be that man, the vicegerent of the Creator, should be spared the time requisite for collecting them and accomplishing the first steps of digestion, that he may have the more leisure to devote to the contemplation of the works of his almighty Father, and to meditation on his own future high destinies. It is when he so employs himself that he can alone be regarded as only "a little lower than an angel." While, if he fails so to do, he voluntarily relinquishes his high place in the scale of creation, and by giving himself up to the mere gratification of the sensitive faculties, declares his willingness to be held as little superior to the beasts that perish.

Brief is the space granted to any one to engage in the ennobling study to which I have alluded; and therefore the more earnestly should we endeavour "so to number our days, that we may apply our hearts unto wisdom."

ON PRAYER FOR THE HIGH COURT OF PARLIAMENT.*

If the Church directs its members to pray for the high court of parliament, it is our duty to call your attention to the injunction, in the hope that it will be piously attended to. . . .

Perhaps some may be inclined to ask, What has a Christian congregation to do with debates in parliament? I answer, without any hesitation, "Much in many ways." First, because they occupy, at particular times, much of our daily thoughts and conversation; and it is most necessary that we should be reminded to view and discuss these matters in the spirit of Christian charity and moderation. Secondly, we have much to do with the debates in parliament, because on them, under Providence, depend our rights and liberties, and our established national religion—in short, our temporal and spiritual interests. If God should, for our sins, take away the spirit of wisdom from our national assembly, and turn their counsels into foolishness, alas! what miseries might we not expect? Nay, it needs not, if I may so speak, any active measures on God's part to bring ruin upon a nation; he has but to leave us to ourselves, and we

* "If death be good, why should it be feared? and if it be the work of nature, how should it not be good? for nature is an ordinance and rule which God hath established in creating this universe, and which cannot err. Since in him there is no impotency or weakness, by the which he might bring forth what is imperfect; no perverseness of will, of which might proceed any vicious action; no ignorance by which he might go wrong in working, being most powerful, most good, most wise, nay, all-wise, all-good, all-powerful. He is the first orderer, and marshalleth every other order; the highest essence, giving essence to all other things; of all causes the cause; he worketh powerfully, bounteously, wisely, and maketh (his artificial organ) nature do the same."—WM. DRUMMOND'S (of Hawthornden) *Cypress Grove*, edit. 1681, p. 412.

* From Sermons on the Social and Political Duties of a Christian. By the Rev. W. Gresley, M.A., Lichfield.

should perish by our own devices; he has but to withdraw the grace of his Holy Spirit, and at that instant the fierce demons of faction and wild ambition would reign uncontrolled, the wisest counsels would be laughed to scorn, passion would gain the mastery over reason, and every calamity would fall upon a ruined and God-forsaken people. And therefore, lastly, we, as a Christian congregation, have much to do with the debates in parliament, because on our prayers it may depend whether God shall direct or desert them. For this reason it is that our Church instructs us to pray for the high court of parliament, that "God would be pleased to prosper all their consultations, to the advancement of his glory, the good of his Church, and the safety, honour, and welfare, of our sovereign and her dominions." And, as I have before remarked, we are directed so to pray, not as a mere formal ceremony, not merely to acquit our own conscience, or to shew forth our charity, but because it is the doctrine of our Church and of our Bible that the prayers of faithful Christians are greatly effectual; and that on them it may depend whether God shall be pleased to assist the consultations of our national council, or whether he shall leave them to themselves.

The sacred influence of the Gospel, my brethren, enters, or ought to enter, into every private feeling, and to sanctify every transaction of our life. We are far too much accustomed to separate religion from ordinary affairs; we are too much accustomed to view national and political events without referring them, as we ought, to the arbitration of that great unseen Being who directs and governs all things. We talk of men and of measures as if the former were the arbiters of the nation's fate, and as if on the latter depended all the objects of our hopes and fears. We calculate on the human support this or that party is likely to receive, and according to our political bias we exult or grieve in the brightness or hopelessness of their prospects; and we forget that there is One who reigns above, in whose almighty hand is placed the sceptre of all power in heaven and in earth. And when we read the speech of some great statesman, and admire his eloquence, and marvel at the power which he exercises over the minds of men, we forget that we ourselves have a power of speech even greater than his; for that the earnest prayers of faithful Christians have more influence with the great Disposer of events than all the eloquence of the most accomplished statesmen, if his words flow not from a faithful heart.

When the armies of Amalek and Israel were contending together, and the tide of battle ebbed and flowed, and now the one prevailed, and now the other; how little did some of those fierce combatants, in the heat and tug of war, suppose that the success or defeat of their efforts depended on the persevering prayers of one, even Moses, the servant of the Lord, who stood apart on an adjoining hill interceding with the God of battles! So, brethren, we are too apt to forget—but let us forget no more—that it is God that does in every age of the world, and in every nation, govern and control the affairs of men; and that he is ever ready to hearken to the prayers and intercessions of his servants. And when, in the debates of our national council, we observe the eagerness of contending parties, and mark their stratagems and policy, and

admire their wisdom and the power of their speech, and tremble with anxiety as the tide of public opinion sets, now towards one party, now towards another,—oh! let us endeavour to discern the God of wisdom and counsel, holding in his hands the balance of our fate; and let us firmly believe that which he has declared to us in his holy word, that on the earnest prayers of the faithful Christians in the land, who stand aloof from the contest unseen and unregarded,—on their prayers may depend the favour or displeasure of the Almighty, the nation's happiness or fall. . . .

St. Paul directs what should be the principal objects of attainment in our prayers. "I exhort," he says, "that prayers and supplications should be made for kings and for those in authority, that we may live a quiet and peaceable life in all godliness and honesty." Look, I pray you, more closely at these words. We are not commanded to pray for this or that party in the state, or for this or that individual in preference to another. St. Paul did not bid the Christians pray that Felix might be turned out of his governorship, and that Festus might be put into it; but he bade them pray that those whom God appointed to rule over them might rule according to his word; "so that they might lead a quiet and peaceable life, in all godliness and honesty." Accordingly, in the prayer for the high court of parliament to which I have alluded, all Christians are taught, without reference to their political views, to beseech God "that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

Thus, then, the good Christian throws the burden of his care upon the great Ruler of heaven and earth, and in so doing he obtains a peace which the world can neither give nor take away. There are times, indeed, when all are called upon to exercise our political privileges; and it becomes us to weigh well before we decide, and, casting aside all private interests, to do our duty honestly and conscientiously. But when a Christian has performed this duty, he does not suffer his mind to be restless and disquieted, as if he distrusted God's providence. He is not tormented by gloomy apprehension, nor "afraid of evil tidings;" he does not give way to those bitter feelings of animosity against men who differ from him in opinion, which too often unchristianise the minds of others. No, when he has performed the duty which God and his country have reposed in him, he leaves the rest to Providence and to his rulers. He prays, indeed, for them, but he leaves the result to his Maker, well knowing that God causeth all things to work together for good to them that fear him; and whensoever he chasteneth a nation for its sins, "he knows how to deliver the righteous out of temptation." But in order that our prayers may be heard and accepted, let me, in conclusion, say that on two things conjointly depends the success of our supplications—on our own faithful earnestness, and on the intercession of our Redeemer on our behalf. "The effectual fervent prayer of a righteous man availeth much;" but the prayers of the wicked are an abomination to the Lord. If we are ungodly, faithless, stubborn, rebellious, forgetful of our Maker, given up to worldly cares and

pursuits, lovers of pleasure more than lovers of God, our supplications, so far from moving the Lord in our favour, will only exasperate his wrath against us; "Because I have called," saith the Lord, "and ye refused to hear, I have stretched out my hand, and no man regarded; but ye have set at nought my counsel, and would have none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you—then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Many, alas! who now go softly, and dwell securely, and think little of God's judgments, will, if misfortune and desolation fall upon their country, then cry out with bitter tears and lamentations, and weary God with praying to restore to them the comfort which they have lost. But when the blast of his displeasure is gone forth, who then shall stop its course? Oh, then, let us all devote ourselves more truly to God's service; let the wicked turn from their sins, and let the righteous never cease to supplicate for God's mercy and forbearance; and let us all fervently pray that he will give our rulers strength, and our senators wisdom, and let us not doubt that our prayers will avail much; yet not for our own merits or deserts, but for the sake of Jesus Christ, our mediator and redeemer.

In his name let us always pray; and be well assured, brethren, that the Christian who thus prays for God's blessing will do more for his country's good than many who make much boasting of their patriotism; be well assured that the good Christian is after all the truest patriot, the wisest politician, and the best friend of his king and country.

EXTRACTS FROM MRS. MORE'S INSTRUCTIONS TO THE CHILDREN OF THE BLAGDON SCHOOL.*

THE last thing I shall call your attention to is the observance of the Sabbath-day; and however "the fool, who hath said in his heart there is no God," may pollute and profane it, pray do you observe it as a day holy unto the Lord. How particularly solemn is the fourth commandment! "Remember the Sabbath-day to keep it holy." That is, at your peril be the neglect of this day! Therefore, when you hear the morning bell sound forth, consider it as speaking aloud to the whole parish, "O be joyful in the Lord, all ye people; serve the Lord with gladness, and come before his presence with a song! O go your way into his gates with thanksgiving, and into his courts with praise!" Take up then your prayer-book, and read over carefully the psalms of the day, that you may commit no mistake in your responses at church. This done, you may walk in the garden, and observe the flowers or productions of the season; a thousand things will awake in your mind edifying thoughts, if you attend to them. . . . The bell tolls. Take with you as many brothers and sisters, if you have any, as are of years of discretion to behave decent. Proceed slow and grave towards the church, and think thus: "I am now going to pay my public devotion to the great God; let me consider the dignity of the Creator, lest I offer the oblation of sinners, which is an abomination unto the Lord, rather than the prayer of the upright, which is his delight." "Keep," therefore,

not only "thy foot," but thy heart also, "when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools, who consider not that they do evil."

As you enter the churchyard, you may say to yourself, "Blessed are the dead that die in the Lord. Grant, O Lord, that I may die the death of the righteous, and that my latter end may be like his." Don't stay long loitering about the churchyard (as is too much the custom), but proceed directly into the church. Kneel down and say lowly, "Lord, be merciful unto me a sinner; cleanse my soul from the contamination of sin, and grant, good Lord, that the words which I hear this day with my outward ears, may be so grafted in my heart, that they may bring forth the fruit of holiness in my life."

When the prayers begin, observe what is printed in small letters above every portion of the service. It is called the rubrick, which means red, because it was formerly, for distinction's sake, printed in red letters. You will find here every direction necessary for your instruction, in respect to attitude and responding. As, for instance, over the sentences which begin the service, you read, "The minister shall read one or more of these sentences." That is, the minister only shall read; the congregation are to hearken. This continues to the general confession, over which you find, "To be said of the whole congregation, after the minister, all kneeling." For want of noticing these directions, we sometimes see people rise up when they should continue kneeling, and continue kneeling when they should stand up; thus perverting the beauty of the service into unseemly disorder. When it is your part to make answer, do it distinctly, and with a solemn tone of voice. While the minister is reading the lessons, or any part of the Litany, in which you are not required to respond, look up steadfastly at him, and consider the weight and value of the words he delivers. Service being ended, return home directly, and read the Scriptures, or walk in the garden, till your meat is prepared. Partake of it with innocent cheerfulness, and put on your best behaviour; this will be a heartfelt comfort to your parents, and a very pleasing and instructive lesson to the little ones of the family. After evening service and catechising are over, you may amuse yourself till bedtime in walking about home, or with your parents or friends, conversing freely with them, asking questions of such things as you observe, but cannot well understand; this will give you an insight into matters, and will both please and profit. When you retire to rest, kneel before you undress yourself at your bedside, and offer this prayer:—"Receive, O my God, the humble gratitude of thy creature for the numerous blessings and mercies of the day past. Extend thy accustomed goodness this night, O merciful Creator, unto all my relations and benefactors, and unto me also, O my Father. Guard our slumbers; let no evil thoughts pollute our souls, nor accident approach to hurt our bodies; but bring us in health, happiness, and prosperity, to the beginning of the next day, and grant that we may all be truly thankful for it. But if I awake no more in this world, receive my soul, O God, into thy everlasting kingdom, through Jesus Christ our Lord, in whose words I conclude my prayers. Our Father," &c.

This, my dear little friends, is the pleasant, rational, and comfortable life of a Christian, who lives in the fear of God, and dies in the Lord. "As for the wicked, it is not so with them, but they are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked."

* From Appendix to Thompson's Life of Mrs. H. More.

The Cabinet.

PRAYER. — A man cannot pray long, and continue in sin; for either his prayers will compel him to leave his sins, or his sins will lead him to leave off praying. — *Bp. Jeremy Taylor.*

FORGIVENESS. — Though the doctrine of free forgiveness to all who sue to God for mercy through the blood of Christ may be perverted and abused, it is still a blessed and a holy doctrine, and is well fitted to make men holy. Would you set the man free? You must break the chain; and that can only be done by forgiveness. If you ask me how sin is a chain, I answer, it is like a chain, because it hangs about a man, and clogs him, and hinders him from seeking God. None of us like to go to a person to whom we know we have given just cause of offence. The sight of such a person is irksome to us; we feel awkward, and ill at ease in his company; we stay away from him as much as we can; if we are forced to go to him, we feel it a relief to get away again. So it is between man and man; so too it is between man and God. While we believe God to be offended with us, while our consciences tell us that we are at variance with him, we cannot be at ease in his presence. We dare not think of him; we dare not pray to him; we get away as far as we can from him. This is no new effect of sin; it has been so from the beginning. After Adam and Eve had committed the first sin, by eating the forbidden fruit, we read that they heard the voice of the Lord God walking in the garden. Now mark what follows: "And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called to Adam, and said to him, Where art thou? And Adam said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Naked he was indeed, with the worst of nakedness: his soul was naked; it was lying bare and open, with the black stain of sin upon it; and Adam felt that it was so. This was the nakedness he was afraid of. He could not bear to feel the eye of God looking on that black spot; so he went and hid himself. And do not sinners in the present day just the same? Do they not try to hide themselves from God in business, in pleasure, in revellings, in idle company? Do they not try all means in their power to flee from their own thoughts, and from their own conscience? Do they not hate and dread serious self-examination above all things? because they know that in such moments God causes his presence to be felt; and they are afraid to feel that God is looking on them. They cannot bear to tear the rag off from their festering sins; they cannot bear the torture of probing their hearts; they cannot abide the shame of seeing and knowing how bad their condition is. So they turn away from all serious thoughts of God in private, and from all serious talk about him with their neighbours. They shun all self-examination, and shut their eyes to their danger, with the desperate cowardice of a ruined man, who will not face a creditor, nor look into a bill, nor cast up an account-book. How must this end? How does it always end with those who dare not face their earthly creditors? Common sense and experience tell us, sooner or later in utter ruin. How then must such a course end with those who have God Almighty for their creditor? Reason and conscience unite to tell us, sooner or later in utter ruin. The man who will not look into the state of his affairs in this world must be ruined in this world; the man who will not look into the state of his soul must be ruined for ever. Here are two sad truths plainly made out, that the consciousness of being sinners keeps man away from God, and that, in keeping away from God, we keep away from happiness; in turning from him, we rush into ruin. How was this evil to be remedied? Looking at it with the eyes of a man,

one should have said there was no way. For the more men became sinners, the more need they had of God; yet the more they became sinners, the more afraid they were of coming to him. But God seeth not as man seeth: in the depths of his merciful wisdom he discovered a remedy for the evil. That remedy, in one word, is forgiveness. He has come to us in the person of his Son, and has called to us in the midst of our sinful courses, saying, "Why will ye die? I have no pleasure in the death of him that dieth. Only turn to me, and ye shall live." Return to the Lord, and he will have mercy upon you; return to our God, for he will abundantly pardon you. This is the plan which our Father has devised for melting the stubborn naughtiness of men's hearts. — *From Sermons by Rev. A. W. Hare.*

Poetry.

NATIONAL BALLADS.—No. II.

RELIGION THE ONLY TRUE BASIS FOR NATIONAL EDUCATION.

(For the Church of England Magazine.)

It may not be—we turn away indignant from the word,—
Our children shall be early taught to seek and serve the Lord.
We know not what their lives may be—we train them in the way,
And humbly trust, in future years, that thence they shall not stray.
Hence with the sophistry of man!—we ask the power of God;
And we crave, for those we hold most dear, his guiding-staff and rod:
For who would send the seaman forth, in dark and stormy night,
And in frail bark, without a chart, a compass, and a light?
We pour no scorn on human lore, on science vast and deep;
Yet, by themselves, like opiate spell, they lull the soul asleep.
We live not for the world that is, but for the world to come;
And for our children we would seek an everlasting home.
Ye say, they cannot understand the truths we would instil;
But we would bend their reason down to God's revealed will:
And human reason aye must bend in revelation's bound,
For the space whereon she seeks to stand is consecrated ground.
Then, scoff not, if the things we learn'd beside our parents' knee
We tell our babes by wintry fire, by summer's green-wood tree:
'Tis as the Lord directs,* we try to rear their tender thought;
And we look to him to bless the truths which he himself hath taught.

M. A. STODART.

* Deut. vi. 6, 7.

WINTER'S SOUND.*

HARK ! o'er the forest bare comes Winter's sound !

Howling, he casts around cold gloomy night,
Staying the broad lake's course and flowing bound,
While Nature sleeps beneath his mantle white.

And hark how loud each hollow gust of wind
Salutes the dreary plains ; and fast the snow
Drifts through the bleak air, leaving not behind
One soothing smile of summer's warmer glow.

'Tis Winter's sound ! he binds his icy chain
Around the herbs, and trees, and tender blade ;
Bounding he comes from the far frigid main,
Where glacial mountains float midst night's dark
shade.

Peaceful the leaf lies, once so young and bright,
Or rustling 's borne upon the breeze at morn ;
Yet the green ivy seeks the heav'ns' pure light,
And twines its constant tendrils round the thorn.

And here, though freezing dew-drops cling around,
Here, in the field, we pass some flow'ret near,
Peeping its small chaste head from snow-clad ground,
Proclaiming spring's dawn will again appear.

And then we forward look to that return,
When shrub and tree, drest in their beauteous green,
Shall call forth summer, and the hoar garb spurn,
That wraps from mortal eye earth's verdant sheen.

O hark, vain man, to death's keen wintry sound,
Waiting to waft thy trembling soul away :
Fly, ere the billows rise, where mercy's found ;
Seek God in fervent prayer—no longer stay !

Yet, hail life's winter ! if that hour shall come
And find thee watching, trusting in the Lord :
Meet glorious summer, thine eternal home—
With joy unbounded strike the silver chord.

Miscellaneous.

HENRY V.—Whilst Richard Courtenay, bishop of Norwich, one of the victims of the dysentery, was lingering in the agonies of death, we find Henry in the midst of his besieging army, at the height of a very severe struggle, war and disease raging on every side—not in a council of his officers, planning the operations of to-morrow ; nor on his couch, giving his body and mind repose from the fatigues and excitement of his opening campaign,—but we see him on his knees at the deathbed of a dying minister of religion, joining in the offices of the Church so long as the waning spirit could partake of its consolations ; and then, not commissioning others, however faithful representatives they might have been, to act in his stead, but by his own hands soothing the sufferings of the dying prelate, and striving to make the struggle of his latter moments less bitter. Had Henry visited the tent of the good bishop when he first knew of his malady, and charged any of his numerous retinue to pay special attention to his wants and comforts, it would have been regarded, at such an hour of pressing emergence, as an act worthy of a Christian king. But Henry, who in no department of his public duties ever willingly deputed to others what he could personally attend to himself, carried the same principle into the exercise of the charities of private life ; and has here left a pattern of Christian sympathy and lowliness of mind, of genuine philanthropy, and the sincere affection of true friendship, worthy of prince and peasant alike to imitate. Bishop Courtenay is said to have been among Henry's chosen friends,

* From "Songs for All Seasons."

recommended to him by the singular qualities of his head and heart. He was a person, we are told, endowed with intellectual and moral excellencies of a very high character ; and Henry knew how to appreciate the value, and cultivate the friendship, of such a man. Having enjoyed the satisfaction and benefit of his society in life, now, when he was on the point of quitting this world for ever, Henry never withdrew from his bed ; but, watching him with tender anxiety till the ministers of religion had solemnised the last rite according to the prevailing practice of the Church in those days, even then, "in his own person," he continued to supply the wants of sinking mortality, "with his own hands wiping the chilled feet" of his dying friend. The manuscript proceeds to say, that, when life was extinct, with pious regard for his memory, Henry caused his body to be conveyed to England, and to be honourably buried among the royal corpses in Westminster.—*Memoirs of Henry of Monmouth.*

BRAZILIAN CLERGY.—The native clergy in Brazil are not, generally speaking, learned men, for they have not the means of being so. The poverty of the bishops is an impediment to the establishment of ecclesiastical seminaries on a scale sufficiently extensive or liberal to give the candidates the means or opportunities of a learned education. The inducements to enter the Church, also, are so small, and its stipend so limited, that men of opulent families, or brilliant abilities, always prefer some more attractive or profitable avocation ; and none but persons in the lowest ranks of life devote their children to it ; the resources which it affords in other countries to the younger members of respectable families not being thought of in this country. The candidate, therefore, is a person whose parents are unacquainted with liberal education, who has no knowledge or desire for it himself, and who, even if he had, does not find the means of acquiring it in the seminary to which he is sent. To this cause may be attributed, in some measure, the admission of negroes to holy orders, who officiate in churches indiscriminately with the whites. I have myself seen three clergymen in the same church at the same time, one of whom was a white, another a mulatto, and a third a black. The admission of the poor despised race to the highest function that a human being can perform, strongly marks the consideration in which it is held in different places. In the West Indies a clergyman has been severely censured by his flock for presuming to administer the sacrament to a poor negro at the same table with themselves. In Brazil a black is seen as the officiating minister, and whites receiving it from his hands.—*Walsh's Notices of the Brazils.*

TAKING GOD'S NAME IN VAIN.—To any of his friends who had contracted this irreverent habit, he made a practice of addressing by letter his most serious admonitions ; and he has often said, that by this custom he never lost, and but once endangered, the continuance of a friendship. "I wrote to the late Sir —, and mentioned to him this bad habit. He sent me in reply an angry letter, returning a book that I had given him, and asking for one he had given me. Instead of it, I sent him a second letter of friendly expostulation, which so won him over, that he wrote to me in the kindest tone, and begged me to send him back again the book he had so hastily returned."—*Life of Wilberforce.*

TO CORRESPONDENTS.

We are much obliged to W. H. B. for his suggestion, which will be attended to.

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OF CLERGYMEN



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CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON THE USES OF THE MORAL LAW.

BY THE REV. JAMES HOUGH, M.A.
Minister of Ham, Surrey.

THOSE of old who trusted in the law for righteousness charged the great apostle of the Gentiles with depreciating it; but such an accusation he indignantly repelled. He was prepared to honour the law as much as it ought to be honoured. His only anxiety was to keep it in its right place, and not allow it to usurp the pre-eminence of the Gospel. The distinction between these two institutions is drawn with much care in his epistles, and especially that to the Galatians, where the apostle explains the purposes of the law and shews its uses. It was designed to instruct the Jews in the worship of Jehovah, and to preserve them from the idolatries of Canaan. It taught them what personal, moral, and relative duties the Lord required of his servants; by its gracious promises it encouraged them to obey, and deterred them from transgression by its penalties and threats. It was also "a shadow of good things to come." All the ceremonial services of the law were typical of the numerous offices which Messiah was to perform, and of the blessings he would dispense.

The ceremonial law has been discontinued by Christians since the destruction of the Temple. But the moral law is as binding upon us as it was upon the Jews. Yet, notwithstanding the superior light and knowledge we now enjoy, the intent of this law is very often as little understood in the Christian Church as it was in that of Jerusalem. Many are building their hopes of heaven upon their obedience to its commands, as ex-

clusively as if Christ had never died, risen, and ascended, to open the kingdom of heaven to all believers. Were man as perfect as he was in paradise, the law would be enough, teaching him how to walk with God, and leading him to bliss. But now, fallen as he is from his original purity, the law fills his conscience with alarm, drives him from the holy Being whom he has offended, and brings him unto Christ as his only refuge from the punishment he deserves. Let me beg the serious attention of the reader while I endeavour to explain this operation of the law, and the lessons we may thereby learn.

It teaches us our *duty to God*. This lesson we never could have learned from any other source. How conscious soever of our obligations to serve our Creator, Preserver, and Benefactor, and though desirous of rendering unto him all the obedience that we owed, yet we never could have conjectured, nor could any created mind have taught us, in what manner the Almighty desired to be served. But in his commands we have a full revelation of his will, and instructions how to perform it.

Again: the law teaches us the *extent of our transgressions*. "By the law," says St. Paul, "is the knowledge of sin." It operates thus by reflection. As in a mirror, or other reflecting surface, we see the spots and blemishes that disfigure the face, so by comparing our conduct with the Divine commands, we learn how far we have wandered from the path of duty. So long as a man acts only from the impulse of his feelings, takes his own inclination for his guide, forms his standard from the opinions, maxims, and customs of the world, and compares his character with

that of other men, no doubt he will have a very good opinion of himself. But this is not the rule by which he will be judged at the bar of heaven; it cannot, therefore, teach him to know himself. This is not the way to learn the extent of his transgressions against the Lord. He may, and doubtless will, have a general notion of good and evil; and his conscience will occasionally reproach him for doing what he knew to be wrong. This he calls repentance, and thinks it enough, and soon dismisses the subject from his mind: but his heart was never wounded by the consciousness of guilt; for he never saw the utter depravity of his character. He may have uttered the public confession of the Church times without number; but he never really felt grieved that he had "erred and strayed from God's ways." Whence this ignorance, this insensibility? It arises from his inattention to the Divine commandments. He may constantly hear them read, and perhaps can repeat them without missing a syllable; but he knows nothing of their spiritual application to the thoughts and intents of the heart; and, knowing that he has not actually committed murder, robbery, adultery, and the other notorious crimes forbidden in the decalogue, he persuades himself that he has been very obedient to law, and will ask, If he is not received into heaven, who will, who can be saved? But when his understanding is enlightened by the Holy Spirit rightly to interpret the commandments, he assents to the justice of our Lord's application of them to the inmost thoughts and feelings. He now learns, that the very coveting of what another may possess constitutes dishonesty; that the vengeful feeling which desires the destruction of an enemy is murder; that the love of the world, or the intemperate indulgence of the carnal appetites, is idolatry; that the envious, the adulterous, the passionate look only, is a transgression against the several precepts forbidding those actions to which they tend; that he will have to give account in the day of judgment, not only for violated oaths and blasphemous expressions, but for every idle word that he shall speak (Matt. xii. 36). This is the interpretation of the commandments given by our Lord and his apostles; and when a man has humility and candour enough to receive it, then has he learned from the law what a sinner he is, and his confidence in himself is destroyed. He knows that in his heart he has broken every commandment, and that, when preserved from notorious sin, it was not the love of God, nor the sincere desire to be obedient, but the fear of punishment, or a regard for his character and interests in the world, or the want of a fair opportunity to indulge his passions, that kept

him from the commission of many acts that he now knows to be most sinful. Like Paul, when he discovers that the law is spiritual, he learns also that he is carnal, and sold under sin (Rom. vii. 14).

The law teaches us, too, our *need of Divine mercy*. That which was given to be the rule of our present life, will be the rule of our future judgment. Death is the penalty annexed to every breach of the law. It is not necessary to have broken the whole, or the greater part, of its commands, to render us obnoxious to punishment; one transgression is enough to bring us into condemnation. Men are not always willing to admit this strict application of the divine rule, though they know that it is acted upon daily in human tribunals. Every violation of the law of the land receives its appropriate punishment, and one capital offence is sufficient to bring the culprit to death; but we like to think God more partial, and less true to his own justice than man. The apostle James, however, was of a different mind when he said, "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. ii. 10).

If, then, we read the law for the purpose of ascertaining what reception we may expect from our Judge at the last day, what do we learn from it but the sentence of our condemnation? Can we compare the actions, the words, the thoughts, of a single day with the holy commands of Heaven, and not see what we deserve? The law teaches us, that in ourselves we have no ground to stand upon — no plea to urge against the decisions which a righteous Judge is bound to pronounce against us. And thus we learn our need of Divine mercy. We are brought to the prayer and confession of David, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified" (Ps. cxliii. 2). But to whom can we look in this emergency for the help we require? Certainly not to the King whose laws we have broken, and whose justice we have armed against us. Neither can we hope to purchase mercy by any sacrifice we may make, nor to deserve it by a better obedience in future. Life is the dearest gift we have to offer; but this is already forfeited to the Being who declares, "The soul that sinneth, it shall die." And of ourselves, we are in no better capacity to serve the Lord for time to come than we were in times past. We are in the situation of a man who has contracted a debt which he cannot pay, and is therefore not permitted to open a new account. We are morally insolvent; and to whom can we look for the mercy we require? Is our cause hopeless? It would be, but for Him who calls

aloud, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Is. xlv. 22). He paid our debt, and opened the channel of mercy to this fallen world, when he died for our sins, and rose again for our justification. And while his obedience unto death will be the only cause of the believer's acquittal at the last judgment, so his grace living in our hearts is the only spring of our obedience to the commands of God. Some persons have so misapprehended the Gospel as to conclude that, because Christians are not under the law as a covenant of works to lead them to heaven, they are not bound to walk according to its commands upon earth. St. Paul anticipated this perversion of his instructions, and guarded against it. "What then?" he asks, "shall we sin, because we are not under the law, but under grace? God forbid" (Rom. vi. 15). Such an error is to be rejected with abhorrence. It never can be too loudly proclaimed, that the faithful believer in Christ will hereafter be delivered from the curse of the law, and that therefore it is now his privilege to live and walk at liberty from the bondage of its threats. But with the same voice it must be as loudly proclaimed, that, although ransomed from the future penalties of the law, and therefore from its present terrors also, we are not delivered from its moral obligations. The Christian has two mottos; one to be engraven on his heart, which is this—"Christ hath redeemed me from the curse of the law, being made a curse for me" (Gal. iii. 13); the other to be imprinted on his forehead, and it is this—"The law of God is the rule of life."

THE RIVER NILE.*

THE course of the river Nile is from the fountains of its two upper branches, the Bahr-el-Abiad, or White River, in the mountains of the Moon, and the Bahr-el-Azrek, or Blue River, in the mountains of Abyssinia, the ancient Cush or Ethiopia. The source of the latter branch has been visited, and its position determined, by our traveller Bruce; the source of the former, which, from its superior extent, may claim to be the parent of the river, and anciently bore the name, is as yet unknown. The two streams unite about 16 degrees North lat.; then flowing northward with one great western bend through Nubia (Pathros), the Nile enters Egypt (Mizraim) at Assouan (Syene), where it rushes over a ridge of granite rocks which lies across the bed of the river and forms the cataracts. Thence flowing in an uninterrupted volume to the Mediterranean, it disembogues its waters mainly by two grand estuaries; one at Rosetta (Bolbitinum Ostium), and the other at Damietta (Phatniticum); the other five known to the ancients being no longer navigable. To these seven

channels the prophet Isaiah seems to allude (xi. 15): "The Lord, with his mighty wind, shall shake his hand over the river, and shall smite it in the seven streams." So Virgil:—

"Et septem gemini turbant trepida ostia Nili."

The river disperses itself about forty miles from the coast; and as the country enclosed resembles the Greek letter Δ, it has long received the name of Delta. This district is in effect the gift of the river, having been gradually formed by the mud and sand accumulated where the waters discharge themselves into the gulf, being defended by artificial mounds. It is noted for its amazing fertility. "As far as the eye can reach," says Savary, "rich crops cover its plains; groves of date, orange, and sycamore trees; streams ever running, verdure ever changing and ever renewing; and abundance which rejoices the heart and astonishes the imagination."

The Nile is variously termed in Scripture, the river (Ex. i. 22; Gen. xli. 1); the sea (Is. xix. 5); the flood of Egypt (Amos, ix. 5). It is also called Sihor, Shihor, or Sichor (Is. xxiii. 3; 1 Chron. xiii. 5; Jer. ii. 18), signifying black, probably from the turbid character of its waters: hence the Greeks gave it the name Melas, and the Romans Niger. The origin of the word Nile is a subject of dispute, some deriving it from a supposed King Neilus, others from two Egyptian words which signify a periodical increase. From the point of junction the course of the Nile is bounded by two ridges of hills of no great elevation, though the western range in the neighbourhood of Thebes rises upwards of a thousand feet. The hills on the east are intersected by a number of defiles opening towards the Red Sea.

About forty miles north of Syene the valley widens, and leaves in some parts a space of eight or ten miles between the river and the hills. Beyond the western range is the immense Libyan desert, in which, running nearly parallel to the river, are the celebrated Oases. The most noted are the Oasis Magna, or El Kargeh; the Oasis Parva, or El Kassar; and the Northern Oasis. They consist of clusters of cultivated spots, resembling islands, the largest of which covers a breadth of a hundred miles. Not only is the Nile of immense importance as the chief means of communication through its whole extent of 2000 miles, but the very existence of Egypt as a habitable region depends upon the periodical overflowings of this its only river. These are caused by the tropical rains, which, falling upon the more elevated lands of the interior, are supposed to form large temporary lakes, which, becoming overcharged, pour forth their superfluous waters into the river, and occasion the inundation, which extends in some places to the very foot of the mountains, saturating the parched ground with moisture, and depositing a rich slimy mould. The swell varies in depth from thirty feet in the upper parts of the country to four feet in the northern parts of the Delta. As the Nile is devoid of tributaries, and there falls almost no rain (Zech. xiv. 18), Egypt, without this remarkable arrangement of Divine Providence—formerly the mightiest of kingdoms, and even now supporting a population of 3,000,000 inhabitants—must have been and remained a desert.

With the retiring of the waters advances the culti-

* From "Latrobe's Scripture Illustrations."

vation of the enriched soil, which receives the seed, and repays it by a rapid vegetation. The parts inaccessible to the flood are irrigated by canals and trenches; and artificial means are employed to raise the water to the more elevated spots. The most usual machines are the *shadoof*, the *sackiyeh*, and the *taboot*. The "watering with the foot" spoken of by Moses (Deut. xi. 10, 11) probably refers to the frequent use which the labourer makes of the foot in the stopping and diverting the stream, turning the earth against it, and at the same time his mattock a new trench to receive it. In about a couple of months the harvest of every species of grain is gathered in, followed in some parts by successive crops. There is still a species of wheat answering to that seen by Pharaoh in his dream, bearing seven ears upon one stalk.

When the land is not under the influence of the flood, the soil, burnt up by a cloudless sun, and exposed to parching winds, is as arid as the sand of the desert.

The periodical risings of the Nile commence in Egypt towards the close of June; the month of March being the season of the tropical rains. By the autumnal equinox the flood is at its height; and, after remaining stationary about two weeks, it begins gradually to subside, its lowest ebb being in the following May. The whole country presents for two months the appearance of an inland sea; while the higher grounds, with their towns and villages, and wooded knolls, form innumerable islands, to which the inhabitants resort till the waters retire—so completely, to use the Scripture phrase, is the land drowned. (Amos, viii. 8; ix. 5). "It is no unpleasant sight," says Sandys, "to behold the towns appearing like little islands, the people passing and repassing by boat, and not seldom swimming, who, the less they see of their country, the more is their comfort."

The villages are mostly built on elevated ground; if in low lands, a dam of the common black mould is constructed, which is so adhesive that a very small dyke will preserve the fields from inundation. From Cairo causeways have been made to the neighbouring villages, though, as they are in some places broken down, the people are often obliged to wade even to their chins from place to place with their clothes upon their heads, and not unfrequently to betake themselves to swimming. When the waters have risen rapidly and unexpectedly, whole villages with their inhabitants have been swept away, of which an example came under the observation of Belzoni in 1818.

To provide against such contingencies, artificial reservoirs have been formed from the earliest times, one of which is the lake Birket-el-Keroun, the ancient Mæris, so called from a king of that name, who, finding a natural basin, connected it with the Nile by canals and trenches, and regulated the rush of the current by numerous locks and dams. Many of these canals have been choked up by the accumulation of mud. The most considerable is the Bahr-Yussouf, or Joseph's Canal, which runs for upwards of a hundred miles in a line with the river, and, entering the valley of Fayoum, joins the lake. It is extremely winding, so formed with the design of supplying a greater tract

of land, though much ground is thereby wasted. The immense quantity of deposit brought down by the annual floods has necessarily raised the banks of the Nile above the surrounding country, and many temples and ruined cities lie half-buried under soil and sand. This accumulation has been increased, partly by the gradual filling up of the outlets of the river, and partly by the corrosion of the rocky ridge which forms the rapids at Syene, by which an obstructed passage is now afforded to the mud, which formerly, being checked by this natural obstacle, had overspread and rendered fruitful the region above the falls. Many parts of the Nubian territory bear traces of a far greater extent of cultivation than they now enjoy. If the bed of the river were not elevated by the same causes, and in the same proportion as the banks, the whole country must in process of time become a desert.

As the overflowings vary, their progress is an object of anxious inquiry among the population, and nilometers are established in favourable spots; though, as they are made subservient to the purposes of an arbitrary and unjust government, the official reports are not always to be depended on. In the Island Rhoda, opposite Old Cairo, is the famous nilometer in an old mosque. It consists of an octagon granite column in the centre of a well, to which the river has access. This is divided into carats or digits, according to which the public criers proclaim in all parts of the town the increase of the inundation. If the water is at its full height, the whole pillar of the nilometer is overflowed. In the proportion in which the inundation in the neighbourhood of Cairo falls short of twenty-two feet, is there distress; if it attain that height, a good harvest is anticipated; if it rise above twenty-eight feet, inasmuch as the waters would not subside in sufficient time for sowing the seed, a famine is dreaded. The fruitfulness of the land was proverbial (Gen. xiii. 10); but as it depends entirely upon the inundation, whence Isaiah speaks of the harvest of the river (Is. xxiii. 3), famines are not unfrequent, and are especially mentioned among the judgments of Egypt (Jer. xlii. 16). The visitation, however, foretold in Pharaoh's dreams must not be ranked with an ordinary famine, for not only was it remarkable for its continuance for seven successive years, after as many of plenty, but it is expressly said to have extended to all lands (Gen. xli. 54), even to the land of Canaan, which could be in no respect dependent for the fruits of the earth upon the overflowings of the Nile. In effect, there seems to have been a distinction between the years of plenteousness and famine; the former being confined to the land of Egypt (v. 53); whereas the latter extended over all the face of the earth (v. 56); being doubtless so ordained by God, to bring to pass his purposes with the descendants of his servant Abraham; since, had it merely visited Egypt, the brethren of Joseph had not found him there.

When the waters have attained the desired height, proclamation is made, and the day is given up to feasting and merriment. The pacha and his whole court proceed to Fostat, where the canal commences that runs through Cairo. There, with much pomp and ceremony, surrounded by an immense concourse of people, on the shore and upon the water, the pacha

gives the signal, the obstruction is removed, and the waters flow into the city. In the evening, all the great squares being floated, the families assemble in boats adorned with tapestry, rich cushions, and every luxuriant convenience, and celebrate the event by a general illumination. The water is drunk with avidity, being noted, upon the testimony of travellers as well as natives, for its delicious flavour. It is filtered and clarified through porous vessels made of a sandy clay, termed by the Greeks *βαυκάλιον*, and by the Arabs, *Bardaque*. The most common are of two sorts; one with a narrow neck, called *doruck*, the other with a partition in the neck, which is wider, in which several holes are made. This is termed *ckoolleh*. The water oozes through the pores, forms a thick dew on the outer surface, by the rapid evaporation of which the temperature of the vessel and of the water it contains is reduced considerably below that of the atmosphere; and being rippled by exposure to the refreshing breath of the north, contracts a coolness most delicious in so sultry a climate.

Upon a species of table-land, at the northern extremity of the western range of hills, stand the pyramids of Jizeh, near Cairo; and as the traveller sails up the stream, he passes among other ruins, vestiges, more or less imposing, of the sites of Memphis, Hermopolis (Eshmouneim), Lycopolis (Siout), Antæopolis (Gau el Kebir), Chemmis or Panopolis (Ekhmin), Coptos (Kouft), and the amazing monuments of the greatness of ancient Thebes, now occupied by four villages, Luxor and Carnak on the eastern, and Gournou and Medinet Abou on the western side of the river. Between Thebes and the Cataracts he passes Edfou, with its celebrated temple (Apollinopolis Magna), Ombos (Koum Ombi), and the ancient granite-quarries in the neighbourhood of Syene.

Of the animals connected with the Nile, the crocodile and hippopotamus are mentioned in Scripture, though the latter is not now often seen below the Cataracts. The kine in Pharaoh's dream were probably buffaloes, which pasture among the high grass which clothes the islands of the Nile. "The herdsman," says Savary, "seated on the withers of the foremost, descends the banks of the river, smacks his whip, and leads the way; the whole herd follow, and lowing swim to pasture, blowing the water from their large nostrils. During the summer heats they live in the Nile, lying among the waters up to the neck, and feeding on the tender herb that grows on its banks." "As the buffaloes," says Mr. Jowett, "rose out of the water on the bank, I was struck with their large bony size. Their emerging brought to mind the passage, (Gen. xli. 1, 2), 'Behold, he stood by the river: and behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.' It was the very scene and the very country." The river also abounds in fish, after which the Israelites longed in their journey through the desert (Num. xi. 5); and as it was a main article of subsistence, we see the force of the calamity predicted by Isaiah, (xix. 8-10), "The fishers shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." In this prophecy is also mentioned another source of advantage arising from the river (Is. xix. 7), "The paper-reeds

by the brooks, by the mouths of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more." The papyrus, one of the most celebrated vegetable productions of Egypt, was made use of for various purposes, chiefly to construct boats and manufacture paper. Small boats were formed almost wholly of papyrus according to Pliny, having a piece of acacia-tree for the keel. Similar boats are now used, the sides plastered with mud from the banks; and such doubtless was 'the ark of bulrushes, daubed with slime and pitch' (Ex. ii. 3), in which Moses was laid. Of larger vessels the sails were made of this material, as is mentioned by Herodotus; and to this Isaiah alludes (xviii. 2), when he describes the Ethiopians sending ambassadors 'by the sea, even in vessels of bulrushes upon the waters.' But the most remarkable use made by the Egyptians of the papyrus was as a writing-material. For this purpose it was not only employed by themselves, but was in such request both by the Greeks and Romans, as to become an important article of export traffic.

Bearing in mind the peculiar characteristics of the Nile—the source of fertility, and even existence to the country—we may form an idea how truly a plague must have been the conversion of its waters into blood—the most remarkable event connected with the history of the river. Nothing was more abhorrent to the Egyptians than blood. They avoided its stain, and admitted few bloody sacrifices. The river was to them a source for constant cleansing; and as they abstained in many cases from animal food, its fish, with the herbs of the field, produced in abundance by the annual overflowings, formed their chief sustenance. Hence, in their blindness, they paid the Nile divine honours, annually presenting it with a human sacrifice; and thus rendered it peculiarly an object of jealousy to Jehovah. In the Greek inscription found in front of the Great Sphinx (given in 'Egyptian Antiquities,' ii. 376), the river is termed *δ θεός*. We learn from the striking description in Ex. vii. 17-24, certain particulars, which shew how this judgment affected the Egyptians. It was of universal extent. "All the waters in the river were turned to blood" (20)—not merely the main stream, which at this time was confined within its banks, but all the artificial channels, their "streams, rivers, ponds, pools of water" (19), as well as their reservoirs, and supplies for domestic use—their "vessels of wood and vessels of stone." It destroyed a main article of food—"the fish died" (21). As a consequence it became corrupt, offensive to the smell, and injurious to life—"the river stank" (21). Hence that which before had been attended with such delight, excited universal disgust—"they loathed the waters" (18). It drove them in their despair to "dig round about the river for water to drink, for they could not drink of the water of the river." Thus in the proportion in which the river had been a blessing did it become a curse; so vain and foolish is man to rest in the thing formed, and not in Him who formed it!

The character of the river, and its relative position with the immense desert, stretching over a space of more than 3000 miles' distance to the Atlantic Ocean, has raised the expectation that it may be designed for a more extended blessing than it has hitherto

been. "The waters of the Nile and of the Niger," says Mr. Hardy, "may in part be one day turned upon this desert; that which is now lost in the sea may supply nourishment to millions; and Egypt may still be 'as the garden of the Lord,' from advantages that will be then derived from new improvements in machinery and new discoveries in hydraulics. These two rivers, the sources of which have been an object of equal interest from time immemorial, and have alike eluded the search of every traveller, appear as if formed for the express purpose of bringing into cultivation the largest desert in the world, when the exigencies of mankind may require an extension of habitable surface. In places where a human being never yet breathed, there may thus arise a countless population; and winds, that have never yet been charged with any sound but the groan of the wanderer as he ventures to cross its parched wilds, may convey the praises of the Lord from the glad and grateful hearts of many worshippers."

Yet, however pleasing such anticipations to the Christian mind, it may be a question in how far they accord with the simple language of prophecy. There is a day coming, when "the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Is. xi. 11). In preparation for the return of those who are in the parts of Egypt, the prophet declares (Is. xi. 15), "the Lord shall utterly destroy the tongue of the Egyptian sea"—by which is generally understood the Red Sea—"and with his mighty wind shall he shake his hand over the river" (or Nile), "and shall smite it in the seven streams, and make men go over dryshod." Whether this is a figurative or literal description of what Jehovah designs in that day, the event must shew; but as he has seen fit to seal the river in his book of prophecy, it suggests a caution in the exercise of our imagination, and warns us to remember, that what God hath consecrated to his own purposes is no longer an object of human speculation.

Biography.

THE LIFE OF AONIO PALEARIO.*

I LOVE to ponder over the memorials of men who shed their blood for Christ's sake in lands yet unsubdued by the Gospel. There seems to be a more touching interest attending them than even those who lighted, like old Latimer, a candle thenceforth never to be put out. Perhaps this is to be attributed partly to the natural sympathy we feel for persons who have fallen in a righteous cause; and partly, it may be, to the hope we cannot but nurture, that their blood will yet, some time or other, prove the fertile seed of the Church. Their ashes seem to hold the land in pledge, as the bones of Abraham, and Isaac, and Jacob, assured Canaan, where they were deposited, though not to themselves, yet to their posterity, for a possession.

I drew some time ago the attention of my readers to the history of one Italian reformer: I purpose now recording a few facts relative to another, as distinguished in literary fame, as devoted a servant of the Lord Jesus Christ.

* The reader may consult Palearii Opera, and M'Crie's History of the Reformation in Italy.

Aonio Paleario, or Antonio della Paglia, was born about the year 1500 at Veroli, in the Campagna di Roma. He studied under eminent masters, and was soon noticed as an accomplished scholar. He appears thus to have acquired the friendship of most of the learned of his age and country, and also of those dignified ecclesiastics whose religious views were esteemed the most moderate. Among these may be named Cardinals Sadolet and Pole, who were thought—the last of them particularly—to favour the Reformation. It was in evil hour that Pole retraced his steps; and afterwards returning to England, as the papal legate in Queen Mary's reign, reconciled this kingdom to the Romish see, and, succeeding to the archbishopric of Canterbury on the martyrdom of the saintly Crammer, embued his hands in the blood of the Protestants. Well did our Saviour warn us: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

After passing many years in Rome, Paleario settled at Sienna, where he was appointed public teacher of Greek and Latin, and where he afterwards lectured on philosophy and the belles-lettres. His diligent study of the Scriptures, and of the works of the German divines, imbued his instructions with a tone of liberality very different from the lectures of his colleagues; and this, while it gratified his pupils, provoked the anger of the authorities. Cardinal Sadolet represented to him the danger he incurred, and advised him to yield to the times, and at least clothe his notions in more cautious language. But this advice was little suited to the zealous mind of Paleario; and he continued with great freedom to assert his opinions. His conduct was therefore watched, and every stratagem employed to fasten the crime of heresy upon him. An idea of the kind of charges urged against him may be formed from the following extract from one of his letters. "Cotta," says he, "asserts, that if I am allowed to live, there will not be a vestige of religion left in the city. Why? Because, being asked one day what was the first ground on which men should rest their salvation, I replied, 'Christ;' being asked what was the second, I replied, 'Christ;' and being asked what was the third, I still replied, 'Christ.'"

In 1543, he published a book, entitled "The Benefit of the Death of Christ," which was translated into several languages, and appears to have been extensively read,* and to have proved abundantly useful. The following extracts may convey some notion of the sentiments contained in it: "God has fulfilled his promise in sending us that great Prophet, who is his only-begotten Son, that we might be freed from the curse of the law, and reconciled to our God; and has inclined our hearts to every good work, in the way of curing free-will, restoring in us the Divine image which we had lost by the sin of our first parents, and causing us to know that, under heaven, there is no other name given to men by which they can be saved, except the name of Jesus Christ. Let us fly, then, with the wings of a lively faith into his embraces, when we hear him inviting us in these terms: 'Come unto me, all ye who are troubled and heavy laden, and I will give you joy.' What consolation, what delight can be compared to that which is experienced by the person who, feeling himself overwhelmed with the intolerable weight of his iniquities, hears such grateful and tender words from the Son of God, promising thus mercifully to comfort him, and free him from so heavy a burden? But one great object we should have in view is, to be acquainted in good earnest with our weakness and miserable condition by nature; for we cannot relish the good, unless we have tasted the evil. Christ accordingly says: 'Let him that thirsteth come to me and drink;' implying that the man who is ignorant of his being a sinner, and has never thirsted after righteousness, is incapable of tasting how sweet

* 40,000 copies were sold in six years.

the Lord is, and how delightful it is to think and to speak of him, and to imitate his most holy life. When, therefore, through the instrumentality of the law, we are made to see our infirmity, let us look to the benign Physician whom John Baptist points out to us with the finger, saying, 'Behold the Lamb of God, who takes away the sins of the world;' who, I repeat, frees us from the galling bondage of the law, by abrogating and annihilating its bitter curses and threatenings, healing all our diseases, reforming our free-will, bringing us back to our pristine innocence, and restoring in us the image of God. If, according to St. Paul, as by Adam all died, so by Christ we are all revived, then we cannot believe that the sin of Adam, which we have by inheritance, is of greater efficacy than the righteousness of Christ, which, in like manner, we inherit through faith. Once, indeed, man might with some shew of reason have complained that, without his own instrumentality, he was conceived and brought forth in iniquity, and in the sin of his first parents, through whom death has reigned over all men; but now all occasion of complaint is removed, since eternal life, together with victory over death, is obtained in the very same method, without any instrumentality of ours, by the righteousness of Christ which is imputed to us. Upon this subject St. Paul has written a most beautiful discourse in Rom. v. 12-31. . . . From these words of St. Paul, it is clear that the law was given in order that sin might be known, and that we might understand that it is not of greater efficacy than the righteousness of Christ, by which we are justified in the sight of God; for if Christ be more powerful than Adam, and if the sin of Adam was capable of rendering us sinners and children of wrath, without any actual transgression of our own, much more will the righteousness of Christ be able to justify us, and make us children of grace, without any good works on our part—works which cannot be acceptable, unless, before we perform them, we be made good and righteous through faith. . . . Let us, my beloved brethren, embrace the righteousness of our Lord Jesus Christ, and make it our own by means of faith. Let us seek establishment in holiness, not by our own works, but by the merits of Christ; and let us live in joy and security, for his righteousness destroys all our unrighteousness, and makes us good, and just, and holy in the sight of God, who, when he sees us incorporated with his Son by faith, does not regard us any more as children of Adam, but as his own children, and constitutes us heirs of all his riches along with his legitimate Son."

The greatest animosity was excited against Paleario on account of this publication; and he had to defend himself for it before the senate of Sienna. For the moment, his defence was successful; but he was soon after obliged to quit Sienna. Being invited by the senate of Lucca, he repaired to that city, where he taught the Latin classics, and acted on solemn occasions as orator to the republic. One of his former enemies, however, followed him to this place, and being anew confounded by the eloquence and noble bearing of Paleario, sought revenge on him from the Dominicans at Rome. But he had friends in the conclave, who for the present stifled the charges of his accuser.

The income of his post at Lucca appears to have been scarcely sufficient for the creditable maintenance of his family; and he had the trial of seeing his wife endure privations to which she had been unaccustomed. After remaining therefore about ten years in his office, he accepted a more advantageous offer from the senate of Milan. But now the toils of the persecutors were fast thickening around the reformed; and Paleario, after several years of peril, was just, in 1566, deliberating about a removal to Bologna, when, on the accession of Pius V. to the papal chair, he was seized, conveyed to Rome, and committed a close prisoner to the Torre Nona.

Every former charge was now revived against him, and matter was eagerly sought which might ensure his condemnation. The accusations were at length disposed under the four following heads: That he denied purgatory; that he disapproved of the burial of the dead in churches, and preferred the ancient Roman mode of sepulture without the walls of cities; that he ridiculed the monastic life; and, lastly, that he ascribed justification solely to confidence in the mercy of God forgiving our sins through Jesus Christ. In his examinations he appears to have manifested great firmness. When questioned by the cardinals of the inquisition, he addressed them (it is an enemy who reports his words): "Seeing that your eminences have so many credible witnesses against me, it is unnecessary for you to give yourselves or me longer trouble. I am resolved to act according to the advice of the blessed apostle Peter, when he says, 'Christ suffered for us, leaving us an example that we should follow his steps, who did no evil, neither was guile found in his mouth; who when he was reviled reviled not again, when he suffered threatened not, but committed himself to Him that judgeth righteously.' Proceed, then, to give judgment; pronounce sentence on Aonio, and thus gratify his adversaries and fulfil your office." Judgment was given, and he was condemned, after three years' imprisonment, to be suspended on a gibbet, and his body to be committed to the flames.

The Romanists, with the malignity which they so often exhibited in other cases, pretended that Aonio was repentant, and died in the communion of their Church. But this assertion is refuted by the very records of the inquisition; and indeed the last letters which he wrote to his family on the morning of his death, sufficiently shew the falsity of such a pretence. They would have expressed his contrition, had he felt any, for differing from the popish doctrines. These letters to his wife and children are as follow:

"My dearest wife,—I would not wish that you should receive sorrow from my pleasure, nor ill from my good. The hour is now come when I must pass from this life to my Lord, and Father, and God. I depart as joyfully as if I were going to the nuptials of the Son of the great King, which I have always prayed my Lord to grant me through his goodness and infinite mercy. Wherefore, my dearest wife, comfort yourself with the will of God, and with my resignation, and attend to the desponding family which still survives, training them up, and preserving them in the fear of God, and being to them both father and mother. I am now an old man of seventy years, and useless. Our children must provide for themselves by their virtue and industry, and lead an honourable life. God the Father, and our Lord Jesus Christ, and the communion of the Holy Spirit, be with your spirit! Thy husband,

"Rome, July 3, 1570.

AONIO PALEARI."

"Lampridio and Fedro, beloved children,—These, my very courteous lords, do not abate in their kindness to me even at this extremity, and give me permission to write to you. It pleases God to call me to himself by this means, which may appear to you harsh and painful; but if you regard it properly, as happening with my full resignation and pleasure, you will acquiesce in the will of God, as you have hitherto done. Virtue and industry I leave you for a patrimony, along with the little property you already possess. I do not leave you in debt: many are always asking when they ought to give. You were freed more than eighteen years ago; you are not bound for my debts. If you are called upon to discharge them, have recourse to his excellency the duke, who will not see you wronged. I have requested from Luca Pridio an account of what is due to me, and what I am owing. With the dowry of your mother, bring up your little sister as God shall give you grace. Salute Aspasia and sister Aonilla, my beloved daughters in the Lord,

My hour approaches. The Spirit of God console and preserve you in his grace. Your father,

"Rome, July 3, 1870. AONIO PALEARL."

After these last farewells, he rendered up himself to the tormentors, and calmly entered his rest. S.

RIGHTEOUSNESS AND SALVATION :

A Sermon,

BY THE REV. THOMAS PAGE, M.A.

Minister of Christ Church, Egham.

ISAIAH, li. 4-6.

"Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

Few of the books which make up the inspired canon abound with loftier imagery or more magnificent descriptions than the prophecy of Isaiah; and of that prophecy there are few passages in which simplicity is more remarkably blended with sublimity than in my text. The speaker is the great Eternal; the subject is all that is grand in the history of the world, vital in the blessings of the Gospel, or solid and glorious in the hopes of eternity.

I. Let me speak, first, of the character of those specially addressed in the text. By comparing the first and the seventh with the fourth verse of the chapter, we find four leading features of their character set forth;—they are said to know righteousness; to follow after righteousness; to seek the Lord; and to have the law of God in their hearts.

First. They know righteousness. They have correct views of what true righteousness is, and the channel through which, and the means whereby, it is to be attained. A knowledge not to be derived from the ordinary sources of mental cultivation, but taught expressly by that Spirit whose office it is to reveal to the children of men the things concerning God and themselves, and which belong to their everlasting peace. "Ye have received," says the apostle, "not the spirit of the world, but the Spirit which is of God, that ye may know the things which are freely given us of God;" a knowledge, moreover, which cannot lie dormant in the mind, but which is the element of a new life, a principle of action, a fresh-modelling and a powerfully-impelling principle. And therefore, to know righteousness aright is to follow after it. Not more naturally does the new-born infant crave the food essential to its sustenance and growth than does the renewed soul hunger and thirst after

righteousness; not more naturally does the needle turn to the magnet than does the heart, when under Divine influence, move towards the point where righteousness essentially dwells, and from whence it originally proceeds. All such are deeply convinced that in themselves they are as "an unclean thing," and seek by faith to bind around their hearts the righteousness of Christ, who, as their obeying and suffering substitute, "is the end of the law for righteousness to every one that believeth."

The faith which is counted unto such for righteousness is a purifying faith, working by that love which prompts to obedience. They love the character of God, and they love his law, because it is a faithful transcript of his character; and as a man intuitively imitates a character he admires, and pursues an object which affords him delight, therefore as God is righteous, and his law a law of righteousness, so all who are taught to know righteousness aright are ardently following after it; and all who truly love God have this desire predominant in their renovated minds, to be righteous "even as he is righteous."

It will hence appear, that the grand distinction between the characters here particularly addressed and all others, consists in this, that their obedience proceeds, not merely from a sense of duty, but from an inward principle of delight in, and conformity to, that which he hath made the rule of duty—"the people in whose heart is my law." A slave may obey from compulsion or a dread of the lash—a child obeys from a principle of affection and a desire to please: obedience, which is the gloomy hardship of the one, is the grateful choice of the other. The truly righteous follow after righteousness for its own sake. And the Gospel is on this very account so precious to them, because it teaches how the object of their pursuit may be attained.

It must not be forgotten, that all who, according to God's method of justifying the ungodly, are accounted righteous, have not only attained the prime blessing of justification through the imputed righteousness of Christ, but its collateral blessing of sanctification by the internal operation of the Holy Ghost: the one being a righteousness giving a title to all those blessings which grow out of justification; the other a corresponding righteousness wrought within the souls of believers, qualifying them to embrace and enjoy those inestimable blessings to which by justification they are entitled. The salvation of the Gospel would only be the half of what fallen man requires, if, in its overtures and provisions, it did not identify holiness with happiness—if it did not inseparably conjoin restoration to the forfeited favour of

God, with restoration to his moral image, and preparation for the blissful employments of the celestial world.

It is well to have these truths firmly settled in the mind: they will help us to understand many passages of the book of God in which the terms "righteous" and "righteousness" occur, and which to many may seem obscure and even contradictory. Our minds may often have been staggered by the strenuous vindications of their innocence and righteousness on the part of Job and of David; but these do not militate against the truths advanced: the innocence and righteousness to which they laid claim had reference to some particular vices or failings with which they were groundlessly charged. Job's friends accused him of hypocrisy and dishonesty; Saul hunted David like a partridge on the mountains, because he suspected him of intriguing for the usurpation of his throne: and it was with reference to these false charges and suspicions that they so frequently and so strongly maintained their integrity. Very different, however, was their language when from man they turned to God: "How shall man be just with God?" was then the anxious inquiry of the one; and, as if in reply, we have the solemn and deprecatory petition of the other—"Enter not into judgment with thy servant, O Lord; for in thy sight shall no flesh living be justified."

And so, when the most amiable and moral, yea, the most God-fearing, individual withdraws his attention from the bar of human judgment, and the self-complacent contemplation of the many inferior degrees of moral and religious attainment below that on which he may be elevated—and when his undistracted view is fixed on the unapproachable holiness and uncompromising purity of God,—then must such an one exclaim with Job, "If I would justify myself, my own mouth would condemn me; if I say I am perfect, it would only prove me perverse." Then the scale by which he had before measured his excellence will avail him nothing; and the height of Divine justice, and the extent of the Divine law, and the majesty of the Divine attributes, will disclose to his affrighted mind that tremendous gulf which transgression has created between his highest attainments and that perfection in his creatures which God demands; and thus is he convinced that to stand acquitted before the bar of a thrice-holy God, he needs a righteousness which cannot be achieved by him, and therefore must be provided for him. And accordingly, in the opening of this address to the righteous, they are reminded that, not to nature, but to grace alone they are indebted, both for their love of righteousness and their

possession of righteousness. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged," and adore that unmerited goodness and loving-kindness which, from materials so worthless and base, could render you as polished shafts in that eternal temple of glory, the top-stone of which shall at length be brought in with shoutings of "Grace, grace unto it."

II. We now consider the address itself. It constitutes a sublime prophetic description of those spiritual blessings to be matured and ripened by the advent of the Messiah. It foretells the setting up of that kingdom which cometh not by outward observation, but which is "righteousness, and peace, and joy in the Holy Ghost"—the publication of "that better covenant established on better promises."

Most persons allow that by Christ, in his life and death, the divine law was magnified and made honourable, and thereby all righteousness was fulfilled. His obedience to the law of which he was himself the lawgiver, must have been on behalf of others and not his own; and on this truth the apostle rests the assertion "by the obedience of one shall many be made righteous." The same momentous truth is interwoven with all the diversified contents of the sacred volume. It constitutes the plea on which faith builds the triumphant declaration: "In the Lord have I righteousness and strength."

Of Jehovah-Jesus, the prophet Isaiah says: "He saw that there was no man, and wondered that there was no intercessor, wherefore his own arm brought salvation to him, and his righteousness it sustained him." Had he not possessed a righteousness sufficient to sustain him in his tremendous conflict with the powers of darkness, his arm would never have been nerved with sufficient strength to obtain the mastery over them, and win salvation for us: "He put on righteousness as a breast-plate, and the helmet of salvation upon his head;" the former securing him amidst the heat and pressure of the conflict, rendering him proof against the deadliest assaults of his enemies and ours—according to the challenge, "the prince of this world cometh and hath nothing in me;" the latter not only securing him in the struggle, but being the pledge of the triumph awaiting him when, having spoiled principalities and powers for the suffering of death, he should be crowned with glory and honour.

Corresponding to the weapons with which Jesus conquered for his people, are the weapons by which he continues to conquer in them. They too have a breast-plate of righteousness, with which he invests them—

"even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." They too have a helmet of salvation—the hope of salvation, the humble but invincible confidence, that he who hath begun will also make an end; that he whose first coming was to destroy the works of the devil, to overthrow the dominion of sin, to take away the sting of death, to make reconciliation for iniquity, shall again appear the second time without sin unto salvation.

The judgments of the Lord, with regard to both the righteousness and the salvation so fully developed in the Gospel, were under the typical dispensation confined to the family of Abraham; but when the shadows gave place to the substance, Jesus brought judgment to the Gentiles also. There were no restrictions of kindred, or clime, or tongue, in the proclamation of peace which then issued from his mediatorial throne "to them that were near, and to them that were far off:" each hemisphere was at one and the same time illumined by the bright beams of the Sun of righteousness, who visited our benighted world to be at once "a light to lighten the Gentiles, and to be the glory of his people Israel."

Nor was the "breaking down" of the separation between Jews and Gentiles the chief ground of superiority which the evangelical possesses over the legal economy. By the law, that righteousness of God was revealed by which all transgressors are condemned; by the Gospel, that righteousness is revealed by which believers are justified. By the law was the knowledge of sin; by the Gospel came that better knowledge of a full and free remission of sin. It is true the promises of the Gospel are set forth with the same sanction and authority as the requirements of the law; not merely as a largess which man may accept, but as a statute by which acceptance on his part is rendered obligatory and imperative. And accordingly Christ is represented in the text as a king ruling over his people; as a lawgiver enacting his statutes; as a judge enforcing obedience to his decisions.

But there is nothing in all this incompatible with the "perfect freedom" of that service which every true believer renders to the King whom God hath set upon his holy hill of Zion; for the law by which he governs is the "perfect law of liberty." The Mosaic law thundered forth its commands, and only connected with them the pains and penalties of disobedience; the evangelical law, on the contrary, while it enjoins obedience with equal strictness, gives also the ability to obey; while it distinctly

marks out the path of duty, it also strews it with the most powerful attractions; it speaks not out of the whirlwind, or the earthquake, or the fire, but with a "still small voice" of the divine Spirit, subduing the pride and transforming the character of the most hardened and rebellious of the human race. Now "the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty;" not the licentiousness which the carnal mind revels in, but the liberty wherewith Christ maketh free: "My righteousness is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and upon mine arms shall they trust;" for "I, if I be lifted up, will draw all men unto me."

Many topics of deep interest are suggested by this prophetic setting forth of the blessings and triumphs of the Gospel; but we have only space to mention that the text fully asserts, first, their certainty; and, secondly, their perpetuity.

1. Their certainty. One would scarcely suppose in reading the passage, that seven hundred years were to roll away before the period would arrive when the long-promised Shiloh should come. Time has reference to the creature only. Past, present, and future, are with God the same; "he seeth the end from the beginning, and from ancient times the things that are not yet come to pass." Whatever obstacles may withstand his designs, "the mountains will flow down at his presence:" whatever combined opposition defy his arm, the lighting down of that arm will dash them in pieces like a potter's vessel; and all events and all agencies are but accelerating the period when over the renovated world shall be heard the proclamation, by a loud voice from heaven, "Now is come salvation and strength, and the kingdom of our God and the power of his Christ; therefore rejoice, ye heavens, and ye that dwell therein." And as it is with the progress of the Gospel in the world, so is it in the experience of every individual who has truly embraced it; the arm on which the believer relies can crush the united power of earth and hell; that arm is ever around the people of God, as at once their guardian and their guide—to fight their battles, to maintain their cause, to accomplish their deliverance, to raise them at length from this lower world, when the process of their sanctification has been completed, to that more congenial clime where no stain of imperfection shall ever defile their spotless robes, no jarring sound ever interrupt the harmony of their unceasing praise, and no possible contingency ever disturb the tranquil flow of their eternal joys; for "the work of righteousness is peace, and the effect

of righteousness, quietness and assurance for ever."

2. Again, the blessings of the Gospel are perpetual as well as certain. The stream which issues from the throne of God and of the Lamb—all the vicissitudes of time cannot interrupt its progress, all the evolutions of eternity cannot exhaust its resources. The portion of the believer is inalienable, his inheritance is incorruptible, his crown unfading and immortal. Are we, then, I would ask, securing an interest in these blessings? are we so convinced of their transcendent and abiding nature as to be willing to forego whatever may becloud or diminish our hopes of attaining them? What words can paint our folly if this be not the case; for on what, among all that the present world can give or promise, can you inscribe the designation which is stamped on the Christian's inheritance—undefiled and imperishable? Look at the pleasures of the present world, they are the flittings of a dream; at the honours of the present world, they are but as flowers blossoming among thorns; at the riches and possessions of the present world—the fickle winds may be held with almost as firm a grasp; and even if we continue to hold them till the grave receives us, there we must give them up for ever. Could we call the whole earth, with all the glories which mantle its surface, and all the treasures which lie hid in its bowels, our own, it would all "wax old like a garment." "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment."

Not so the Christian's real portion: the righteousness in which he can boast "shall not be abolished;" the salvation he looks for "shall be for ever." And when the earth and all its works have been burned up, then shall that new heaven and new earth wherein righteousness shall ever dwell be erected on their ruins; and the people who in their state of probation followed after righteousness, and sought the Lord, and had his law in their hearts, shall possess the inheritance for ever.

JESUITISM.—No. I.

Institution.

WHEN our blessed Lord spoke to Nicodemus of his reception among the Jewish people, he thus strongly expressed himself: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought of God" (John, iii. 19-21). Is it to be

wondered at, then, that the dawn of the Reformation naturally excited the utmost jealousy, as well as displeasure, on the part of the Romish see? At first, indeed, it was expected that there would be no great difficulty in impeding its progress; but the expectation was vain. The light of truth shone more and more. Men's minds were aroused to a sense of the absurdities and enormities of popery. The licentious lives of many of the pontiffs had greatly weakened their influence, and the unwarrantable methods adopted to fill the coffers of the Church could not fail to disgust all who had any sense of right and wrong; for it must be borne in mind that a vast improvement has taken place in this respect, and that the tone of morals is very different at Rome now from what it was some centuries ago. This circumstance, however, is to be traced, not to any improvement in the popish system, but to the Reformation. The Romish ecclesiastics dare not proceed to the commission of acts which were formerly regarded as quite consistent with their professed calling; while the mummeries practised at parts of the divine service were utterly at variance with that pure and spiritual worship which He requires who is declared to be a Spirit, and whose true character was now better understood by the circulation of his holy word, the true doctrines of which had been grievously perverted. The papal power was in consequence much weakened. The Franciscans and Dominicans, by whose influence it had been chiefly supported, had lost much of that influence. One continental state after another favoured the views of the reformers; and the declaration of the king's supremacy in England, in matters ecclesiastical as well as civil, called forth the thunders of Rome; for Henry but a short time before received the title of "Defender of the Faith" for his zeal in the cause of that Church.

It was at this period that a proposal was made by Ignatius Loyola to the Pope (Paul III.), for the formation of a new order; the great objects of which should be the extirpation of what was designated heresy, and the restoration of the Romish Church to its former dominion. Loyola, or as he was termed in Spanish, Don Inigo de Guipuscoa, was born at the castle of Loyola, in Biscay, A.D. 1491, and became page to Ferdinand V. king of Spain, and subsequently an officer in the army. He conducted himself with great bravery, and was signalled for his valour at the siege of Pampeluna, A.D. 1521, where he was wounded in both legs. While confined by this circumstance, he read a "Life of the Saints;" which induced him to leave the army and devote himself to the service of the Church. Having put himself under the special guardianship of the Virgin Mary, he went as her knight on a pilgrimage to the Holy Land, and on his return studied in the universities of Spain. He afterwards went to France, and laid the foundation of his new order. He died A.D. 1555, leaving two books for the direction of his followers, "Spiritual Exercises," and "Constitutions or Rules of the Order." The life of Loyola, who, according to Dr. Southey, was in a state of insanity when he began his religious career, has been written by various members of his order; "but the greatest part of these biographers seem more intent upon advancing the glory of their founder, than solicitous about the truth and fidelity of their relations; and hence the most common events, and the most trivial actions that concern Ignatius, are converted into prodigies and miracles." With respect to the works already adverted to, as left for the direction of his followers, "not only the Protestants, but also a great number of the more learned and judicious Roman Catholics, have unanimously denied that Loyola had either learning sufficient to compose the writings of which he is said to be the author, or genius enough to form the society of which he is considered as the founder. They maintain, on the con-

trary, that he was no more than a flexible instrument in the hands of able and ingenious men, who made use of his fortitude and fanaticism to answer their purposes; and that persons much more learned than he were employed to compose the writings which bear his name." The greatest part of his works are supposed to have proceeded from the pen of his secretary, John de Palanco; and the Benedictines affirm that his book, "Spiritual Exercises," is copied from the work of a Spanish Benedictine monk, whose name was Cisneros; and the "Constitutions of the Society" was probably the work of Laynez and Solimeron, two learned men, who were among its first founders.*

The character of Loyola, in fact, for ability does not stand very high. "When men," says Dr. Robertson,† "take a view of the rapid progress of this society towards wealth and power; when they contemplate the admirable prudence with which it has been governed; when they attend to the persevering and systematic spirit with which its schemes have been carried on,—they are apt to ascribe such a singular institution to the superior wisdom of its founder, and to suppose that he had formed and digested his plan with profound policy. But the Jesuits, as well as other monastic orders, are indebted for the existence of their order, not to the wisdom of their founder, but to his enthusiasm. Ignatio Loyola, whom I have already mentioned on occasion of the wound that he received in defending Pampeluna, was a fanatic, distinguished by extravagancies in sentiment and conduct no less incompatible with the maxims of sober reason than repugnant to the spirit of true religion. The wild adventures and visionary schemes in which his enthusiasm engaged him equal any thing recorded in the legends of the Romish saints, but are unworthy of notice in history." The proposal of Loyola was not at first favourably received; on the contrary, it met with the most violent opposition. The pope referred the matter for the consideration of a committee of cardinals, by whom the plan was represented as likely to be fraught with danger; and consequently the proposal was rejected. Loyola, however, at length proposed, that in addition to the three vows of poverty, chastity, and monastic obedience common to all other orders, his should take a solemn vow of obedience to the pope; binding themselves to go wherever he should order them, for the purpose of propagating the faith, and this without any expense to the holy see.

Paul now readily acquiesced in Loyola's wish, and confirmed the institution of the Jesuits, or Society of Jesus, by his bull, dated Sept. 27, A.D. 1580. This bull‡ includes nine other names with that of Loyola—Peter Le Fèvre, James Laynez, Claudius Le Jay, Paschasius Broet, Francis Xavier, Alphonso Salmeron, Simon Rodriguez, John Coduri, and Nicholas de Bobadilla. The number of the order was at first limited to sixty; but this was abrogated by a bull of the same pope, bearing date March 14, 1543. The most important privileges were granted to the order; which naturally called forth much jealousy towards them. They were not required to seclude themselves from the world; on the contrary, they were freely to hold intercourse with it—to mingle in its business and politics. They were entirely exempted from all the functions and austerities of the monks. They were to seek to ingratiate themselves in the favour of the great, and endeavour to gain an influence over them. Their great business, in fact, was to extend the dominion of the papacy.

"It is the vow of peculiar and paramount obedience

to the pope," says Mr. Sharon Turner, "as to the whole society, and to his general, as to each individual, which makes the Jesuit and his order at all times so anomalous in society; so regardless of all opposing laws, and so dangerous to all governments. While other religious orders take the three vows of poverty, chastity, and obedience, Ignatius added to his institution, as a fourth, the special oath of obeying the pope implicitly in all things, that they might be a militant society, and his religious soldiery, ever moving instantaneously at his command, to establish his faith and power wherever he should enjoin them. Distance, sufferings, laws, governments, dangers, or death, were in no case to produce hesitation or disobedience; and this peculiar subordination to the papacy was soon found to be, to acknowledge the pope to be superior to every other dignity, and to be in allegiance to him above every one else, and against all the princes of the earth. They made the pope so completely their imperial lord, and as such, exalted him to such a pre-eminent sovereignty as to consider him to be their god upon earth. This looks like strong language; but so in their writings they exhibit him to the world; and however extravagant this notion may sound to our understandings, it is the feeling and the view which appear to be inculcated at Rome even in the present day." In proof of the truth of these assertions, Mr. Turner quotes passages from various authors; one of which it may suffice to mention. Isidorus Mosconius says "the pope is neither God nor man, BUT BOTH;" and to shew that the same notions are prevalent at the present time, he adds the following note to his work. "I was persuading myself to believe that these old authorities only represented the notions of the Jesuits of their day; but from the Memoir of the Rev. Joseph Wolff,* I learn that the same ideas are now inculcated at Rome. He was in the Seminario Romano there when he was twenty years old, in November 1816. He says, 'I heard them one day call the pope God; and heard this title defended by the most learned men of Rome, who told me that he merits such a title, because he has power not only upon the earth, but likewise over purgatory and in heaven; and because whatever the pope absolves on earth is absolved in heaven. They call the pope God upon earth, on account of his power to sanctify and to beatify.'†

Thus was instituted an order by far the most dangerous of the Romish priesthood; to the crafts and intrigues of which most of those civil discords may be referred which have led to the overthrow of states. It is difficult, indeed, to trace the various workings of this wily body, to discover the arts by which they have endeavoured to gain dominion. Certain it is, that duplicity, fraud, perjury, have all been resorted to in furtherance of the object they have in view; and it appears little less than madness to suffer institutions notoriously under jesuitical influence, and acting on jesuitical principles, to exist in any country which, through the mercy of God, has been emancipated from papal bondage.

Tau.

TYPES OF THE PATRIARCHAL CHURCH.‡

As the patriarchal Church had her sacrifices, so had she her types—types which in number scarcely yield to those of the Levitical law, in precision and interest perhaps exceed them: for we meet with them in the names and fortunes of individuals whom the Almighty Disposer of events, without doing violence to the natural order of things, exhibits as pages of a living

* See Mosheim, and notes, cent. xvi. sect. 3.

† Life of Charles V., book vi.

‡ This bull is contained in a most interesting work lately published, and in which the reader will find much light thrown on the whole mysteries of the Jesuit body,—"Constitutiones Societatis Jesu, anno 1558,—reprinted from an original edition, with an appendix, containing a translation, and several important documents." London, Rivingtons, &c., 1838.

* Wolff's Mem. prefixed to his Miss. Journal.

† Turner's Hist. of Reign of Queen Elizabeth, chap. xxxi.

‡ From "The Veracity of the Five Books of Moses," &c. &c. By the Rev. J. J. Blunt.

book, in which the promise is to be read—as characters expressing his counsels and covenants writ by his own finger—as actors, whereby he holds up to a world, not yet prepared for less gross and sensible impressions, scenes to come. It would lead me far beyond the limits of my argument were I to touch upon the multitude of instances, which will crowd, however, I doubt not, upon the minds of my readers. I might tell of Adam, whom St. Paul calls “the figure” or type “of Him that was to come.” I might tell of the sacrifice of Isaac (though not altogether after him whose vision upon this subject, always bright though often baseless, would alone have immortalised his name)—of that Isaac whose birth was preceded by an annunciation to his mother—whose conception was miraculous—who was named of the angel before he was conceived in the womb, and Joy, or Laughter, or Rejoicing, was that name—who was, in its primary sense, the seed in which all the nations of the earth were to be blessed—whose projected death was a rehearsal (as it were), almost two thousand years beforehand, of the great offering of a son—the very mountain, Moriah, not chosen by chance, not chosen for convenience, for it was three days’ journey from Abraham’s dwelling-place; but no doubt appointed of God as the future scene of a Saviour’s passion too—a son, an only son, the victim—the very instruments of the oblation, the wood, not carried by the young men, not carried by the ass which they had brought with them, but laid on the shoulders of him who was to die, as the cross was borne up that same ascent of Him who, in the fulness of time, was destined to expire upon it. But, indeed, I see the promise all Genesis through; so that our Lord might well begin with Moses in expounding the things concerning himself: and well might Philip say, “We have found him of whom Moses in the law did write.” I see the promise all Genesis through; and if I have constructed a rude and imperfect temple of patriarchal worship out of the fragments which offer themselves to our hands in that history, the Messiah to come is the Spirit that must fill that temple with his all-pervading presence—none other than he must be the Shekinah of the tabernacle we have reared. For I confess myself wholly at a loss to explain the nature of that book on any other principle, or to unlock its mysteries by any other key. Couple it with this consideration, and I see the scheme of revelation, like the physical scheme, proceeding with beautiful uniformity—an unity of plan connecting (as it has been well said by Paley) the chicken roosting upon its perch with the spheres revolving in the firmament; and an unity of plan connecting in like manner the meanest accidents of a household with the most illustrious visions of a prophet. Abstracted from this consideration, I see in it details of actions, some trifling, some even offensive, pursued at length (when compared with the whole) singularly disproportionate; while things which the angels would desire to look into are passed over and forgotten. But this principle once admitted, and all is consecrated—all assumes a new aspect; trifles that seem at first not bigger than a man’s hand occupy the heavens; and wherefore Sarah laughed, for instance, at the prospect of a son, and wherefore that laugh was rendered immortal in his name; and wherefore the sacred historian dwells on a matter so trivial, whilst

the world and its vast concerns were lying at his feet,—I can fully understand. For then I see the hand of God shaping every thing to his own ends, and in an event thus casual, thus easy, thus unimportant, telling forth his mighty design of salvation to the world, and working it up into the web of his noble prospective counsels. I see that nothing is great or little before Him who can bend to his purposes whatever he willeth, and convert the light-hearted and thoughtless mockery of an aged woman into an instrument of his glory, effectual as the tongue of the seer which he touched with living coals from the altar. Bearing this master-key in my hand, I can interpret the scenes of domestic mirth, of domestic stratagem, or of domestic wickedness, with which the history of Moses abounds. The Seed of the woman, that was to bruise the serpent’s head, however indistinctly understood, (and probably it was understood very indistinctly,) was the one thing longed for in the families of old, was “the desire of all nations,” as the prophet Haggai expressly calls it; and provided they could accomplish this desire, they (like others when urged by an overpowering motive) were often reckless of the means, and rushed upon deeds which they could not defend. Then did the wife forget her jealousy, and provoke, instead of resenting, the faithlessness of her husband; then did the mother forget a mother’s part, and teach her own child treachery and deceit; then did daughters turn the instincts of nature backward; then did the daughter-in-law veil her face; and to be childless was to be a by-word; and to refuse to raise up seed to a brother was to be spit upon; and the prospect of the promise, like the fulfilment of it, did not send peace into families, but a sword; and three were set against two, and two against three; and the elder, who would be promoted unto honour, was set against the younger, whom God would promote; and national differences were engendered by it, as individuals grew into nations; and even the foulest of idolatries may be traced, perhaps, to this hallowed source: for the corruption of the best is the worst corruption of all. It is upon this principle of interpretation, and I know not upon what other so well, that we may put to silence the ignorance of foolish men, who have made those parts of the Mosaic history a stumbling-block to many, which, if rightly understood, are the very testimony of the covenant; and a principle which is thus extensive in its application and successful in its results, which explains so much that is difficult, and answers so much that is objected against, has, from this circumstance alone, strong presumption in its favour, strong claims upon our sober regard.

ST. MARK’S CATHEDRAL, VENICE.

THE cathedral or patriarchal church of St. Mark stands at one extremity of the Piazza di San Marco, the largest, and indeed only square of any size in Venice, and one of the most handsome public places in the world. It is a large and massive edifice, of partly Saracenic and partly Gothic architecture, and the richest and most magnificently ornamented of the kind in Italy. This celebrated fabric was founded about A.D. 977, and the main part of it finished in 1071; but it was not entirely completed until a very much later period, owing, in a great measure, to the extreme costliness of the decorations: so long, indeed, did it

take to perfect these, that even so recently as A.D. 1455 some of the upper parts are supposed to have remained imperfect.

The exterior presents a strange and uncouth mixture of various styles of architecture; but of these the Mohammedan, or Moorish, predominates. The front, which is divided by a gallery or balustrade, is literally covered with columns of alabaster, porphyry, verde antique, and other precious marbles, amounting to nearly six hundred in number. Over the principal entrance is a splendid painting in mosaic of St. Mark; and on the architrave above are placed the celebrated horses of bronze gilt, said to be the work of the renowned Lysippus: they are four in number, and supposed to have originally adorned the Chariot of the Sun at Corinth, at the destruction of which city the consul Mummus caused them to be removed to Rome; thence they were taken by Constantine to Constantinople; and during the long and bloody war which prevailed between the Venetians and the Turks, were, at the order of the Admiral Dandolo, who was afterwards made doge, transported to Venice, A.D. 1204. But their stay here was not permanent; Napoleon Buonaparte in 1797 carried them to Paris, that they might surmount the triumphal arch in the Place du Carrousel; but they were again restored, at his overthrow in 1815, to their former position.

The doors of the church are of Corinthian brass, beautifully sculptured in bas-relief, and were all brought from Constantinople at the same time as the horses.

Nothing can exceed the lavish magnificence of the interior. Lazulis, agates, jaspers, and porphyry, laid out in various devices, form the floor. The walls are curiously as well as beautifully encrusted, and both these and the ceiling sumptuously gilt, and covered with splendid paintings in mosaic, said to be inferior only to those in St. Peter's at Rome.

In the midst of the church rise five cupolas or domes: under the centre of these, which is very large, stands the high altar, covered with a canopy of ophir, supported by four columns of Parian marble, on all of which are carved various scenes from the history of the Bible. Underneath this is said to be deposited the ashes of St. Mark, transported thither from Alexandria in Egypt.* Behind this is another small altar, in front of which stand four twisted columns of oriental alabaster; two of these are transparent, and they are all reported to have been brought from the ruins of the temple at Jerusalem.

The sacristy or vestry contains the treasury of relics, among which is preserved, according to report, a manuscript regarded with great veneration by the Venetians, and said to be the original autograph copy of St. Mark's gospel. It is very rarely shewn; and the writing, it is said, by length of time has become so obliterated as to render it impossible to be determined whether it was written in Greek or Latin.†

* St. Mark did not confine his preaching to Alexandria, whither he was sent by St. Peter, and the oriental parts of Egypt, but removed westward towards Lybia, going through the countries of Marmarica, Pentapolis, and others thereabouts, and left them not till he had not only gained their inhabitants to, but confirmed them in, the profession of the Gospel.

Returning to Alexandria, he preached freely, and ordered and disposed of the affairs of the Church, and wisely provided for succession by constituting governors and pastors of it; but the restless enemy of the souls of men would not long suffer him to be quiet. It was Easter, at which season great solemnities to Serapis happened to be celebrated; when the people, being excited to a passionate vindication of the honour of their idol, broke in upon St. Mark, and binding his feet with cords, dragged him through the streets and most craggy places to the Bucelus, a precipice near the sea, and for that night thrust him in prison, where his soul was encouraged by a divine vision. Early in the morning the tragedy began again, dragging him about in the same manner, till his flesh being raked off, and his blood run out, his spirit failed, and he expired. His body, after being burnt, was decently interred near the place where he was wont to preach.—*Cæsar's Antiquitates Apostolicæ.*

† That St. Mark wrote his gospel in Greek is attested by the uninterrupted voice of antiquity; nor was this point ever dis-

The bronze door of this apartment is very handsomely worked in relief.

St. Mark's cathedral, although rich in the extreme, and superbly decorated, is constructed without the slightest regard for taste or elegance; indeed, the sole ambition of its founders appears to have been to make it as cumbersome as possible. Dark and gloomy as a dungeon, its jewelled walls are lost in obscurity; and though of great size, yet the massiveness of the construction, and the inconsistency of the architecture, render its appearance much less imposing than other structures of similar dimensions, and considerably smaller than it really is, and altogether so overloaded with ornaments, as to give one more the idea of an Egyptian temple or Hindoo pagoda, than a Christian place of worship.

A few yards distant from the cathedral stands the Campanile or Belfry of St. Mark: it is a handsome quadrangular structure, 366 feet in height. The ascent is so easy as to admit of a horse walking the whole way up, and from the summit there is a most magnificent view;—the sea-girt Venice rising from the midst of the broad expanse of the Adriatic, which, together with its numerous isles, and the distant shores of Italy and Greece, give a beauty to the scene which can scarcely be imagined. H. H.

The Cabinet.

A LOST SOUL.—To fall out of the hands of the living God is a horror beyond our expression, beyond our imagination. That God should let my soul fall out of his hand into a bottomless pit, and roll an unremovable stone upon it, and leave it to that which it finds there (and it shall find that there which it never imagined till it came thither), and never think more of that soul, never have more to do with it;—that of that providence of God that studies the life of every weed, and worm, and ant, and spider, and toad, and viper, there should never, never, any beam flow out upon me;—that that God who looked upon me when I was nothing, and called me when I was not as though I had been out of the womb and depth of darkness, will not look upon me now, when, though a miserable, and a banished, and a damned creature, yet I am his creature still, and contribute something to his glory, even in my damnation;—that that God who hath often looked upon me in my foulest uncleanness, and when I had shut out the eye of the day—the sun, and the eye of the night—the taper, and the eyes of all the world, with curtains, and windows, and doors, did yet see me, and see me in mercy, by making me see that he saw me, and sometimes brought me to a present remorse, and (for that time) to a forbearing of that sin,—should so turn himself from me to his glorious saints and angels, as that no saint nor angel, nor Christ Jesus himself, should ever pray him to look towards me, never remember him that such a soul there is;—that that God who hath so often said to my soul, "Why wilt thou die?" and so often sworn to my soul, "As the Lord liveth, I would not have thee die, but live," will neither let me die, nor let me live, but die an everlasting life, and live an everlasting death;—that that God who, when he could not get into me by stand-

puted until the cardinals Baronius and Bellarmine, anxious to exalt the language in which the Latin Vulgate version was executed, affirmed that St. Mark wrote in Latin. The advocates for the Latin original of this gospel have appealed to a Latin manuscript, pretended to be the autograph of the evangelist himself, and said to be preserved in the library of St. Mark at Venice. But this is now proved to be a mere fable; for the Venetian manuscript formerly made part of the Latin manuscript preserved at Friuli, most of which was printed by Blanchini in his *Evangelarium Quadruplex*. The Venice manuscript contained the first forty pages of St. Mark's gospel; the last twenty pages are preserved at Prague, where they were printed by M. Dobrovsky under the title of "Fragmentum Pragense Evangelii S. Marci, vulgò autographi:" 1778, 4to.—HARTWELL HORNE on the Sacred Scriptures.

ing and knocking, by his ordinary means of entering, by his word, his mercies, hath appointed his judgments, and hath shaken this house, this body, with agues and palsies, and set this house on fire with fevers and calentures, and frightened the master of the house, my soul, with horrors and heavy apprehensions, and so made an entrance into me;—that this God should frustrate all his own purposes and practices upon me, and leave me, and cast me away, as though I had cost him nothing;—that this God at last should let this soul go away, as a smoke, a vapour, as a bubble, and then that this soul cannot be a smoke of vapour, nor a bubble, but must lie in darkness as long as the Lord of light is light itself, and never spark of that light reach to my soul;—what Tophet is not paradise, what brimstone is not amber, what gnashing is not a comfort, what gnawing of the worm is not a tickling, what torment is not a marriage-bed, to this damnation, to be secluded eternally, eternally, eternally from the sight of God? Especially to us; for as the perpetual loss of that is most heavy with which we have been best acquainted, and to which we have been most accustomed, so shall this damnation, which consists in the loss of the sight and presence of God, be heavier to us than others, because God hath so graciously, and so evidently, and so diversely, appeared to us, in his pillar of fire, in the light of prosperity, and in the pillar of the cloud, in hiding himself for a while from us. We that have seen him in all the parts of Christ's commission, in his word, in his sacraments, and in good example, and not believed, shall be further removed from his sight in the next world than they to whom he never appeared in this."—*Dr. John Donne.*

THE GOSPELS.—It is by no means necessary, in order to vindicate the truth of Gospel history, that the narrative of the same transaction should correspond in its minutest details in all the writers. On the contrary, such a coincidence would rather be evidence of concert and fabrication, than of simple veracity. For in no historical account of an important or interesting event that has been handed down to us from remote ages, nor in any authentic narratives of recent date, is this correspondence ever to be found. Independent testimony is always marked by slight variation of circumstances; which is as much, in the nature of things, a characteristic of truth, as that in all principal points there should be a perfect general agreement. No man of the slightest experience in life is surprised at finding such trifling differences in the report of honest and undesigned witnesses, witnesses who tell what they believe without hesitation, and without contriving or thinking about the support or the contradiction they may receive from others. It is, indeed, rather a ground of suspicion and mistrust when there is no such difference, especially when the points of disagreement are immaterial in themselves, or would naturally seem to be so to an ordinary observer.—*Bishop Coplestone.*

Poetry.

"REJOICE EVERMORE."*

BUT how should we be glad?

We that are journeying through a vale of tears,
Encompass'd with a thousand woes and fears,

How should we not be sad?

* From "Sabbath; Honor Neale; and other Poems," by Richard Chenevix Trench, Perpetual Curate of Curdridge Chapel, Hants; author of "The Story of Justin Martyr." London, E. Moxon, 1838.—A volume of very superior poetry. From this work "A Walk in a Churchyard," which appeared in No. 134, was extracted, and, through inadvertence, was printed as if an original poem written for the Church of England Magazine,—an error which the Editors much regret. They are not aware that a similar mistake has ever taken place before.

Angels that ever stand

Within the presence-chamber, and there raise
The never-interrupted hymn of praise,
May welcome this command.

Or they whose strife is o'er,
Who all their weary length of life have trod,
As pillars now within the temple of God,
That shall go out no more.

But we who wander here,
We that are exil'd in this gloomy place,
Still doom'd to water earth's unthankful face
With many a bitter tear—

Bid us lament and mourn,
Bid us that we go mourning all the day,
And we will find it easy to obey,
Of our best things forlorn;—

But not that we be glad;
If it be true the mourners are the blest,
O leave us in a world of sin, unrest,
And trouble, to be sad.

I spake, and thought to weep
For sin and sorrow, suffering and crime,
That fill the world, all mine appointed time
A settled grief to keep.

When, lo! as day from night,
As day from out the womb of night forlorn,
So from that sorrow was that gladness born,
E'en in mine own despite.

Yet was not that by this
Excluded, at the coming of that joy
Fled not that grief, nor did that grief destroy
The newly-risen bliss:

But side by side they flow,
Two fountains flowing from one smitten heart,
And oftentimes scarcely to be known apart—
That gladness and that woe;

Two fountains from one source,
Or which from two such neighbouring sources run,
That aye for him who shall unseal the one,
The other flows perforce.

And both are sweet and calm,
Fair flowers upon the banks of either blow,
Both fertilise the soil, and where they flow
Shed round them holy balm.

NATIONAL BALLADS.—No. III.

THE OAKS OF ENGLAND.

(For the Church of England Magazine.)

THE noble oaks of England, their mighty fronts they rear,
Which have hail'd the sun, and brav'd the storm,
through many a changing year;
And deep and far their roots extend, and wide their branches spread,
And high in greenwood majesty they lift their stately head.

We look upon the forest kings which met our fathers' gaze,
And spirit-stirring feelings rush with thoughts of other days;

Slowly they've ris'n to giant growth, and now they proudly stand

As if they were the bulwarks and the guardians of our land.

The matchless oaks of England! we ill can brook the sight,

When the forest-axe invades their bound, and strikes against their might;

When the trees which brav'd the winter-winds, as wild they whistled round,

Bow to the strength of puny man, and thunder on the ground.

But deeper sorrow fills our heart, and glistens in our eye,

As 'gainst our laws and liberties we hear the spoiler's cry!

The laws, the rights, our fathers lov'd, for which their blood was spilt—

O shall we stand to see them fall through base and shameful guilt?

We used to deem our Church and State as stable as our oaks;

But mightiest things, we see, can bend to small and frequent strokes:

Then, let us stand, with heart and hand, for the blessings God has giv'n,

And the pray'r which springs from English hearts will rise with pow'r to Heav'n.

M. A. STODART.

Miscellaneous.

SCIENCE NOT NECESSARILY CONNECTED WITH RELIGION.—It might seem a waste of words to prove that science is not necessarily connected with religion, were not its elevating, ennobling, and even purifying effects sometimes insisted on in a way which would lead men to think science almost a part of morals. No doubt an enthusiastic attachment to scientific studies is scarcely compatible with the love of sensual gratification; but then, apart from religious principle, it will operate to the equal exclusion of the higher moral sentiments. Unimbu'd with the spirit of the Gospel, the philosopher may riot in the regions of abstract speculation, till he becomes as insensible to the calls of benevolence as to the impulses of animal gratification. As to literature, none will deny that in place of an instrument of improvement, it may and often does become a most powerful engine of popular corruption. At the present day the press teems with works whose effects, were it not for the efforts of piety, would be destructive of public morals and national stability. Few things are more deserving of serious apprehension, as symptoms of an unhealthy moral condition, than the extensive and increasing demand for works of fiction. What can be more detrimental to the formation of character, than works abounding with false views of life, transporting the reader into an imaginary world out of that which he is placed in, and to which he returns with disgust; instilling erroneous sentiments as to the standard of conduct, inducing a morbid love of novelty, not unfrequently palliating and excusing vice; in almost all their lessons counteracting the efforts of the preacher, and destroying the taste for argumentative and instructive reading; above all, for the serious perusal of the Bible and works of piety? Few soils are more unfavourable for mental and religious culture than that which has been exhausted and impoverished by successive crops of these luxuriant but noxious pro-

ducts of imagination: and the evil has attained a magnitude which demands the serious consideration of Christian parents and instructors.—*Rev. J. A. Baxter, Kidderminster.*

LADY JANE GREY.—Lady Jane Grey was once asked by one of her friends, with a tone of surprise, how she could consent to forego the pleasures of the chase, which her family were enjoying, and prefer sitting at home reading her Bible. She smilingly replied, "All amusements of that description are but a shadow of the pleasures which I enjoy in reading this book."

REV. H. VENN.—One day Mr. Venn told his children, that in the evening he would take them to see one of the most interesting sights in the world. They were anxious to know what it was, but he deferred gratifying their curiosity till he had brought them to the scene itself. He led them to a miserable hovel, whose ruinous walls and broken windows bespoke an extreme degree of poverty and want. "Now," said he, "my dear children, can any one that lives in such a wretched habitation as this be happy? Yet this is not all; a poor young man lies upon a miserable straw bed within it, dying of disease, at the age of only nineteen, consumed with constant fever, and afflicted with nine painful ulcers." "How wretched a situation!" they all exclaimed. He then led them into the cottage, and, addressing the poor young man, said, "Abraham Midwood, I have brought my children here, to shew them that it is possible to be happy in a state of disease and poverty and want; and now tell them if it is not so." The dying youth, with a sweet smile of benevolence and piety, immediately replied, "Oh, yes, sir; I would not change my state with that of the richest person upon earth, who was destitute of those views which I possess. Blessed be God, I have a good hope through Christ of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries. Sir, there is nothing to bear, whilst the presence of God cheers my soul, and whilst I can have access to him by constant prayer, through faith in Jesus. Indeed, sir, I am truly happy, and I trust to be happy and blessed through eternity; and I every hour thank God, who has brought me from a state of darkness into his marvellous light, and has given me to enjoy the unsearchable riches of his grace!" The impression made by this discourse upon his young hearers was never effaced.—*Life of the Rev. H. Venn.*

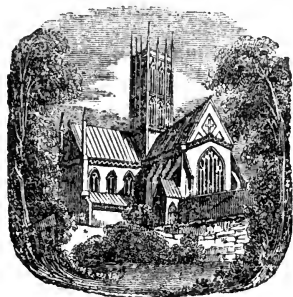
THE HUMAN FRAME.—Whoever considers attentively his own frame, will read in it abundant evidence of the wisdom of God. So much contrivance, such delicate workmanship, such intricacy in the parts, and yet such simplicity in the whole, it would be absurd to think produced by chance, and impious to ascribe to less than God. Nor are we only wonderfully, but also fearfully made; for every joint, sinew, nerve, and vessel of our body is liable to numberless disorders, which Providence only can avert; and, above all the rest, that mysterious harmony and correspondence which is maintained between two parts of our constitution which have no affinity or resemblance to each other, the body and the spirit, we can neither aid nor comprehend; but must owe both its existence and its preservation to the ever-watchful superintendence of the Almighty. It is he that contrived, and wrought, and preserves it; and if ever it is deranged or disorganised, there is none who can restore it but he.—*Rev. E. G. Marsh, Note on Psalm cxxxix.*

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON HEARING SERMONS.

BY THE REV. THOMAS SALE, M.A.
Minister of Weld Chapel, Southgate.

It is the established custom of the Church of England to add to the public worship of God an exhortation to the assembled people. The clergyman, after having offered up prayer and praise with, and in the name of, the congregation, speaks to them in the name of the Lord concerning the great truths which pertain to salvation. He is to expound the Scriptures, to set forth the doctrines of the Gospel, and apply them to the hearts and consciences of his hearers. The wisdom of this arrangement is obvious: the heart, softened and humbled by joining in the beautiful and expressive language of our Liturgy, is prepared to listen with reverent attention to the doctrines of the word of God; and very many have attested, by happy experience, the efficacy of the preaching of that word in awakening and convincing, in persuading and comforting, in strengthening the weak, healing that which was sick, and binding up that which was broken.

But this, like other means of grace, is liable to abuse. Whilst on the one hand preaching is thought lightly of, and the exhortations of Christ's ministers are listened to as idle tales,—on the other, the sermon is sometimes the principal, if not the only part of public worship by which persons are attracted to the house of prayer. The latter case is not uncommon in the present day. The religion of some professing Christians seems to consist in an excitement of feeling, rather than the exercise of a fixed and steady principle; and such persons will of course be tempted

to measure their advancement in holiness by the excitement which they feel, and consequently to value and enjoy the preached word, not according to its scriptural truth, but to the degree in which it pleases the fancy or accords with opinions previously adopted. It may therefore be useful to offer a few remarks on the spirit in which it becomes us to attend to the preaching of God's word, considering it as a part of public worship, and thus as distinguished from reading the Scriptures, or sermons, or other religious books in private, or hearing them read by persons in a private character, as well as from family instruction and social conference on religious subjects. All these have their important uses; and every true Christian will take advantage of them, according to the circumstances in which he is placed, and the opportunities afforded him of making use of them. If these more private duties are rightly performed, they will prepare for, and greatly subserve the design of ministerial instruction; but they must not be set up either in opposition to, or competition with that more solemn and public declaration of God's word, where the congregation, assembled in the name of Christ, is addressed by one duly commissioned by the great Head of the Church to declare the counsel of God. The minister there speaks in a more special manner as the ambassador of Christ, and therefore demands special attention. But perhaps it will be asked, If a minister teaches erroneous doctrines, are we at once to receive and act upon his directions? We answer, No; God has graciously given us a test whereby we may ascertain the truth. We have a written revelation of his will in holy

Scripture; and that sacred volume is to be the supreme and complete rule of our faith and practice. We do not live in an age wherein the Church is favoured with inspired teachers; and therefore nothing is to be admitted as a necessary article of faith or rule of life, but what can be shewn to be either contained in express terms in the Scriptures, or by just inference be deduced from them. The Church of God, as far as we are informed, was destitute of a written revelation until the time of Moses. But many revelations of the Divine will were previously vouchsafed to the patriarchs, who were heads of families; and when the matter revealed was of common concernment, it was communicated to others; and this seems to have been instead of a written revelation. But after the Church was extended, and stood in need of a more public standing discovery of the Divine will, God was pleased to inspire holy men to write the Scriptures. Accordingly, St. Paul (2 Tim. iii. 16, 17) says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The preaching of the prophets and apostles had the same authority with those to whom they spake, as their writings have with us. But after the canon of Scripture was complete, the spirit of inspiration ceased; and such inspired teachers are not now to be expected in the Church. Christ's people are now required to test all doctrines proposed to them by the written word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The apostles themselves, when preaching the Gospel to Jews, did not think it any disparagement to them to have their doctrines tried by the Scriptures of the Old Testament. To them they continually appealed; and the Jews of Berea are commended for searching the Scriptures, to ascertain the truth of the doctrines preached to them by St. Paul. (Acts, xvii. 11.)

If we were bound immediately to assent to every thing taught as divine truth, and had not a written revelation for a standard of truth, we should be in continual danger of falling into error; unless, indeed, our teachers were specially inspired and infallible. The sacred volume is therefore to be our standard, whereby all doctrines proposed to us by man are to be tested, and from which, as the original fountain, all the topics of doctrine, correction, and instruction in righteousness, are to be derived; for "the holy Scriptures are able to make us wise unto salvation, through faith that is in Christ Jesus" (2 Tim. ii. 15).

But the great Head of the Church has, moreover, solemnly appointed and invested with his authority an order of men set apart for the special purpose of explaining, enforcing, and applying the sacred truths of his word, and of administering the sacraments which he has ordained. It is of the utmost importance that, in hearing the word of God preached by the ministers of the Gospel, their *divine commission* should be borne in mind. For if it be supposed that they who preach have no higher authority than man can give them, their message will soon be despised. Men will feel themselves at liberty to hear it or not, according as fancy or inclination prompts them. And here the observation of an old divine may perhaps be considered as applicable to present times, though written more than a century ago. "The age we live in has poured great contempt upon the sacred ministry. Through the sides of ministers, the spirit of infidelity has endeavoured to wound religion itself; and I heartily wish that there were no reason to say that the negligent and immoral lives of some that have borne that sacred office, and the groundless and extravagant heights to which others have advanced the ministerial power, had not given occasion to such reproaches." But the failings of particular persons ought not to lessen our esteem and reverence for this divinely instituted office itself, or for those who are employed in it. The ministry of which we here speak is that of ordinary pastors and teachers, whose office it is not to introduce new revelations, but to explain those contained in Scripture; and if persons are willing to be guided in this matter by the New Testament, we do not see how any one can deny that the ministry of God's word and sacraments was entrusted to a *distinct order of men*, set apart to that office, which was to continue to the end of the world, to be exercised in His name, and with His authority. St. Paul tells us that, "when Jesus ascended up on high, he gave gifts to his Church; some apostles, some prophets, some evangelists, and some pastors and teachers." Thus, the office of pastors and teachers is as much the gift of Christ as that of apostles and prophets, and the end and design of these offices is (Ephes. iv. 11-14) "the perfecting of the saints, the work of the ministry, the edifying of the body of Christ;" and this to continue "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here we are told that, as long as the Church continues in its present state of imperfection, both as to knowledge, faith, and holiness, it will not be beyond the need of a Gospel ministry.

In other parts of the New Testament the nature of the ministerial office is described, and the necessary qualifications laid down of those to be invested with it. They are designated "the ambassadors of Christ," charged by him with the ministry of reconciliation, as "stewards of the mysteries of God," who are to "labour in the word and doctrine," "rightly dividing the word of truth," and applying it to the hearts and consciences of men. They are appointed by the Holy Ghost "overseers of the flock of Christ, to feed the Church of God, which he hath purchased with his own blood;" to sympathise with them in their wants and infirmities; to lead them to the pure waters of spiritual refreshment; and to build them up in their most holy faith. They are the standard-bearers of the army of Christ, to lead them onward, after the example and in the strength of the great Captain of our salvation, against the world, the flesh, and the devil.

And as the Lord Jesus has entrusted the administration of his word and sacraments to men who themselves are encompassed with infirmities, so has he given to those who are duly called into the sacred office special promises, and invested their ministry with his own authority. He has declared that he will be with them "even unto the end of the world." He has said of them, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." And therefore, whilst faithfully executing the commission entrusted to them, the ministers of the Gospel may justly challenge, in their Master's name, attention and obedience to their word.

It is, then, from the fact of Christ having thus appointed the Scriptures and the ministry for carrying on the work of edification in his Church, that we gather the *duty of attending to the preaching of God's word, and the proper spirit in which that duty is to be performed*. For when these two points are acknowledged and borne in mind, they will guard us against neglecting or thinking lightly of the message delivered by the ministers of Christ, and also against adopting, without bringing them to the test of Scripture, the doctrines and instructions of individual fallible men.

There was a time when our nation, like some others at the present time, was kept under the domination of a Church which does not appeal to God's written word as the foundation of her tenets, but, like the Pharisees of old, teaches for doctrines the traditions of men. By God's mercy we have been delivered from such a state; but the present generation seems in danger of falling into the opposite error, namely, of losing sight of

the sanctity and efficacy of the office of the ministry and thus "having men's persons in admiration" (Jude, 16); and attending upon and receiving their instructions only according as human talents recommend them. Let it ever be borne in mind, that so long as a minister of Christ, duly called unto his sacred office, draws his instructions and exhortations from Scripture, he speaks with authority from the living God. He is in himself a feeble, fallible creature, and it may be his personal appearance, manner, and speech, may have little or nothing to recommend him; but he is the ambassador of Christ, the messenger of the Lord of Hosts; and the Christian, thoroughly convinced of the truth and inspiration of the Scriptures, will acknowledge in them the credentials of his authority, and may expect a blessing on his teaching. It is not surprising that an unbeliever, or one whose principles are not entirely drawn from Scripture, should attend to his words just so far as his eloquence or intellectual powers give him a command over the minds of others. He will listen to his discourses as he would listen to a lecture in any department of science, and pronounce his approval, or the contrary, just as the ability of the preacher commends itself to him: but as to the plain and simple truths of the Gospel, the unbeliever in heart will regard them with utter indifference, if not with contempt. However the talents of the preacher may attract his attention, the great subject of his message will be slighted. The awful alternative of eternal happiness, or eternal misery, the tremendous curse pronounced against sin, and the blessedness and completeness of the salvation effected for man by the merits and death of our Redeemer, the insufficiency of man's unaided reason to attain to spiritual truth, and the necessity of the influence of the Holy Spirit to make us wise unto salvation;—these are the subjects which, when duly felt, will give a man an interest in the Gospel, and make him listen with reverence to him who preaches it; but unless these great truths be the foundation of his instructions, the most splendid of human talents in the preacher are in themselves but as sounding brass and a tinkling cymbal. Intellectual endowments may be, and doubtless are, often employed by God to recommend and enforce the truths of the Gospel; and it is a ground of thankfulness wherever they are consecrated to such a holy use: still, the Lord's work can be, and often is, carried on without them. He, therefore, who would profit by the word of God and the sacraments, must look for his blessing in the use of them, founded upon his appointment and his promise. It is on this

ground St. Paul commends the Thessalonian Christians. "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe" (1 Thess. ii. 13).

This conviction, that we are listening to the message of God, would produce in the mind a becoming reverence for the preached word. It would then be regarded as *an ordinance of God*, rather than *the performance of a man*. The inestimable treasure of the Gospel would be thought of, rather than the earthly vessel wherein it is contained. The word would be received with all readiness, and the hearers would go from it to search the Scriptures whether it is "the truth."

There are one or two other points relating to the spirit in which the preached word should be listened to, which we must briefly touch upon. Let it be borne in mind that *the Gospel is of individual application*. Each one who hears a sermon should consider the minister as saying to him, "I have a message from God to thee." It is a snare of Satan to draw off the attention from our own state, and to counteract the force of the appeals made to our consciences, by directing our thoughts to the failings of others. Let each one consider that God is speaking to him, setting before him life and death, blessing and cursing; and if the message has its proper effect, it will send him away to carry on the work of self-examination in his own closet. When Christ was asked, Lord, are there few that be saved? his answer was, "Strive ye to enter in at the strait gate" (Luke, xiii. 23).

Further, the word of God must be listened to with the *desire and determination to act up to the truth when imparted to us*. The whole design of the Gospel is practical, and the knowledge gained from it, if it leads not to the practice of holiness, may puff up, but certainly will not edify. "Secret things belong to the Lord our God; but those things which are revealed belong unto us and to our children for ever, *that we may do all the words of this law*" (Deut. xxix. 29). A barren and speculative reception of the Gospel is very pointedly reprov'd by St. James: "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty

and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in *his deed*" (James, i. 22, &c.). Whoso *will do his will* shall know of the doctrine whether it be of God. He, then, that would profit by the preached word must attend to it in a teachable spirit, as the message of Christ, delivered by those whom he has commissioned for that purpose; and must search the Scriptures—the standard of truth—determined, if it be found in accordance with them, to receive and adopt it, however contrary to opinions previously imbibed, and, by Divine grace, to carry it out in his daily practice.

And, finally, since for this, as well as all other holy purposes, we are not sufficient of ourselves, we must look for the grace of God to render his word profitable. We must pray for our appointed ministers, that they may be enabled by Him whose ministers they are, to carry his Gospel to our hearts and consciences; and for ourselves that all ignorance, prejudice, and hardness of heart, may be taken from us, that we may hear meekly the word of God, and "receive it with pure affection, and may bring forth the fruits of the Spirit."

THE CHRISTIAN MOTHER.—No. IX.

BY MRS. MILNER.

AMONG the many qualifications requisite in an instructor of youth, the most essential seems to be a deep conviction of the fallen state of man by nature. A child is not (as the fond mother may be disposed to consider it) a being innocent as lovely, whose follies may perhaps call for admonition, or whose errors may sometimes need correction. On the contrary, it is a creature born with a depraved nature, and with evil dispositions, and requiring an entire renovation of heart and mind to restore it to the condition in which man was created—viz. "in the image of God,"—and to qualify it for the eternal enjoyment of him when that blissful likeness shall be perfected in heaven. To infuse such principles as may counteract this natural corruption, and rectify these evil dispositions and propensities, must therefore be the great end and purpose of Christian education. If the heart retain its natural indisposition to that which is good and holy, the most anxious mother will find her endeavours to correct individual faults of little avail. As "the tree" must be made "good" before it can bring forth "good fruit," so must the heart, the fountain out of which "are the issues of life," be purified, before it can send forth the pure streams of holy and heavenly affections. Since, then, the Scriptures alone point out the principles which will be efficacious to produce these effects, it follows that no mother can be duly qualified to discharge the trust committed to her, who does not make them the subject of her constant study. Many ingenious theories concerning education have been devised by persons of a speculative turn of mind; and,

especially of late years, many valuable suggestions, and many actual experiments, tending to establish the most useful practical results, have been made; but while the Christian mother will, according to her opportunities, be ready to avail herself of each and all of these aids, she will carefully try every system by the unerring standard of the word of God. The education of youth is a subject so universally interesting, that it is no matter of wonder that very many persons, and some of the strongest understanding, and the highest intellectual attainments, have devoted themselves to its improvement. To doubt the correctness of the views entertained by persons apparently so well qualified to form just conclusions on whatever subjects engaged their attention, might, with respect to the generality of mothers, be justly thought to imply much unbecoming arrogance, if, in an inquiry so important, human reason were our only or our best guide. But no arrogance can be imputed to a mother, however unlearned, who, having in her hand the lamp of God's word, takes heed unto it "as unto a light that shineth in a dark place." It is not *pride*, but *humility*, which leads her to the conviction that on a subject, the right understanding of which requires an intimate acquaintance, not only with human nature in its present fallen and degraded state, but also with the method appointed by the Almighty for its restoration, and with the only principles which can produce holiness, and consequently happiness, the wisest of men, unassisted by revelation, do but "grope in the dark without light." Possessing this conviction, she is not perplexed by the multitude of contradictory opinions or conflicting systems which have been promulgated concerning education, but brings them all to the test pointed out by the prophet Isaiah, "to the law and to the testimony;" being persuaded, that if "their authors" speak not according to this word, it is "because there is no light in them."

Addressing myself as I do to Christians, it cannot be necessary that I should enlarge upon the general value of the Scriptures, either as containing the revelation of the way of salvation through the merits and propitiatory sacrifice of Christ, or as furnishing a rule of life according to which it should be our daily endeavour to walk, that we "may stand perfect and complete in all the will of God." The two great commandments, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "thou shalt love thy neighbour as thyself,"—have been declared by our Saviour to be in themselves an epitome of the whole law of God. They are addressed alike to every child of Adam; and so spiritual is the obedience, and so universal the holiness of heart and life which they require, that whoever meditates upon them must, in some measure at least, comprehend and feel the force of the admiring exclamation of the Psalmist, "Thy commandment is exceeding broad!" It may, however, be useful to remark, that those who regard the Scriptures only in these *general* points of view, in which they are equally useful and applicable to all persons in every station and relation of life, deprive themselves of much of the *individual* benefit which they might receive from the study of them. My present object is to convince Christian parents that there

is scarcely any disputed point concerning education which may not be decided by the authority of Scripture. One or two instances may perhaps best elucidate my meaning.

A conscientious mother, anxious rightly to acquit herself of her duties towards her children, hears it asserted in conversation, or even finds it laid down as a maxim in the writings of authors professedly Christian, that religious instruction may be imparted at a period much too early—that the sublime truths of Christianity are above the conception of infant minds, and lose much of their effect by being too early communicated. She perhaps knows that there is a brilliant treatise on education, wherein the author, of whose high reputation as a man of genius she is aware, directs that, from the time of birth to the age of at least twelve years, the education of a child should be purely "negative"—that no ideas of a God (and if not of a God, surely not of a Redeemer,) should be instilled into his mind; nay, that he should not even be taught that he has a soul which will survive the mortal body its present habitation, and which will exist for ever in happiness or misery. All this might well not only astonish, but perplex a mother modestly diffident of herself, and afraid of leaning to her own understanding; and, in point of fact, some of the arguments adduced in vindication of this system are of so specious a nature, that there have not been wanting persons, not unfriendly to Christianity, who, to a certain degree at least, have been induced by them to support and act upon it. In favour of the plan of withholding all religious instruction till the period of childhood is past, it is alleged that impressions communicated very early are not always lasting; that they are liable to be totally effaced by subsequent commerce with the world; and, above all, that it is of the most vital importance to the cause of truth that the minds of young persons should be kept free from prepossession till the faculties shall have become sufficiently matured to enable each individual to examine for himself the tenets which ought then to be submitted to his understanding, and to form for himself his own religious opinions.

Without insisting upon the impossibility of keeping the mind of an educated child, accustomed to the ordinary intercourse of society, entirely free from prepossession on any subject of universal and engrossing interest, it could not, one would think, be difficult to prove, to the satisfaction of all who acknowledge the truth of Christianity, and the consequent importance of an acquaintance with its doctrines and precepts, that such a plan would be always unwise, and might be often fatal in its consequences. For who can assure parents who are thus disposed to defer the imparting of religious instruction till the more "convenient season" of comparatively mature years, that that "convenient season" will ever be afforded? The child neglected in infancy and early youth may be called in its uninstructed state to stand at the bar of God, or the parent may not live to communicate the delayed instruction—an awful consideration, surely, to those who believe that the almighty Governor of the universe does really "visit the sins of the fathers upon the children!" But supposing that the period conceived to be the most advantageous for the communi-

cation of religious knowledge do really arrive, and that the instruction which has been withheld in early childhood be then sedulously imparted, who can estimate the injurious effects of a system which has allowed the mind to remain barren and uncultivated during that period of life wherein the most lively impressions are received, and the most enduring habits formed? And in addition to these *negative* evils, who can calculate the amount of *positive* injury which must result from the inevitable growth and increase of tares and noxious weeds in a soil which has not been preoccupied by the "good seed" of religious instruction?

It is, however, needless to multiply arguments on a point which, however keenly it may be contested by "the wise and prudent" of this world, has been authoritatively decided by the word of God—that word concerning which the Psalmist emphatically declares that "it giveth understanding to the simple." Let the doubting mother consult the New Testament. There she will read, that on one occasion the immediate disciples of Christ, little comprehending the gracious and tender disposition of their Master, "rebuked those" who brought unto him "young children;" and from the conduct and words of our Saviour, she cannot fail to learn both her duty as a Christian parent, and her encouragement to perform it in faith and thanksgiving. St. Mark relates (Mark, x. 13-16), that certain persons "brought young children" to Jesus, "that he should teach them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them."

Honoured and happy, doubtless, the mothers who brought those young children to Christ considered themselves, when they beheld their infants embraced by the gracious Redeemer, and heard him pronounce his blessing upon them! Much more happy, did she but know her happiness, is the Christian mother, who, having brought into the world an immortal creature, devotes it in infancy to the service of God, and leads it by early instruction to the knowledge of that Saviour whose favour is "life eternal."

It can scarcely be necessary to observe, that if "little children" are now, in compliance with our Lord's invitation, to be taught to "come" unto him, it must be *in faith*, and *by prayer*; but it may be advantageous to remind even those mothers who conscientiously inculcate upon their little ones the duty and the privilege of prayer, that the very best forms of prayer—nay, that even that perfect model of supplication which was given by our Saviour himself to his disciples as a pattern for their use and imitation, will produce but little effect on the mind of a young child, if merely committed to memory, and repeated in the ordinary way. Neither men nor children will be profitably affected by that which they do not understand; and the simplest prayers will not be understood by children whose teachers have not furnished them with at least some measure of knowledge concerning the nature and attributes of God, the fallen condition and

necessities of his creatures, and the character and offices of that Saviour whom he has provided as the propitiation for their sins.

It would not come within the purpose of the present paper to enlarge on this topic, which is, besides, of sufficient importance to demand our consideration in a separate number. At present I would simply direct the attention of my readers to some passages of holy writ, which can leave no doubt on the minds of those parents who acknowledge the authority of the Scriptures concerning the duty of imparting *early* religious instruction to their children.

"Therefore shall ye lay up these my words in your heart and in your soul;" "and ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. xi. 18, 19). "Gather the people together, men, women, and children, . . . that they may hear, and that they may learn and fear the Lord your God;" "and that their children which have not known any thing may hear, and learn to fear the Lord your God" (xxxii. 12, 13). "Only take heed unto thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." "Gather the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children" (iv. 9, 10). Very many passages of similar import might be quoted from the books of Moses and from that of Joshua; but lest any persons should imagine that the duty thus frequently and forcibly inculcated was exclusively binding upon the Israelites, and referred only to the miraculous events which they had witnessed, and to the extraordinary communications which they had received from the Almighty—the memory of which they were thus enjoined to hand down to their children, and to their children's children,—it will better suit our purpose to turn to a part of the sacred volume which cannot be supposed to be of "private interpretation." "Train up a child in the way he should go, and when he is old he will not depart from it," is one passage among the many contained in the Proverbs of Solomon which every mother should treasure up in her heart. The expressive phrase, "*Train up* a child in the way he should go," points out to her the duty of imparting *regular* and *progressive* instruction from the dawn of reason till the age of maturity; and the declaration annexed, "when he is old he shall not depart from it," cannot but afford her the most animating hope, even amidst present discouragement and apparent ill success, that her "labour" shall not be eventually "in vain." It is not, however, solely from the Old Testament that a mother may learn the duty of affording early religious instruction to the children whom God has committed to her care. The exhortation of St. Paul to Timothy, to continue in those things which he had learned and had been assured of, knowing that "from a child" he had known the holy Scriptures, which were able to make him "wise unto salvation" (2 Tim. iii. 14, 15), affords abundant evidence of the value which, in the estimation of that inspired apostle, should be attached to the possession

of an early acquaintance with religious truth; and the direction of the same apostle to parents to "bring up" their children "in the nurture and admonition of the Lord" (Eph. vi. 4), is at least as decisive of the point under consideration as the passage already quoted from the Proverbs of the wise king of Israel.

I need scarcely remind those parents who are convinced of the propriety of gradually instilling the great doctrines of the Christian religion into the minds of their children, during their early years, and before their faculties are sufficiently ripened to enable them to judge for themselves of the truth of those doctrines, that it is their sacred duty to take effectual care that the religion which they teach be indeed the religion of the Bible. In early youth the heart is peculiarly impressible, the memory retentive, and the passions of love, and fear, and hope, ardent and powerful: the judgment only is defective. To direct those ardent passions to their proper objects, and to guide and inform that immature and imperfect judgment, is the important work entrusted by almighty God to every mother of children; and it is a work which will surely be vigorously and conscientiously performed by those mothers who habituate themselves to the solemn reflection that, in their daily intercourse with their little ones, they are really forming their characters, and perhaps fixing their condition for eternity.

It would be easy to mention various other points concerning which there exists much difference of opinion, not only amongst theoretical writers, but also amongst persons actually and anxiously engaged in the work of education; and it would probably be found that there are very few which the Scriptures, implicitly believed and acted upon, would not authoritatively decide. The propriety of enforcing obedience to parental commands, in opposition to the somewhat too prevalent system of accustoming young children to require, or at least to expect, a reason for every order which is given to them, is one of those points.

This paper has, however, already fully reached its due length; and if I have succeeded in directing the attention of mothers to *the Bible*, as to an infallible and practical guide in difficult or disputed cases, I have accomplished my present purpose.

EGYPTIAN MAGICIANS.*

MISSIONARY exertions throughout the Levant are chiefly directed to the conversion of the native Christians, as a step to that of the Moslems. This they attempt to effect by schools for the young, and the circulation of the Scriptures in the native dialects among those of more advanced years. Mr. Lieder is the amiable and zealous promoter of the good cause in Egypt, now, as in every age, emphatically a house of bondage; spiritual darkness—foreshadowed, one might almost think, by the three days' gloom of Moses—broods over the land; the Christians seem to differ little from the heathen; indeed their character is, generally speaking, so bad as materially to impede the progress of the truth among the Mahometans.

There are many Arab Christians besides the Copts and Armenians, all of whom rank nominally as such; the Copts, a sort of mongrels, in whose veins runs the blood of every nation that has trodden down Egypt, are by far the cleverest of the modern Egyptians, and the business of the country is for the most part

in their hands. Boghaz Bey, the Pasha's right-hand man, is an Armenian, but I do not believe there are many of his sleek and comely, honest, plodding countrymen here. The Jews are numerous—the same in appearance and character as elsewhere—scorned alike by Turk and Christian;

"Tribes of the wandering foot and weary breast,
When will ye flee away, and be at rest!"

You will easily gather from what I have said, that I fear there is no hope for Egypt—at least, at present. There is a gleam in the sky, as if the light of civilization were about to rise; but, like the false dawn in India, it will fade away, and deeper darkness will succeed. Yet the true dawn will come at last, and brighten into perfect day; and then, and not till then, will Egypt, Christian Egypt, rise from the dust, and resume her seat among the nations.

Do you remember the strange story Miss H— told us of the Egyptian magician? I have had him twice here; that is to say, the gentlemen at the inn had him the first time, and, as I was not satisfied with his performance, and he hardly got fair play among us, I had him a second time to myself, wishing to give him a fair trial. I am not yet satisfied; he succeeded in the first person we called for, but failed egregiously in the others.

The first night we all assembled in the *salle à manger* of the hotel, and the wizard being introduced, we seated him on the divan, furnished him with a pipe, and then proceeded to question him as to his power, &c. He said he was from Algiers (query, of Sycorax's family, Caliban's mother?), and that he belonged to a tribe or caste who are ruled by sheikhs or chiefs, and call themselves servants of Solomon. We asked him whether he worked by Allah or by Satan; he gave me a Scotch answer the first day, "Does not Satan come from Allah?" but the following evening affirmed it was by Allah.

I asked him whether he understood the words he used, which are not Arabic; at least, one of my friends here, who speaks the language, could make nothing of them; he said, Yes; and in answer to my further inquiries, repeated thirteen words or names, which, he said, were all a man needed the knowledge of to obtain the same power with himself: you must learn that by heart (he is willing to teach any one "for a consideration"); then for seven days make a fire seven times every day, throw incense on it, and walk round the fire seven times, pronouncing seven times the thirteen names; then go to sleep, and you will awake with the faculty required. A complicated receipt this!

The magician, meanwhile, was writing several lines in Arabic, which he afterwards tore into seven pieces, each containing a distich. A boy having been procured (for a child only can receive the power of magical vision), he drew a double-lined square, with strange marks in the angles, on his hand, put some ink on the palm, and bade him look into it and tell us what he saw.

A chafing-dish having now been brought in, the wizard, his beads in his hand, began mumbling prayers or invocations—the same words, I believe, over and over again—at first in a loud voice, then gradually sinking till they were quite inaudible (like a top falling asleep), though his lips continued moving apace. From time to time he placed incense and one of the torn scraps of paper on the fire, frequently interrupting his incantation to ask the boy whether he saw any thing, to which he as frequently replied in the negative; at last he said, "I saw something flit by quickly!" but nothing more came, and the wizard said we must procure another boy, which we did.

The same ceremonies having been repeated, a man made his appearance, and at the word of command began sweeping; then he bade the boy call for seven flags in succession, all of which made their appear-

* From Lord Lindsay's Travels.

ance, and last of all, the sultan, whom he described as seated on his divan drinking coffee. "Now," said the magician, "the charm is complete, and you may call for any one you like."

The first person we summoned was the Rev. —, a mutual friend of William's and mine, and the first person who told him of these magicians; he was described, upon the whole, accurately, but this was the only successful summons—the spirits either would not come, or appeared by proxy, to the sad discomposure of our Arab Glendower, who, it is but fair to state, attributed the failure to its being Ramadan.

I tried him with Daniel Lambert, who, I was informed, was a thin man; and with Miss Biffin, who made her appearance with arms and legs. He has been equally unsuccessful with a party of Americans: this is odd enough, when one considers how strongly Mr. Salt, Lord Prudhoe, and Major Felix, who subjected him to long and repeated examinations, were impressed with the belief of his supernatural powers.

One thing is unquestionable, that the children do see a crowd of objects following each other, and at the commencement of the incantation the very same objects, as vivid and distinct as if they looked out of the window at noon-day. How is this to be accounted for? Collusion is out of the question.

EVERY ONE'S FUTURE LOT HIS "OWN PLACE."

A Sermon,

BY THE REV. EDWARD B. RAMSAY, M.A., F.R.S.E.

*Minister of the Episcopal Chapel of St. John
the Evangelist, Edinburgh.*

ACTS, i. 25.

"That he might go to his own place."

THE words refer to the traitor-apostle, to that personal follower of Christ, whose name will ever be associated in the Church of God with ingratitude and hardness of heart, with covetousness and hypocrisy in their most aggravated and guilty forms. It refers to that Judas Iscariot whose treacherous kiss betrayed his divine and gracious Master, and brought upon himself a fatal notoriety, conjoined with the horror and commiseration of every Christian mind. The apostle Peter, in his first address to the infant Church after our Lord's ascension, speaks of the transgression and the fall of Judas; but he speaks of it simply as it occurred, without exaggeration and without bitterness. He enters into no detail; he does not attempt by any comments of his own to heighten indignation against the unhappy apostle; he encourages no curious speculation regarding the nature of his future doom, or of the punishment due to his crime. The utmost he says is contained in the text, namely, that "Judas had gone to his own place;" leaving it to the pious and thoughtful Christian to understand the expression generally, that the future lot of Judas will be awarded according to the wisdom of Him who cannot err, and to apply to Judas the sentiment of the holy patriarch, "Shall not the Judge of all the earth do right?"

Now, I am not desirous of following up the inquiry as it refers to the case of Judas personally, nor would I make use of this instance, except by reference, as illustrative of a great and universal truth, viz. "that every one's future lot, whatever it may be, is his own;" that the future misery of every transgression is incurred by himself; and that he alone is responsible, answerable, for it. What an awful consideration! how strongly does it enforce the tremendous responsibility of our present decision; for how much is placed in our own choice! we are now to choose for the happiness or the misery of eternity! Whatever, then, be the future position of the condemned throughout that coming eternity, their position will be, strictly speaking, "their own;" its justice and its fitness will be acknowledged by themselves, and will be ratified before the assembled and unnumbered multitude of men and angels at the last great day: and in following out, under the Divine aid and direction, a further consideration of this tremendous responsibility, we may observe that every one's future place will be, strictly speaking, "his own"—for three reasons:—

First. It is what he will have deserved.

Second. It is what he will have chosen.

Third. It is what he will have fitted himself for.

I. First, the wicked will deserve their doom. It is an elementary idea of the mind, that punishment should follow the commission of crime. In some form or other, the idea of retribution is familiar to all people, however rude or ignorant: we see the germ and element of this great principle developing itself even in the present state of things. It cannot for a moment be questioned that vicious practices have a tendency to bring punishment and misery on themselves. The horrors of remorse, the stings of an awakened conscience, the sufferings of mind, body, and estate, which in this world arise from wicked and licentious courses, are the testimonies even of nature that punishment is of desert—natural and inevitable consequents of the violation of God's laws. In tracing the same principle upwards, we discern the full recognition of its necessity in all the economy of social life, and in all the provisions necessary for its well-being. How could the law effect its beneficial purposes, except under an implied certainty that punishment must follow offence against its enactments? and if punishment be due, and if punishment be executed on the offender against the law of nature written in his heart and conscience, and on an offender against the supremacy of the laws of his country,—much more surely shall punishment be due to offences against the law of God, to

offences against the revealed will and commandments of the infinite, the almighty Sovereign of the universe. Nay, on what grounds do we expect that he will permit his creatures to offend with impunity? For offence against him, indeed, the goodness and the wisdom of God had provided a remedy. In Christ the offender may be pardoned. "God sent forth his Son, not to condemn the world, but that the world, through him, might be saved;" and Christ is set forth as "a propitiation for the sin of the world." But then, the very fact of such a ransom and such a propitiation being required, is a convincing proof that without such a provision punishment would follow transgression against the law of God as of moral necessity; and therefore the more we magnify the mercy and the goodness of God, the more we magnify the condemnation of those who sin against them: "and how shall we escape," asks the apostle, "how shall we escape" the punishment deserved, "if we neglect so great salvation?" That the future lot of the wicked and impenitent will by themselves be acknowledged as theirs by just desert, is corroborated by a portion of our Lord's parable of the marriage-supper. The individual who, when the King came in to see the guests, appeared there without a wedding-garment, represents the case of those who at the last day shall be found wanting in that holiness of life, that heavenly mindedness in desires and sentiments, which spring only from faith in Christ. The King addressed him with this interrogation—"How earnest thou in hither without a wedding-garment?" how hast thou presumed to appear before me unfitted for the everlasting condition to which since thy birth thou hast been approaching, for which thou hast had every warning and every facility afforded thee? Now, what was the result? He had no excuse to offer; he could not justify himself; he was self-condemned; he knew that he deserved the rebuke, and therefore he was "speechless." The warning is of general application; for whosoever men err from the right way, having had within their power sufficient knowledge to direct them in it, and sufficient strength to support them in it; when they sin against light, and knowledge, and warnings, and advice, and remonstrance from God's ministers, and against strivings of the Holy Spirit within themselves,—they surely are inexcusable; and, like Judas, they have justly incurred their condemnation; and their future lot of misery is, like his, "their own place" by desert.

II. But, again, the future place of punishment, whatever it be, that is assigned to the wicked, will be their own from another

cause; that is, from their having chosen it themselves. We have only to turn to the evangelical history, to find how entirely this was the case with Judas himself. He must deliberately have determined on his course: he saw distinctly what was before him; he heard the blessed doctrines of the Gospel from Christ's own lips. Christ again and again in his hearing explicitly described the qualifications necessary in those who should be members of his Church and kingdom in grace and in glory. Jesus had announced those to be blessed who should be poor in spirit—who should be pure in heart—who should bear his cross, and suffer persecution for his sake. He exhorted all his disciples to learn of him to be lowly, meek, and self-denying, as he was. Judas had every opportunity of learning the true nature of Christ's kingdom and service; he had heard the most awful declarations against hypocrisy and apostacy; he heard described the solemnities of the last day, and all the dread magnificence of Christ's second coming to judgment; he heard pronounced the penalty of those who should deny the Son of man on earth—the doom of him who should betray him;—but Judas disregarded both the voice of instruction and of warning; he was unmoved by the expression of generous feeling which burst from the heart of another apostle, who exclaimed, on their divine Master's going into apparent danger, "Let us also go, that we may die with him." No! he chose the friendship of those who sought the life of Jesus; and we observe in his history every mark and indication of a voluntary act. He was apprised of his dangers from the temptations of Satan; he was forewarned of the penalty he was incurring: still he persevered; and as there is not the slightest vestige of any compulsory influence being exercised over his mind and conduct, his destruction was of himself. But all the assurances of blessedness to the righteous and of condemnation to the wicked, which are essential to man's spiritual guidance and instruction, we have heard as well as Judas; the same offers of the same encouragements; the same warnings against offence, and the same consequences of neglecting Christ's lessons, have been proclaimed in our ears again and again; nay, in addition, we have had the warning lesson which the fatal delinquency of Judas supplies. Now, where two future conditions are laid before us, with the consequences of each clearly distinguished, where there is no compulsion on the will, binding either to the one or to the other,—we say in all ordinary cases, that the results are by choice literally made "our own." But is not this precisely the position

in which we stand before almighty God, in regard to our everlasting condition of happiness or of misery? Is it not always represented in holy Scripture as a "choice between death and life?" Did not our Lord say of Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" And Isaiah charged upon the Israelites of old, that "they did choose that wherein the Lord delighteth not."

III. But once more we say, that those who at the last day shall be condemned, and placed on the left of the throne, will then acknowledge that this is their "own place;" having fitted themselves for it. The leading idea presented to us throughout the Gospel of Christ, as it bears upon our mortal and probationary condition, is, that though pardon has been purchased for us by the precious blood of Christ, and though happiness is offered to us as the "free gift" of God in Christ, they can only be possessed, and can only be enjoyed, by those who have been prepared and fitted for that possession and enjoyment by the sanctifying influences of the Holy Spirit; and declarations of holy writ are numerous and explicit upon this very point. The parable of the wedding-garment, to which we have made reference, abundantly proves, that "though many be called, few are chosen;" that though all are invited to partake of the benefits and privileges of Christ's Gospel, none but the pure in heart shall see their God; that none but those who have loved Christ on earth, and served him according to their several talents and opportunities, shall enter into the joy of their Lord; that none but those who have made the Church on earth the house of God and the gate of heaven shall join in the songs and the hallelujahs of the blessed above. And it is quite evident, from the nature of things, that the indulgence of sinful habits, the abiding here in an undevout frame of mind, and in the cultivation of none but worldly affections and worldly interests, must unfit men for those heavenly habitations whereof the happiness consists in the love and the worship of God; and where there shall "in no wise enter any thing that defileth, neither whatever maketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." Now, it is obvious that an unfitness for the realms of bliss is identical with fitness for the abodes of darkness and of sorrow; there is no intermediate condition between the presence of God and all its brightness of light and glory, and the everlasting fire prepared for the devil and his angels. There is no neutral position on which we can rest

our hopes, or to which we can have recourse, to avoid the awful consequences of our final condemnation. The unhappy individual who had not on the wedding-garment passed direct from the splendour and light of the marriage-supper, and was cast into the "outer darkness, where was weeping and gnashing of teeth." When our Lord told his disciples that he was going to "prepare a place for them,—that where he was, there they might be also,"—Judas well knew that the almighty Father's house above could furnish no place suitable to such a spirit as his; that he had fitted himself only for the society of those who are hostile to the name of Christ and the cause of his Gospel. Judas chose the friendship of the world in preference to the friendship of God; and by thus unfitting himself for the divine presence and society of blessed spirits, he fitted himself for eternal companionship with such as are enemies to God and outcasts from his love. That which was true of Judas is true also of every one who is placed in a temporary and probationary condition; and we may observe the extreme caution of the holy Scriptures in speaking of the positive condemnation of individual characters, whilst they are strong and explicit in general descriptions of such conduct as will eventually be the cause of eternal condemnation to all. The case of Judas certainly appears to be an exception; but we should view it only as an illustration of a general rule. And is it not frightful to observe the infatuation under which multitudes in the world are now pursuing a like fatal course? deliberately incurring the doom hanging over the heads of the careless, who forget God, and of the wicked, who despise his threatenings and openly violate his laws. They know what they are deserving, they know what they are choosing, and they know for what they are fitting themselves for all eternity.

We have thus described the process through which men are excluded from the kingdom of heaven, and have endeavoured to explain the grounds on which they justly incur the doom and share the companionship of the lost. This description may in some sense supply the analogy for the happier process under which men enter the kingdom of heaven; and by which, through grace, they shall at last possess the "inheritance which is incorruptible, undefiled, and which fadeth not away." We have said that hell is, properly speaking, the sinner's own place by desert. In this case, however, the analogy most assuredly does not hold. On the ground of deserving, heaven never can be the Christian's "own place;" on such a plea none may look for the pardon, and still less for

the rewards of an infinitely just and holy God. Our transgressions may deserve punishment, but our obedience can never merit recompense. The wisdom and beneficence of the Gospel, however, provide for the deficiencies of nature; and though heaven is not due to the Christian from any virtues of his own, it is more effectually secured to him; it is his by the solemn covenant in which God, for Christ's sake, promised eternal life to all who should believe. To the believer, therefore, heaven is his own place, not of works, but of grace; it is his by covenant, and his by promise; his by purchase, for a price was paid down for it infinitely more costly than the wealth of the universe—a price no less than the “precious blood of Christ.”

Faith in his name, therefore, is the instrument by means of which the believer lays hold on eternal life; it is to him “the substance of things hoped for;” it is “the evidence of things not seen;” it is the charter of his privileges—the pledge of his birthright.

Without such faith it is impossible to please God; without such faith we can have no ground for any expectations of happiness beyond the grave; but through faith we can make even heaven our own place; that is, through a genuine, earnest faith—a faith working by love, overcoming the world, elevating our affections, and stimulating our obedience. Thus may every one look forward to the abodes of bliss and glory with an humble, but assured confidence that there may be his eternal dwelling-place—his final home of peace and joy.

But, again; heaven is the Christian's “own place” in another sense: he has earnestly desired it, and after counting the cost, has deliberately and upon conviction chosen it. As there are many passages of holy writ which, on the part of God, represent eternal life as freely offered to mankind, and which, on the part of men themselves, represent the rejection of it a matter of choice, so also is the acceptance of eternal life spoken of as being chosen on the part of those who are saved; and whatever force is attached in Scripture to the power of grace, to the constraining influence of the Holy Spirit, to the effects of God having “chosen us” to salvation, there are no passages which give any ground for supposing that man can possibly be saved without his own desires and his own free choice co-operating with the grace of God. Thus Jehovah spoke to the Israelites by the word of Moses: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou, and thy seed may live.” So

Joshua spoke at the close of his life and ministry: “If it seem evil unto you to serve the Lord, choose you this day whom you will serve; but as for me and my house, we will serve the Lord.” And so the righteous are always represented as having made their selection between God and the world—between the promises of time and the promises of eternity; as our Lord declared of Mary, that she had “chosen the better part, which should not be taken from her.” And Isaiah represents the people of God as expressing their determination to make Jehovah their portion and their hope: “Lo, this is our God, and we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.” Hence we say that all sincere believers in Christ have a heartfelt wish, a strong desire for salvation: a desire and a wish, be it ever distinctly remembered, which no one can have of his own natural powers; but which he who seeks and prays for from above will receive. And this will explain the essential difference between the true Christian, though weak in faith and liable to err, and the hypocrite, or mere professing Christian. Their character may at times (judging by appearances) seem alike; that is, both may be marked by weakness, by inconstancy and instability; but he who has really chosen God for his portion, though for a season he may be put aside, and tempted into forgetfulness or disobedience, has nevertheless a principle within which is efficacious towards his return to the path of duty and of peace. However for a short time he may err, if his affections be with God, if his treasure be in heaven,—his heart, however disturbed and vibrating amid the temptations of earth, will always, like the magnet, have a tendency towards the one fixed and beloved point. We see the case illustrated in the difference between the erring and the false apostles, Peter and Judas: both fell from their fidelity, but the one had loved his Master, and had chosen him; for, as he well said, “Lord, to whom shall we go, for thou hast the words of eternal life?” therefore, by the grace of God, he was converted and restored. Judas betrayed his Master; but as he had never loved Christ, nor chosen him as his portion, but followed him merely for secular ends, he was not converted; his repentance was despair.

But, lastly, heaven is the Christian's own place, because he is fitted for it. It is quite evident, that in the Church militant on earth the spirits of men are in training and in preparation for the services of the Church triumphant in heaven; that the discipline of the one is essential to the

enjoyment of the other; and that if we hope for the possession of those joys which are reserved for the righteous in the presence of God, and at his right hand for evermore, we must imbibe in the school of Christian discipline and devotion the qualities which the divine Redeemer has, in his sermon on the mount, declared to be essential for all the true members of his Church and kingdom. There you will learn what training of the affections, what cultivation of the meek and quiet spirit of the Gospel, what discipline and self-denial, are requisite on earth to fit the soul for entering into the joy of its Lord. Heaven would not be his "own place" to one who had not been made "meet to be a partaker of the inheritance of the saints in light;" who had not been "delivered from the power of darkness, and had not been beforehand translated from the world into the kingdom of his dear Son."

We may be assured that it was not without a special purpose of instruction that our Lord selected his apostles, under a foreknowledge of their particular weaknesses. One evidenced a want of firmness; and this should teach us the absolute necessity of divine grace to keep us so steadfast that we may "hold fast the profession of our faith without wavering." Another evidenced a weakness of belief, in order that we might learn to put implicit trust and confidence in every declaration of Christ. Another betrayed him, that we might read in its true colours the baseness and the ingratitude of apostacy from Christ. In the history and example of each of these apostles how much matter for instruction, for serious reflection, for solemn warning, may we learn for our own use and benefit! The instance to which the text refers offers us at once undoubted proof, that no external advantages, no spiritual opportunities, no preaching of the word, not even the preaching of the Son of man, are sufficient for our salvation, if we oppose the work of grace in the heart; if we resist and grieve the Holy Spirit of God. It proves to us, that in every situation we are to dread and to resist the temptations of Satan; and that amidst all spiritual privileges, and in the most apparently successful spiritual course, he that "thinketh he standeth should take heed lest he fall." Apostles themselves have fallen; and the most distinguished of them all has left it on record that it is possible for one who has preached to others (and preached successfully) the word of life, to be at last himself "a castaway."

We have only, then, in conclusion, to ask our own hearts, What is the choice we are making, and what the future state for which our present habits and pursuits are preparing

us? Each one must go to "his own place," whether for happiness or misery. Our present position is not our final resting-place; we are here as strangers and pilgrims; and as "we know not yet what we shall be," may we now, in this our "accepted time," and in this our "day of salvation," "make our calling and election sure;" so that when our appointed hour shall have come, and we have passed to the house appointed for all living, O may it be said of each of us by those pious friends who may speak of us when we are gone, and when they have laid our heads in the silent grave, "He is gone to a home purchased for him by his Saviour's blood, for which his virtues and his piety have been preparing him; where all things are congenial with the desires and sentiments which he had cultivated and cherished on earth. The mourner for sin is now where there is no transgression to deplore; the pure in heart is now where all is holy; the peacemaker where all is harmony; and he who hungered and thirsted after righteousness is gone where the most unlimited desires after personal holiness will be satisfied. He has gone where he will see face to face that God and Father whom he loved, that Saviour whose friendship he had chosen, that Holy Spirit of God whose presence and communion he had so often invoked. He has gone where his righteous spirit will no more be vexed with the profane and evil conversation of the wicked; he has gone where his devout and heavenward aspirations will find a full expansion and free expression amid the worshipping hosts of heaven's own sanctuary; he has gone to a congenial society, for none are there who do not love God supremely. He is in a land of perfect purity and peace; in abodes of holiness, where sin, and error, and contention, never come. He has gone to his own place. May such be ours, and to God be the glory!"

ON THE OBSERVANCE OF SAINTS' DAYS, AS ENJOINED BY THE CHURCH OF ENGLAND.

BY THE REV. JOHN BOWSTEAD, M.A.

Rector of Greetham, Lincolnshire.

THE neglect of antiquity, which is but too apparent in the present times, becomes strongly marked when we look to the disregard manifested amongst us of those days which are set apart for the purpose of commemorating the apostles and all the departed saints. The fact that these days are generally disregarded, and that the observance of them is considered by some Christians as savouring of superstition and of popery, by others as a burdensome requirement productive of no good,—will not, it is presumed, be denied. That such neglect is an error, and a material one too,

will be clearly proved, if we can make it appear that our Church, in retaining the observance of these days, has acted both piously in accordance with the general tenour of holy Scripture, and also wisely in consideration of the frailty of our carnal nature.

The word of God countenances a reverential regard of the holy men of old; and especially how St. Paul exhorts us to be "followers of them who through faith and patience inherit the promises," evidently considering the holy lives of departed saints as a strong incitement to us who come after to press towards the mark, laying aside every weight, and especially the sin which most easily besets us. If, however, it be asked, why we cannot dwell upon these subjects in our own homes, at any time, and as often as we please, without meeting together in the house of God to perform solemn acts of worship at stated times,—to this we reply, that if there were no stated days set apart, many of us would neglect such devout meditation altogether; and that, secondly, if there are such stated days, the nature of the observance seems absolutely to require an attendance in the courts of the Lord. For these are days of religious joy, on which the whole Church is summoned to praise God for his mercy shewn to these his servants our departed brethren. We bless his holy name that he kept them from falling in the midst of this troublesome world, and that he has now taken them into the presence of their Lord to be in joy and felicity: we look forward to the time, when, by the same free mercy extended to us, we shall rest from our labours; and, above all, we anticipate the glorious day of the appearing of our Lord Jesus Christ; when we, with them, and with all the residue of his holy Church, shall have "our perfect consummation and bliss both in body and soul." The joy which is inspired by these thoughts is purely religious, and is common to all true Christians, and therefore cannot be adequately expressed except by acts of religious worship, which acts should be performed publicly with the people of God in his own house. For as the end of worshipping God is to build up ourselves in our faith and love, and also to glorify him, we cannot so fully accomplish this end in any way as by public worship. This we are taught by St. Paul, who enjoins us to "consider one another, to provoke unto love and to good works;" and to effect this object by "not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another," which surely we cannot do more effectually than by our example in the assemblies of the Lord's people. There is on such days, to use the words of Hooker, "the glorious presence of that joy of mind which riseth from the manifold considerations of God's unspeakable mercy, into which considerations we are led by occasion of sacred times."* And the holy gladness which we feel, while it† rests in the love of God, does yet seek to enlarge and communicate itself to others; it has not free exercise while shut up in our individual breast, but must rather "in the midst of the Church" (Heb. ii. 12) provoke others also to the like holy joy. "O magnify the Lord with me, and let us exalt his name together" (Ps. xxxiv. 3). Thus, then, we may reasonably infer

from Scripture, that the celebration of these days by the public worship of God is pleasing in his sight.

But our Church has also acted wisely; she has remembered "that we are but flesh." In the midst of our worldly occupations, which chain down our thoughts to earth and its low concerns, we ought not to neglect any means of stirring ourselves up to a deeper perception of the vast importance of heavenly things. We need to have brought continually before us those truths and principles which our cold hearts and darkened minds are so apt either to forget or to misunderstand. Now there is a propensity in man to look upon the requirements of the Gospel of Christ, when stated in all their fulness and extent, as too vast for creatures such as we are; the standard of holiness, which is there set forth, seems too lofty for us to reach. And so in truth it is; and we ought to be deeply humbled by this consideration, whilst, at the same time, we strive more earnestly to "lay hold on the hope set before us." But many content themselves with surveying these difficulties, with making a few feeble efforts, and performing a few duties; but they are never humbled on account of their exhibiting so little of the beauty of the Christian character, so little of "the mind which was in Christ Jesus." Thus they make the holiness of the Gospel a cloak for their own wilful negligence. Others, again, there are who look upon our representations of true religion "as idle tales," which were never meant to be believed, and upon its required duties as burdens which were never intended to be borne, and which, in fact, never were truly borne. But here on these days both of the above classes of persons are left without excuse; they have brought before them men who "crucified the flesh with the affections and lusts;" who "ran with patience the" arduous "race set before them;" who "believed" the doctrines of the Gospel "to the saving of their souls." The precepts which they taught were exemplified in their lives; in faith they lived; in faith they died; and their faith we to follow, if we would attain to their reward.

Or, again; if at any time a Christian should grow weary of well-doing—and who is not apt to fall into this sin, and does not require to be often quickened?—the recollection of these saints, who "kept the faith" in the midst of their manifold and great temptations, will animate him in his course, and lead him to look forward more earnestly for the recompense of the reward which he will have with them; he will remember how they lived lives of prayer, of "faith, hope, and charity;" and so will himself seek for grace to copy their good examples.

Above all, be it remembered that these recollections, cherished on such joyful days, are not likely to prove to us barren and unfruitful of good; for they are brought to bear upon us, not by the inert force of our own individual minds in the calmness of the closet, but in the house of God, in the congregation of his people, where he has promised to be, and where we doubt not he will pour upon those who seek him the gracious influences of his Holy Spirit, which shall raise their affections to heaven, enkindle within them a holy emulation of these departed saints, and give them a more lively hope of "an inheritance among all them that are sanctified."

* Eccl. Pol., book v. 71.

† Ibid.

From these considerations, then, we are, it would seem, warranted in concluding that the Church of England has done wisely in appointing these days to be kept holy by her members; inasmuch as the observance of them will tend to rouse the careless, and enlighten the ignorant, and strengthen the godly: those who are earthly minded may by them be taught to look up to heaven; and those who have their conversation in heaven may grow thereby to a loftier perception of their high and holy calling.

Nor, in addition to these things, let it be forgotten that the celebration of such seasons can hardly fail to arrest the attention of the children of our land; an end which holy Scripture teaches us to keep in view in the observance of the ordinances of our religion. If a parent diligently does his duty in celebrating these days, then his child will be led to inquire, "What is this?" "What mean these statutes?"* and ordinances? Why is this day called St. James's day or All Saints' day? What a field is here opened to a pious mother for drawing up the mind of her offspring to thoughts of another world, by taking some simple narrative from Scripture, or other source, and bringing it home to its heart by some of those winning methods which a mother only knows how to use! A story thus told, and thus impressed, would probably leave in the mind of that child traces which could only be effaced together with the recollection of her who gave them birth. How many a happy boy has felt his heart glow with lofty and generous emotion on reading the short and simple history of William Tell—has placed himself by the patriot's side, sharing in his sorrows, and glorying in his triumphs! and thus have been fostered in his breast the germs of nobler principles, which in after-days have made him a benefactor to his country and his fellow-creatures, according as God may have given him the means of being useful in or beyond his own sphere. In the same way the energies of childhood may receive a *religious* impulse, which one day will urge the man on in the road to heaven; some chord in the youthful heart may be struck, which shall vibrate until that heart shall cease to beat.

In conclusion; we do not wish to lay such stress upon these observances as to exalt them into essentials of faith; but we look upon them as being, under God, important auxiliaries to religion, by which our faith may be cherished and preserved in its purity. Let those who are exalted in the pride of self-sufficiency disdain the helps to devotion and spirituality which God in his mercy has given us; but let us who feel that we are weak and erring creatures, apt to forget those things which ought to be the most deeply impressed upon our minds and engraven on our hearts, joyfully lay hold of these proffered means, and so build ourselves on our most holy faith. These observances may be burdensome to the carnal mind of a formalist in religion; but to the spiritual worshipper they should be ever welcome, as messengers sent to "stir up his pure mind by way of remembrance." They will be useful to all, to high and low, rich and poor, learned and unlearned, affording matter for sublime contemplation to the one, and for simple

instruction to the other. "We never saw cause to despair," says Hooker, "but that the simplest of the people might be taught the right construction of as great mysteries as the name of a saint's day doth comprehend." To sum up all in the words of that humble and heavenly minded man: "Well to celebrate these religious and sacred days is to spend the flower of our time happily. They are the splendour and outward dignity of our religion—forcible witnesses of ancient truth—provocations to the exercises of all piety—shadows of our endless felicity in heaven—on earth everlasting records and memorials; wherein they which cannot be drawn to hearken unto that we teach may, only by looking on that we do, in a manner read whatsoever we believe."*

The Cabinet.

FALSE HOPES OF IMPUNITY IN SIN.—Many there are, very many, it is to be feared, who have heard and read of the gracious promises of the Most High, who are not ignorant of the amazing love displayed in the work of our redemption, who treasure up in their minds some of the glad tidings and merciful invitations which the Gospel holds out to sinners; and thus form for themselves a hope and a confidence, without sufficiently inquiring whether it be a reasonable hope, or duly examining the exact grounds of their confidence. They remember, probably, the gracious declaration of the Lord, "I have no pleasure in the death of the wicked;" but they are apt to overlook the warning addition, "but that the wicked turn from his way and live" (Ezek. xxxiii. 11). They think upon the joy felt in heaven over the repentant sinner, but consider not what is implied in the repentance which causes this joy. They dwell with satisfaction on the affectionate greeting which welcomed the prodigal to his father's home, but they forget that that prodigal was returning with a contrite heart from the far country of his sinful pleasures. They view the only-begotten Son offering himself on the cross as a sacrifice for sin, but they consider not how hateful in the Father's sight must that sin be which required so precious, so stupendous a sacrifice. If sometimes rebuked for their lukewarmness, if warned of the danger of continuing their thoughtless profligate course, if roused to an occasional feeling of alarm by the still small voice of conscience within, immediately they exclaim, "God is merciful; it is in his compassion that I put my trust, I hope that he will forgive me;" and with these words upon their lips, and these thoughts in their hearts, they remain content to go on still in their evil ways; they think of the rewards of heaven, but make no effort to secure them for themselves; they neither offer one sincere prayer for the aid of that Spirit who alone can cleanse the heart, nor do they give up for Christ's sake one profane habit, or one uncharitable feeling. Surely of such it must be said that they are under "a strong delusion that they should believe a lie" (2 Thess. ii. 11); for in what light do the Scriptures bid us view this attribute of the great Jehovah, on which they so recklessly depend? "There is mercy with thee," says the Psalmist, "therefore shalt thou be feared" (Psalm cxxx. 4). "The goodness of God leadeth thee to repentance" (Rom. ii. 4), says St. Paul: and again, "Shall we continue in sin that grace may abound? God forbid" (Rom. vi. 1). The hope which is vouchsafed to us through the love of God in Christ Jesus is not a hope which will dispense with our own endeavours after holiness; on the contrary, we are told that "every man that hath this hope in Christ, purifieth himself even as he is pure" (1 John, iii. 3); and for this very purpose, also,

* Exod. xiii. 14; Deut. vi. 20.

* Eccl. Pol., book v. § 71.

are the promises of the Gospel set before us, that, "having these promises, we might cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1). No, there is not one word in the whole of the Scriptures to warrant the belief that pardon will be extended to impenitent sinners. Most abundant, most cheering declarations are there to check despair, and speak peace and hope to the humbled and contrite offender; but let him who feels no sorrow for his sins, who will make no effort to turn away from them, nor strive with his whole heart to do the will of his God, beware, for God is a God of justice as well as of mercy; he will come to punish as well as to reward, "and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 18). God has himself declared, "The soul that sinneth, it shall die" (Ezek. xviii. 4); and take heed, therefore, that Satan lead you not astray with the flattering promise, "Ye shall not surely die."—*Rev. T. Medland.*

THE HOLY SACRAMENT.—Some suppose, like the Persian princes, that the seldomer such mysterious rites are seen, the more reverence we shall have, and they the more majesty. But it cannot be that the sacrament be undervalued by frequent reception, without an unworthy communication. Because he that receives worthily increases in the love of God and religion; and the fires of the altar are apt to kindle our sparks into a flame. For this is the difference between secular and spiritual objects—nothing in the world hath any pleasure in it long beyond the hope of it, for the possession and enjoyment is found so empty that we grow weary of it. But whatsoever is spiritual and in order to God is less before we have it, but in the fruition of it swells our desires, and enlarges our appetites, and makes us more receptive and forward in the entertainments. And therefore those acts of religion that set us forward in time and backward in affection, do declare that we have not well done our duty, but have communicated unworthily; so that the mending of our faults will answer the objection. Communicate with more devotion, and repent with greater contrition, and walk with more caution, and pray more earnestly, and receive with reverence and godly fear, and we shall find our affections increase together with the spiritual emolument, ever remembering that pious and wise advice of St. Andrew, "Receive every day that which may profit thee every day; but he that is not disposed to receive it every day is not fit to receive it every year." I end with the words of a pious and learned person: "It is a vain fear and imprudent reverence that procrastinates or defers going to the Lord that calls them; they deny to go to the fire pretending they are cold, and refuse physic because they need it."—*Bp. Taylor.*

Poetry.

MORNING.*

ERE gloomy night's thick curtain cedes the way
To those bright beams which speak approaching day,
As wav'ring darkness, with her sable train,
Has gently rais'd her veil from off the plain,
The woods, the skies; hast thou, at early dawn,
Oft mark'd those streaks which tell of coming morn,
Shooting across the heav'ns with roseate hue,
Whilst the grey mists still intercept the view?
A cold, dim indistinctness still pervades
The beauteous landscape yet wrapt thick in shades.

* From "The Morning Light." 32mo. 1838.—(The profits given to the Irish Society.) Sold by Burns, Portman Street; and Wertheim, Paternoster Row.

But mark the change: a crimson lustre fills
Heav'n's azure canopy—those distant hills
Rise into perfect forms, their dark outlines
Are well contrasted by the flame which shines
In the red skies beyond; the clouds on high
Are ting'd with fire, and flit across the sky;
The full-orb'd sun in glorious strength ascends
His daily course, and whilst in fire he bends
Upward his glorious track, his fervent ray
Brings nature back to life, and ushers in the day.
Pass'd but a few short hours, how chang'd it seems!
'Twas darkness, stillness; now earth's surface teems
With life and animation: night being o'er,
All nature wakes; the feather'd songsters soar
Midway 'tween earth and sky; o'er fields of green,
Browsing in quiet, flocks and herds are seen;
Whilst early rising from his lowly bed,
Man issues forth to earn his daily bread.
And say, my soul, shall such a change be wrought
O'er nature's face; and shall no passing thought
Recall that cheerless time, when, black as night,
Darkness and sin eclips'd thy mental sight?
Careless I liv'd, quite unprepared to die;
All was for time, nought for eternity.
And thus it had been now, if thou, O Lord,
Had not, by sovereign grace, struck loud a chord
Which touch'd the inner man: in mild rebuke,
A voice from thee was heard—one gracious look,
Felt from without, responded to within,
Dispers'd the mists of ignorance and sin.
The Day-star from on high, with lustrous sway,
Hath turn'd my night of darkness into day.
"Arise, and shine," O Lord, is thy command:
Impart thy strength, stretch forth thine helping hand.
Thou, Saviour, giv'st the light; that light, when giv'n,
Maintain, O Lord, and fit my soul for heav'n.
Give to each thought an energy divine:
Let this, thy gracious gift, let it so shine
Before created man, as well to prove
My love to thee. Those will beam forth above,
In Jesus' robes array'd, gleaming by far
In brightest light, who to the morning Star
In nearest union stand; so they below,
Who nearest walk with Christ, with purest radiance
glow.

HUMILITY.

(For the Church of England Magazine.)

"Quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit."

YOU ask me how the Christian stands
Unharm'd by sin and shame;
And how alone 'mid faithless hands
Maintains a virtuous name?
Then tell me why yon towering oak
Endures each angry storm,
And still uninjur'd from the stroke
Uprears its leafy form?

High as beneath the eye of heav'n
Its lofty branches rise,
So far, by earthly power unriv'n,
Its root extended lies.

Thus while the Christian's course is traced
Through higher paths ascending,
The more his spirit sinks abased,
Before his Saviour bending.

Oxon.

F. H.

THE CHRISTIAN GRAVE.

(For the Church of England Magazine.)

Oh, place ye not o'er the Christian's tomb
Such emblems so sad of sepulchral gloom;
As the willow, the yew, the cypress bough,
Causing night whilst the glad'ning sunbeams glow;

But let flowers be there, sweet gems of spring,
In their early and simple blossoming;
Which seem in the zephyr to whisper a tale
Of the calm happy peace of the quiet vale.

Let such be the emblems that spring from the spot—
Strong emblems of peace like the peace of his lot;
Inviting the heart of the gazer to raise
To Him who brought "peace" a glad anthem of praise.

T.

Miscellaneous.

ESTABLISHMENTS.—In adopting these principles of full toleration, it must never be forgotten that there is a danger of confounding them with the results of a philosophy, falsely so called, which would teach governments to be indifferent to the religion of their people, and would encourage individuals to take no interest in the dissemination of religious truth. East is not more opposed to west than the spirit of persecution is opposed to that Christian wisdom which maintains it to be equally the bounden duty of the state to provide for the religious instruction and comfort of its members, as it is the duty of the father to train up his own children in the faith and fear of God. A wise writer has said, "Shew me the man who would desire to travel to heaven alone, regardless of his fellow-creature's progress thitherward, and in the same person I will shew you one who will never be admitted there." The principle applies equally to a commonwealth. Shew me a state which neglects to provide for the spiritual edification and comfort of its members, and proves itself in its institutions unconcerned as to the advancement of religious truth, and in that state you see a commonwealth whose councils are not guided by the spirit of the Gospel, and therefore on which, however for a time it may shine and dazzle men's eyes with the splendour of conquest, and be making gigantic strides in secular aggrandisement, the blessing of the God of truth and love cannot be expected to descend. A Christian legislature is bound by the most solemn of all obligations to supply with parental care the means which in the honest exercise of its wisdom it deems best fitted for converting the community into a people serving God; each obedient to his law here, each personally preparing for the awful change from time to eternity; but with each individual member of the community, from those who make its laws, or administer them, to the humblest labourer for his daily bread, it must ultimately be left to accept or to reject, to cultivate or neglect the offered blessing.—*Tyler's Henry the Fifth.*

THE GERMAN REFORMATION.—The following account of a pantomime, said to have been acted before the Emperor Charles V. while attending a Diet at Augsburg, in the year 1530, conveys a striking representation of the German Reformation in its earliest history and progress. A man clothed in the usual

habit of a doctor of divinity, and having the name Capnio (the Greek word for Reuchlin) written on his back, first came upon the scene. He brought with him a bundle of sticks, some crooked and some straight; and having thrown them down in the middle of the room, he went away. He was followed by a second, habited as a secular priest, and marked with the name of Erasmus, who took great pains in endeavouring to put the sticks in order and to make the crooked straight; but finding that he laboured in vain, he shook his head sorrowfully and quitted the scene. Then came Dr. Martin Luther, in the dress of a monk: he set fire to the crooked sticks, and, when the flame began to rise, withdrew. Hereupon the emperor appeared, who, seeing the crooked sticks on fire, ran into the midst with a sword in his hand, with which he endeavoured to extinguish the flames; but by this means he only increased the conflagration. At last came the pope: he wrung his hands with terror and vexation, and looked about despairingly for some means of quenching the disastrous flames. Two vessels stood at a distance, one filled with oil and the other with water. The pontiff in his distress laid hold of the vessel of oil, and poured its contents on the burning mass; so that, the flame being nourished and roused to redoubled fury, the mischief became irreparable.—*Luther and his Times, by the Rev. J. E. Riddle.*

CO-OPERATION OF THE POOR IN WORKS OF CHARITY.—The opinion sometimes expressed, that it is a hardship upon the poor man to ask for his pecuniary co-operation in these works of mercy, has not been borne out by experience. On the contrary, it has been found, that wherever there exists true Christian principle, even in the poorest cottage, there is also a cheerful readiness to give; it has been proved, that the habit of saving even one penny a-week for a religious object, has, instead of bringing injury to the poor, led many to habits of frugality and order, and conducted to the permanent improvement of their condition; and when to these facts we add the comfort and satisfaction of mind which even the most indigent can derive from participating in works of Christian benevolence, it may reasonably be asked, whether they have not a right to expect that we should associate them with us, even in the most extensive operations of Christian charity? Why are they to be excluded from these labours of love, because they can give but little? Why may not they have the benefit, and know that they have it, of those intercessions which ascend to Heaven from the devout colonist and the converted heathen, in grateful return for blessings beyond all earthly estimate of value?—*Chanc. Deatry's Charge in Hants, 1838.*

CHOICE OF A PROFESSION.—Parents and friends too often forget, that in determining the future pursuits of the young under their care, it is not enough that a profession be respectable or lucrative, or one in which the youth may be expected to succeed by means of family influence; in addition to these circumstances, they ought to take into account the talents, the disposition, the natural bent of the mind of the individual concerned: for if this most important item be omitted in their calculations, the probability is, that if he have any individuality of character, they will seriously mar his happiness while endeavouring to the utmost of their power to promote it.—*Curtis on Health.*

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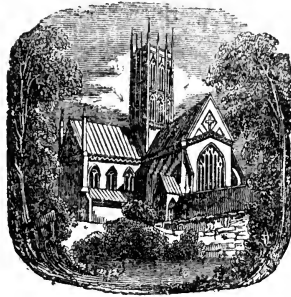
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UNDER THE
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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GRACE SEEN A CAUSE OF JOY.

BY THE REV. J. RAWLINGS, M.A.
Rector of St. Pinnock, Cornwall.

WE are told that when Barnabas came to Antioch, and had seen the grace of God, he was glad. He had heard good tidings from this far country, but scarcely was he to be persuaded of their reality until he had seen for himself. When, therefore, he had made the journey, and had been an eye-witness of the great things the Lord had been doing among the Grecians in that place, the heart of this good and benevolent man was made glad. He rejoiced to see how God was glorified and man benefited by the bestowment of grace. His devout soul kindled with holy delight when he saw those who a little while before were living a careless, carnal life, having, it is true, a "form of godliness, but denying the power thereof," now bringing forth the beautiful fruits of righteousness, and adorning the doctrine of God our Saviour in all things.

And so it is with every true servant of God. He rejoices to behold the fruits of divine grace in his fellow-men. It is to him a reviving and refreshing sight in life's wilderness—a cooling stream in a thirsty land, where no water is: it is an earnest and a token, visible in the experience of another, of God's faithfulness, mercy, and love. There is no such thing as selfishness in Christianity. Whilst the believer in Christ would not for ten thousand worlds lose his own interest in him; whilst he values beyond price his hopes of immortality and glory beyond the grave; he at the same time desires and longs for the salvation of all the world. His heart's

desire and prayer to God for all the race of Adam is that they might be saved; that they might enjoy the same happiness that he enjoys; be endued with the same strength from above in the inner man; and be "filled with all joy and peace in believing, abounding in hope, through the power of the Holy Ghost."

God is glorified in the method of man's redemption by Jesus Christ. Indeed, all his attributes are infinitely honoured in this wondrous plan. Herein his wisdom is manifested, his justice satisfied, his mercy exalted, and his truth declared. Here "mercy and truth are met together; righteousness and peace have kissed each other." The Saviour sees of the travail of his soul, and is satisfied in the conversion and salvation of sinners. By bringing many sons to glory, our blessed Redeemer is rewarded for his unparalleled sufferings: a crown of his chosen jewels is placed upon his head; and he sees the accomplishment of all he has done and suffered in the salvation of mankind. The Holy Spirit also is greatly honoured in the glorious work of human redemption. He who is the great convincer of sin, the comforter and sanctifier of his Church, "takes of the things of Christ, and shews them unto us." It is by him that we are "turned from darkness to light, and from the power of Satan unto God:" and it is he who makes us "meet to be partakers of the inheritance of the saints in light." Because it brings glory to Jehovah—Father, Son, and Holy Ghost,—this, then, is the chief reason of the Christian's rejoicing when he beholds the grace of God in his fellow-men. But there is still another cause of his joy—subordinate, indeed, to the first, but yet influ-

ential on him, which has already been hinted at—his own benevolence. Taught has he been by his holy faith to love his neighbour as himself; to look not on his own things, but also on the things of others; to weep and strive for the present and eternal happiness of his fellow-creatures. And, moreover, having experienced the blessedness of reconciliation unto God by Jesus Christ, and having had the love of God shed abroad in his heart by the Holy Ghost, there flows hence, in consequence, one continual stream of good-will towards men. A participation here increases—does not diminish, his own share of enjoyment. There is bread enough, and to spare, in his Father's house; there is a fulness in Christ, an infinite fulness of grace and salvation. Like the manna in the wilderness, he knows there is grace enough in his Redeemer to supply every one's wants. He feels that the love of Christ is an ever-flowing fountain; and that the more is drawn from it, the more may be drawn; that it is not to be exhausted; that it is an ocean without a bottom, and without a shore. Knowing, also, the terrors of the Lord, and casting a glance forward to the despair and misery, infinite and eternal, to be endured by all whom death finds uninfluenced by the grace of God, he would persuade men; his bowels move with compassion over them; he would not that they should lose and come short of such amazing happiness, and so miserably perish. Greatly, then, does he rejoice when he sees one here and one there arrested by the mighty power and grace of God in their headlong course to destruction; lifted, as it were, from the dunghill of sin and wretchedness, and set among princes, adopted into the family of heaven, and made heirs of eternal glory. O, let those who have tasted that the Lord is gracious, cleave with purpose of heart unto the Lord. Let their hearts and lives be more and more in unison with his word and devoted to his service. And let it be our daily and earnest prayer, that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and that God would be pleased, of his gracious "goodness, shortly to accomplish the number of his elect, and to hasten his kingdom."

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. VII. *The Family of Bethany.*

BY THE REV. J. O. W. HAWES, M.A.

Of Queen's College, Oxford.

FAINT, yet masterly, are the outlines which remain to us of these disciples whom Jesus loved. The sisters of Lazarus were among those women who, in the midst of persecution and peril, ministered unto him

of their substance; and the evangelist seems to linger on their story as if conscious that it formed the bright spot in a record of sin and sorrow.

We might naturally wish for more information respecting Lazarus, who, equally with his sisters, had won the Lord's affection, and rose from the dead at his commandment; but inquiries would be vain. His dust hath again returned to dust, his spirit to God who gave it; and he who on earth sat at meat with Jesus, now sees him where they hunger and thirst no more. Enough remains concerning the two who bewailed his loss to furnish profitable reflections.

Within the borders of Bethany dwelt Martha and her sister, beings unlike as eager hope and complacent faith. Nurtured under the same roof, and sharing the same occupations, their minds seem to have been originally of different casts; and so well chosen are the few incidents recorded of them, that this difference is shewn in well nigh every instance. We first meet with them, when Martha, who appears to have been the elder, and responsible for the entertainment of guests, invited Christ to share her hospitality. Solicitous to honour him with the best of her store, she exerted herself in preparing a feast; and never was labour of love more amply recompensed. Yet when it is remembered, that all this time she was prevented from listening to her heavenly Teacher, who can wonder that she should have remonstrated, wished to bring her careful labours to a conclusion, and said to Him that was instructing Mary, "Carest thou not that my sister hath left me to serve alone?"

We cannot censure Martha on this occasion; and Mary's character was not such as to require a foil, especially at the time when she shewed to most advantage, and sat at Jesus' feet to hear his words. Her conduct was then a model for every inquirer after heaven. A soul deeply interested in the question, "What must I do to be saved?" will not lightly miss an opportunity of resolving itself; and even if the business of life should stand still a little, he who "wins Christ, and is found in him," will not regret the interruption. Mary felt, moreover, that attention to the sayings of her Master was more grateful to him than any festival; and accordingly she chose that good part which might not be taken away. Her soul subsided, like a lake, in the sunshine of his countenance; on her breast she wore the ornament of a meek and quiet spirit. "Martha," said the Saviour, "thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." It was a wise and affectionate admonition; yet when he shall call me hence from the agitations of time to the repose of eternity, if I could not be found listening with one sister to those gracious words, which, enshrined in the sacred volume, he yet speaketh, I would pray to be found engaged in his active service with the other, feeding that purchased flock of which he said, "Inasmuch as ye did it unto one of the least of these little ones, ye did it unto me."

When Lazarus was sick, the sisters sent a message to their heavenly Friend; and if one little circumstance can be assumed to shew the footing of their intimacy, it will not be sought for here in vain. They said not, "He who loveth thee" is sick—thus implying a debt of gratitude; nor "he whom we love"—thus becoming themselves the pleaders: but casting their entire care into the breast of Him who was all compassion; asking nothing, and doubting nothing,—they only sent to Jesus, saying, "He whom thou lovest is sick."

But before Christ reached Bethany, Lazarus had been gathered to his fathers. Martha hurried forth to meet the Saviour on the news of his approach; by imparting, to alleviate her sorrows. Mary, more constitutionally tranquil, waited until Jesus required her presence; when, falling at his feet, she reiterated, in

her sister's words, the thought so familiar to both of them since their calamity, "Lord, if thou hadst been here, my brother had not died." She did not add the more lofty hope of Martha, "I know that even now whatsoever thou shalt ask of God, God will give it thee." She did not, like Martha, utter that confession of Jesus as "the Christ, the Son of God, the resurrection and the life," which, earlier made, might have given her the honoured place of Peter, the first clearly discerning member of the Church. Yet, in consoling her, and sympathising with her, Christ made a memorable display of tenderness, merging the teacher in the man of sorrows—"Jesus wept!"

And now they go to the grave of Lazarus, where Jesus bids the stone that sealed its opening to be removed. Martha, who understood the answer, "Thy brother shall rise again," as pointing her hopes to the general resurrection, and consequently declining to interfere by any special miracle, felt reluctant that her brother's remains should be exposed when already touched by decay. But "Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God!" Then they took away the stone; and having given thanks, "he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes. Jesus saith unto them, Loose him, and let him go." All this the evangelist hath recorded; but not the rapture of his affectionate sisters when that mandate brought them "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Once more the Saviour sits at meat with Lazarus; and Martha is among them that serve. Had her sister no grateful offering for a festive hour so consecrated? Yes; she poured her long-treasured spikenard on his feet, and wiped them with the hairs of her head; and the house was filled with the odour of the ointment. O Mary, happy in the approval of thy Redeemer; while thy locks spread over his ancles, and fragrance breathed around the chamber, what was the ungenerous taunt of Judas unto thee! Emotions he never felt were thine—a joy that never found entrance to his desolate bosom; for thy gratitude arose as incense, and the lifting up of thy hands as the evening sacrifice.

Mary was one whose feelings made little show; whose piety expanded, like the wilderness-flower, before Him that seeth in secret. Anxious to prove her sincerity by her actions, she would not, any more than Martha, withhold the best from the universal Giver; but she felt that nothing could compensate for the loss she might sustain should he speak, and she be distracted by cares, or out of hearing. Her conduct was misconstrued by one, and censured by another. Her discipular attitude was charged as idleness, and the offering of her love as waste; but she had "an Advocate, Jesus Christ the righteous."

Martha's disposition seems to have inclined less towards the elegant than the useful. Yet strong in faith, in sincerity, and affection, it is impossible to regard her as a commonplace character, even among those whose histories have been written for our learning. But whatever may have been her claims upon those by whom she was surrounded, her beauty, wealth, or lineage, I had rather take this sentence for her eulogy—and fairer never graced even monumental tablet,—"*Now Jesus loved Martha.*"

A question rises out of this short review, which it will be worth while to investigate. It is recorded of two persons, who seem to have been most unlike, that both were beheld by Christ with especial favour. Are we hence to infer that there is more than one mode of attaining heaven and securing such regard for ourselves? Assuredly not. There is great simplicity in the scriptural method of salvation; one thing is needful, and poor indeed is he who has not made that

pearl of price his own. A Saviour's offer of reconciliation with the Father must be accepted, as it is made, on terms in which his justice is satisfied and opportunity given for his mercy. Being inwardly moved to this acceptance by the Holy Ghost, the Christian, purified by faith, and guided home to his forsaken Father by that Shepherd who, when man was very far gone from original righteousness, came very far to seek and save him, believing, enters into rest. It is the same for every soul that hath heard the word. The Father willeth not that any should perish; the Son mediates between him and his rebellious children; the Spirit, entering the chambers of conscience, convinces them of sin, the need of a remedy, the impossibility of finding or applying one for themselves; then takes of the things of Christ and shews them, until, like those who looked upon the brazen serpent in the wilderness, the venom is expelled from their moral constitution. But the principle thus introduced into the heart alters its temperament in a less degree than might be at first imagined. It brings all Christians into the bond of the covenant; makes them brethren; heirs of God, and joint heirs with Christ; establishing a family likeness: yet the sanguine and melancholy, the bold and timid, will retain all their peculiar aptitudes. As no two children in a family might choose the same expression of regard; one, like Martha, spreading a father's table; another, like Mary, anointing his feet,—so will all shew a peculiar and appropriate obedience to the God whom in sincerity they worship. It was nature in Mary to sit and listen; it was nature in Martha to serve; and neither in these cases, nor in any others, is it more to be expected that the habits of all Christians should coincide, than that the maniacs restored by Christ to their proper mind should shew perfect similarity of thought and feature.

An hour among those blessed spirits who, having finished their course, shine with various lustre, where one star differeth from another star in glory, might convince us that some who have reached the highest places arrived there along paths of holiness differing in all things, save that they led to God. In this belief, while we gaze with admiring envy on the missionary and the saint, who through much tribulation are ever bringing many sons to glory, still we think, when passing by the rural hamlets of our land, the group of elms, and the heavenward spire, that there some sister may be pursuing her "not obvious, not intrusive" labours, who shall be counted worthy of companionship with Martha and Mary; whose story entered on the book of life only records how humbly she walked in communion with God, and how peacefully with man. She was no orator, but when the ear heard her, it blessed her; she was no wit, yet she caused the widow's heart to sing; she was no authoress, yet her life was an epistle. Such a tale loses nothing of its beauty when brought into comparison with others far more striking; and the nameless one sitting by the cottager's dying pillow may seem to Him that seeth in secret as illustrious as Howard on his apostleship of mercy. Yet was it a godlike enterprise when he went forth to cheer the captives of many nations, and lighten the pressure of their chains; to bring health to the ready to perish, to store up every alleviation that had any where found entrance into the prison-house, that he might bring it in triumph home. And there are men in that illustrious company where he is, who have rivalled him in the magnificence of their sacrifices; men who, forsaking the joys of home and country, have built their huts on Greenland's mountains, or in the deserts of Africa, having respect unto the recompence of reward. On the frozen or the burning soil they raised fruits of love, and joy, and peace in believing; for then did the wilderness and the solitary place become glad, and the desert rejoice and blossom as the rose. And yet we hold it possible

that faith, pure and fervent as theirs, may animate the breast of many a disciple, to whom God has denied the opportunity of displaying it in works like theirs; or whose moral fitness for glorifying God in one way almost incapacitates them from glorifying him in another; yet shall that faith in no wise lose its full reward.

No Christian, it appears, can possibly be deprived of the power of adorning his profession, however unfavourable the circumstances by which he may be surrounded. Poverty may prevent him from giving away worldly goods; but the wish to do so is registered as a precious offering on high. No coal from the altar may have kindled his lips, but the thoughts of his heart hold sweet converse with his heavenly Father. No persecutor summons him to martyrdom, but it is the same if he counts not his life dear, so that he win Christ, and is found in him. He is not called to fight with beasts at Ephesus; but so he conquer the passions and appetites within, he may be assured that he is excluded from no degree of holiness, no throne nor dominion in the skies, merely by the position in which Providence has placed him here.

And oh that every one who leans on Christ for salvation would seek to raise the fruits of holiness from the spot where his labours are assigned him! No soil becomes truly barren until he takes the fatal determination to bury his talent there, and let it alone. Blessed is he who can gather from wealth or poverty, fame or dishonour, joy or sorrow, some choice offering for the Father of spirits; who will watch for and lay hold on great opportunities, but never pass over the little details of thought and word, concerning which our Saviour gave that solemn warning, that "coming out of the man, they defile the man." To be greatly useful, is to be greatly honoured; to be constantly obedient, is to be well beloved; and much in proportion as each, while instant in prayer and watchfulness and labour, laments that he can do no more for God, and counts himself unworthy of the lowest place, is the prospect that hereafter it shall be said unto him, amid guests assembled at the marriage-supper of the Lamb, "Friend, go up higher."

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By ROBERT DICKSON, M.D., F.L.S.

No. VII.

"God of the forest's solemn shade!
The grandeur of the lonely tree,
That wrestles singly with the gale,
Lifts up admiring eyes to thee;
But more majestic far they stand
When side by side their ranks they form,
To wave on high their plumes of green,
And fight their battles with the storm."

Peabody.

WHEN a seed germinates, there occurs, as already remarked,* an evolution of the tissue in two opposite directions: one portion proceeding downwards, constituting the root; the other upwards, constituting the stem. The former may be regarded as the system of earth and water; the latter as the system of air and light. To fit them to exist, and to duly exercise their functions in such different media, we should expect a different arrangement and constitution of parts; and the peculiarities of the root having been sufficiently detailed, I proceed now to explain those of the stem.

In certain fungi or mushrooms, which are all parasitic, and subsist on the prepared juices of plants or animals, exposure to the light is not necessary to effect those changes on the fluids collected by the root

which are requisite before they can be assimilated with the other parts of the plant, and contribute to their growth or nourishment. Hence some of these bodies, particularly the truffles (*Tuber cibarium**), go through the whole phases of their existence several inches underground; and are at no time exposed to the air or light, being in their nature analogous rather to the root than stem of other plants. Likewise some stems of plants remain permanently underground; yet they differ from such fungi in annually protruding above ground leaves and flowering-stalks, which accomplish whatever changes are needed; such are the stems of the crocus, hyacinths, and others which occur in the form of bulbs; in these the elevation of the leaves is sufficient, as they are the real organs in which and by which the elaboration of the sap is effected, the primary office of the stem being merely mechanical, viz. so to raise and dispose the leaves as best to fit these organs for the performance of their duties. In many plants of more than an annual duration it serves another use, by becoming the reservoir or *dépôt* of those principles or juices which have resulted from the combined influence of the air and light and the vital action of the leaves. A few stems are so feeble as to creep or trail along the ground; but the greater number shoot upwards to a greater or less height, and maintain that position, in some instances for hundreds, or even thousands of years. To do this, a plant must be possessed of an inherent power of ascending against the force of gravity, and be so constructed as to resist the violence of the wind. The former of these conditions is attained by the successive addition of new parts at the summit or extremities of the parts first developed, viz. elongation of the axis or trunk, and extension of the branches; while the latter is ensured by the form given to these parts, which are always more or less cylindrical, that geometrical figure which opposes the greatest resistance to external force. The efficiency of these arrangements becomes most conspicuous by the results, not only in the extraordinary age which some trees have attained, but in the success which has attended the imitation of the principles displayed in their construction, and which so clearly point to the divine Architect as their designer. The formidable rock of the Eddystone has been changed from an agent of destruction to a minister of safety, by having erected upon its tempest-beaten base a beacon-light, which guides the mariner amid the most fearful storms, and which owes its own safety and durability on so perilous a site to the circumstance of being a strict copy of one of those aged trees which had long and successfully "wrestled singly with the gale." The meritorious constructor of that life-preserving pharos has recorded that the idea of its figure was borrowed from the bole of an oak-tree; and in the 13th plate of Smeaton's account of the Eddystone Light a representation is given of the stem which suggested it.†

* See Library of Entertaining Knowledge. Vegetable Substances—Food, p. 329.

† "Hence," says Mr. Smeaton, "we may derive an idea of what the proper shape of a column of the greatest stability ought to be, to resist the action of external violence, when the quantity of matter is given whereof it is to be composed."—*History of the Eddystone Light*, p. 42.

This manifestly proves that if we took more lessons from the exact geometry of the Creator, and fewer from the vague notions of man, we should succeed more frequently than we do in many of our undertakings.

‡ In the beginning of Dr. Barrow's copy of Apollonius was found written the following ejaculation:—

Ο Θεός γεωμετρεῖ. Tu autem, Domine, quantus es geometra? quum enim hæc scientia nullos terminos habeat; cum in sempiternum novorum theorematum inventioni locus relinquitur, etiam penes humanum ingenium, tu uno hæc omnia intuitu perspecta habes, absque catenâ consequentiarum, absque tædio demonstrationum. Ad cætera, penè nihil facere potest intellectus noster; et tanquam brutorum phantasia videtur non nisi incerta quædam somnare, unde in his quot sunt homines tot

Yet, such is the pride of man, that he sets no bounds to his wonder and admiration when the lighthouse is the object of it, considering it almost miraculous, though he scarcely deems the oak worthy of the most passing notice. Nevertheless, its proportions are as nice, and its stability greater; while there is this extraordinary difference between the two structures, bespeaking the infinite power of the Creator of all things, that his workmanship contains within it the means of raising numerous others by the "seed which is in itself," and which will continue to clothe the earth with verdure and beauty, long after the costly imitation shall have dissolved, and not "one stone of it be left upon another."

Were an equally careful observer as the architect of the Lighthouse to survey the more minute portions of a tree, or shrub, or herb, would he find them destitute of symmetry, or incapable of exciting sentiments of admiration or feelings of delight? Assuredly not; for it requires only attentive investigation to demonstrate that every part displays evidence of an adjusting and proportioning principle having regulated its development, fitting it with the most unerring accuracy to the end for which it was intended. Light, and its consequence heat, are the prime agents in determining the development of the parts of plants; and wherever they exist in the greatest intensity, there is not only the greatest profusion of plants, but a corresponding size and majesty in their aspect. Hence, as we proceed from either pole towards the equator there is a progressive increase in the members of the vegetable kingdom, in stature as well as number. Spitzbergen gives birth to only one tree (*i. e.* a plant possessing a woody stem), the *Salix herbacea*, the dwarf alpine willow, which is so diminutive that "half-a-dozen trees, with all their branches, leaves, flowers, and roots, might be compressed between two of the pages of a lady's pocket-book without coming in contact with each other."*

The islands near the south pole exhibit a like poverty of vegetation. Contrast this sterility with the productiveness of tropical countries. Look at the banian-tree of India, with its thousand stems and branches; or view the talipot-palm of Ceylon (*Corypha umbraculifera*); or gaze with astonishment on the leaf of the majestic *Rafia* palm of Madagascar, which measures sixty feet;† or survey one of the forests of tropical America.‡ The augmentation in

existunt ferè sententiæ: in his conspiratur ab omnibus, in his humanum ingenium se posse aliquid, imò ingens aliquid et mirificum visum est, ut nihil magis mirum, quod enim in cæteris penè ineptum, in hoc efficax, sedulum, propter, &c. Te igitur vel ex hac re amare gaudeo, te suspicio, atque illum diem desiderare suspiris fortibus, in quo, purgatâ mente et claro oculo, non solum omnia absque hac successivâ et laboriosâ imaginandi curâ, verum multò plura et majora ex tuâ bonitate et immensissimâ sanctissimâque benignitate conspiciere et scire concedetur!

* Clarke's Travels in Scandinavia.

† St. Vincent, Voyages Modern and Contemporary.

‡ "When a traveller newly arrived from Europe penetrates for the first time into the forests of South America, nature presents herself to him under an unexpected aspect. He feels at every step that he is not on the confines, but in the centre, of the torrid zone; not in one of the West India islands, but on the vast continent, where every thing is gigantic—the mountains, the rivers, and the mass of vegetation. If he feel strongly the beauty of picturesque scenery, he can scarcely define the various emotions which crowd upon his mind; he can scarcely distinguish what most excites his admiration, the deep silence of those solitudes, the individual beauty and contrast of forms, or that vigour and freshness of vegetable life which characterise the climate of the tropics. It might be said that the earth, overloaded with plants, does not allow them space enough to unfold themselves. The trunks of the trees are every where concealed under a thick carpet of verdure; and if we carefully transplanted the orchideæ, the pipers, and the pothos, which a single coubaril or American fig-tree nourishes, we should cover a vast extent of ground. By this singular assemblage, the forests, as well as the flanks of the rocks and mountains, enlarge the domains of organic nature. The same lianas as creep on the ground, reach the tops of the trees, and pass from one to another at the height of more than 100 feet. Thus by a continual interlacing of parasitic plants, the botanist

the number of the plants is not less striking. Lapland contains 500 species of phanerogamic (*i. e.* flowering plants) and 600 species of cryptogamic (*i. e.* flowerless plants, such as mosses, lichens, &c.); while Denmark, though of smaller extent, yet occupying a more southern position, has 1034 phanerogamic and 2,000 cryptogamic vegetables. France yields 3,500 flowering plants, and 2,300 flowerless plants; while the East Indies probably do not produce fewer than 10,000 phanerogamic plants. Nor is the numerical proportion the only point of difference; for in some of the Philippine islands the fertility is so great, and one crop succeeds another with such rapidity, that there are four harvests in the year, viz. two of rice, one of melons, and one of maize or Indian corn. Even at a considerable altitude on the Himalaya mountains there are two harvests annually—one of tropical vegetation, and the other of the plants of temperate climes.*

Farther, the plants native of arctic regions mostly bear small white flowers; while those of tropical countries are alike unrivalled in number, size, and the splendour of their hues, of which it is enough to instance the *Mimosa Lebbeck* † of the Mauritius, often producing the enormous number of thirty-three thousand flowers, which are white, yellow, and delicately rose-coloured; the *Barringtonia speciosa*, ‡ and the *Amherstia nobilis*; not to mention the gigantic flower, the *Rafflesia Arnoldi*, which is a yard across, and can contain twelve pints in the chalice or cup.§

When we see the amazing influence of light, not only in the number, but on the size, and on the gorgeousness and splendour of the trees and flowers of the tropics, how can we resist the application and inference, that the abode of Him "who dwelleth in light ineffable" must be "full of glory!"

In the above sketch I have only presented the broadest features of the distribution of plants on the surface of the earth; but sufficient to intimate to the reader, that every country, from possessing peculiarities of climate, also possesses peculiar plants, which vegetate there more easily than elsewhere. This subject constitutes that department of botanical science which is termed the geography of plants, and which more particularly leads to a consideration of the adaptation in the structure and habitudes of plants to the physical conditions under which they are placed. The stems which remain invariably underground, instead of rising above it, have this peculiarity which suits them for certain localities. The bulbous plants chiefly occur in situations which are exposed alternately to the extremes of heat with drought, and to much wet during the rainy season. Moreover, the soil is generally sandy or clayey; and were the stems constantly above the surface during the dry season, the heat would quickly wither them up, and they would invariably perish. But sheltered beneath a considerable depth of sand, which does not suffer the heat to penetrate far, or below a stratum of clay, which is often so indurated as to resemble a baked tile,|| and which thus hinders the evaporation of the fluid in the subjacent layers, these bulbs are enabled to retain sufficient moisture to preserve life, and upon the return of the rainy season to send up their flower-scapes. Their own structure also greatly aids in retaining the moisture and nutritive juices which are stored up in them. They consist of a very

is often led to confound the flowers, the fruits, and leaves, which belong to different species. We walked for some hours under the shade of these arcades that scarcely admit a glimpse of the sky."—HUMBOLDT'S *Personal Narrative*, vol. iii. p. 35.

* With every change in the temperature, and the resulting change in the vegetation, a similar change occurs in the whole animal kingdom in these districts, more particularly in the insects and birds.—See ROYLE, *Flora of the Himalaya*, pp. 29-31; and HORTON on the *Neelgherries*.

† St. Vincent, Voyages Modern and Contemporary, vol. ii.

‡ Forster's *Cooke's Voyage*, vol. i. p. 347.

§ Edinburgh Philosophical Journal, April 1822.

|| Leichtenstein, *Reise im südlichen Africa*, vol. i. p. 197.

great number of layers or coats, one within the other (best seen by cutting transversely a hyacinth or onion), which effectually hinder excessive evaporation. Nothing can exceed the contrast of the appearance of countries where these bulbous plants constitute almost the sole vegetation; such as the plains at the Cape of Good Hope, and also the plains and slopes of the Cordilleras of Chili, at one time of the year, and at another. After the cessation of the rainy season, the earth becomes parched, vegetation languishes, and the leaves wither and die; so that all appearance of verdure and life is lost, till, suddenly, on the first fall of rain, like Aaron's rod, to the surprise and admiration of the beholder, it revives, and the plains are covered with a countless variety of blossoms and flowers.*

If we compare the snow-clad and frozen plains and mountains of the almost polar regions, we are struck with the occurrence of similar phenomena, but occasioned by widely different causes. There the vegetation consists almost entirely of plants with herbaceous stems and perennial roots, which go through the processes of growth and flowering in the most rapid manner. They would seem as if fearful lest they should not be able to complete the important function of perfecting the seeds ere they be overtaken by that cold and darkness which never fail to arrest in their course the vital fluids in all that portion of the plant which rises above-ground so soon as that part of the earth begins to wheel a more distant flight from the sun. Here, however, an expedient is had recourse to, which effectually precludes a reduction of temperature that would be fatal to all vegetable structures. A veil of snow is cast over the surface, which forms the warmest mantle that could be thrown over the roots beneath, and which does not disappear till such an increase of temperature has taken place as is sufficient to call forth the leaves and flowers again to deck the plains and enjoy their brief existence.

The whole order and consequences connected with the hybernation of plants and animals in these regions are so perfect and beneficent as to extort from the lips of every one, except the fool, the confession, that not only is there a God, but a God whose goodness is the only adequate measure and expression of his power. When the blade of grass on which the few graminivorous animals feed is about to be covered with snow, and the beast cannot, like the birds of the arctic circles, take flight to a more hospitable land, it is thrown into a state where motion is suspended, and little waste of the nourishment stored up occurs. At the same time, as there is no expenditure, no elaboration of fresh nutriment by digestion is carried on; the animal merely breathes, and generates a low degree of heat; yet never lower than 32° of Fahr., except in cases of unusual cold in the atmosphere, when it generates more in proportion to the fall of atmospheric heat, and by becoming exhausted in the vain attempt to counteract the rigour of the external air, perishes, as a non-hybernating animal does when exposed to a low temperature.†

The coincidence of the hybernation of the animal

* "The continued heat had so completely burnt up the whole plain, which lay exposed to the sun's rays, that a few scattered halms of wild oats, and some flowering shrubs of the Bermudiana, were all that remained. On accidentally turning up the clayey soil, it was found completely filled with small bulbs; the flowers and leaves of which had long since disappeared. How beautiful must be the aspect of this plain, and all the declivities of these mountains, in the spring of the year, when they are clothed with the splendid mantle of the liliacæ. Here and there, where there was some moisture to lessen the withering effect of the heat, were seen traces of this first beauty of the spring."—MEYER, *Voyage round the World*, quoted in *Foreign Quarterly Review*, vol. xv. p. 14.

† "The torpidity induced by cold in hybernating animals is unlike that which is similarly induced in non-hybernating animals: in the former, it is an action of preservation; in the latter, one of destruction."—Prof. OWEN's *Notes to Works of John Hunter*, vol. iv. p. 151.

with what may be termed the hybernation of the plants, evinces the tender care of the Creator for all his creatures. This becomes more manifest when a like care is displayed for the well-being and preservation of the animals of tropical countries, whose term of hybernation (so to speak) corresponds with the repose of the plants during the dry season. When the leaves which constitute the food of the phytophagous insects are withered up, there is no longer subsistence for those animals which prey in their turn on these insects, and a state of lethargy saves them from destruction.* Where a single stem survives in an active living state, there the animal kingdom participates; and, like a remnant in the ark, intimates the preservation of the tribes. In the tropics only is the use and value of water fully felt, as without it organised beings cannot exist beyond a few days.†

Whether descending from the clouds, or produced by the melting of the snow, the revival of organised structures is intimately connected with this fluid. Nor are the circumstances attendant on the resuscitation of plants in the polar regions less wonderful than those connected with their sinking into repose. The period during which sufficient light and heat prevail in these remote portions of the earth's surface for plants to conduct their vital actions, is brief, and no part of it can be spared. Accordingly, the most beautiful contrivances, testifying the varied power of the Supreme Governor, are brought into play, to ensure every advantage being taken of the propitious season.

The plants are possessed of a power of melting the snow which surrounds them before the atmosphere has become sufficiently warm to convert it into a liquid state. It matters not whether the plants ac-

* "The reptiles, and many of the invertebrate animals of tropical climates, seek their hiding-places, and fall into a state of lethargy, during the dry season, when the heat is most intense. A quadruped of Madagascar, the tenrec, which is nearly allied to our hedgehog, becomes lethargic at the dry season, when its insect-food is inaccessible."—Prof. OWEN, *l. c.* p. 134. See also HUMBOLDT's *Personal Narrative*, vol. iv. p. 501.

At first sight it appears a needless creation of animated beings, to call them into existence, and yet doom them to an almost perpetual sleep; but such narrow and presumptuous views, which would limit the diversified displays of the Creator's power, vanish when it becomes clear, that what seems cruelty is a proof of the most paternal benevolence; since any attempt to disturb the course of the wise regulations of the Almighty leads to certain failure, inasmuch as a hybernating animal roused from its torpidity is destroyed by the cold, through which, if undisturbed, it would have slumbered in safety.

† "We arrived on the third day at the Caribbee Missions of Carl. We observed that the ground was less cracked by the drought in this country than in the Llanos of Calabozo. Some showers had revived the vegetation. The humid spots are recognised at a distance by groups of mauritia, which are the sago-trees of those countries. Near the coast this palm-tree constitutes the whole wealth of the Guaraoni Indians; and it is somewhat remarkable that we had found it again one hundred and sixty leagues farther south, in the midst of the forests of the Upper Oroonoko, in the savannahs that surround the granitic Peak of Duida. The plain was undulating from the effect of the *mirage*; and when, after travelling for an hour, we arrived at the trunks of the palm-tree, which appeared like masts in the horizon, we observed with astonishment how many things are connected with the existence of a single plant. The winds, losing their velocity when in contact with the foliage and the branches, accumulate sand around the trunk. The smell of the fruit, and the brightness of the verdure, attract from afar the birds of passage, which delight in the vibrating motion of the branches of the palm-tree. A soft murmuring is heard around; and overwhelmed by the heat, and accustomed to the melancholy silence of the steppes, we fancy we enjoy some coolness at the slightest sound of the foliage. If we examine the soil on the side opposite to the wind, we find it remains humid long after the rainy season. Insects and worms, every where else so rare in the Llanos, here assemble and multiply. This one solitary and often stunted tree, which would not claim the notice of the traveller amid the forests of the Oroonoko, spreads life, vol. vi. in the desert."—HUMBOLDT's *Personal Narrative*, vol. vi. part i. p. 6.

"Sir Sidney Smith, when in Egypt, informed the British officers that they might always find water by digging to the roots of a palm-tree."—Mrs. HAY's *Spirit of the Woods*.

Who, after reading these passages, and duly reflecting upon them, but must have clearer and larger conceptions of the force, both in its literal and figurative sense, of the expression, "the waters of life!"

compleish this by a vital power, as supposed by John Hunter; or by radiating the heat absorbed from the calorific rays of the sun, as believed by Melloni:* the result is the same. The plants are thus irrigated, and make a start, so as to be often in full leaf, and even flower, in a very few days after the melting of the snow.† Thus in these far-off lands spring follows winter, summer spring, and autumn summer, with a rapidity which produces all the effect of novelty and variety; and not only do the inanimate productions of the soil "send up the incense of their praise to God," but the human race lift up their voices, celebrating their sweet native land;‡ and the "time of the appearing of flowers on the earth, and of the singing of birds."

These facts prove that there "is no speech or language where the voice of the handiwork of God is not heard," and that his intelligent creatures every where can find enjoyment. The snow, which "by his commandment he maketh to fall apace," from retaining the warmth of the earth, is as much a "minister of his, to do his pleasure," and an instrument of beneficence, as the sun going forth in his strength, and renewing the face of the earth. Whether, therefore, "he maketh the earth soft with showers," so that "the pastures are clothed with flocks, and the valleys also covered with corn;" or "he withholdeth the waters, and they dry up;" whether "he poureth the hoar-frost as salt upon the earth," and the "eye marvelleth at the whiteness thereof," or "saith to the snow, Be thou on the earth,"—yet does "he crown the year with goodness." Wherefore, "let every thing that hath breath praise the Lord." "Let them praise the name of the Lord; for his name alone is excellent: his glory is above the earth and heaven" (Ps. 148).

The Cabinet.

GOD'S ORDINANCES.—For a constant and copious stream of grace and blessing to flow to us in ordinances—the appointed channels of Divine grace—we must apply to them in faith and use them with regularity and thankfulness. "The letter killeth, but the spirit giveth life." The form profiteth nothing—the power of godliness is alone valuable. Ordinances are to be regarded as both ends and means—ends of glorifying God—means of benefiting man. In both respects faith is necessary. The empty homage of the lips brings God no honour, and man no benefit. The pure incense of the heart mounts up to the throne of grace, and whilst it gives honour, and praise, and glory to Him who sitteth on the throne, and to the Lamb, brings down a rich blessing upon the faithful and spiritual worshipper.—*Rev. Newton Smart.*

AFFLICTION is a divine diet, which, though it be not pleasing to mankind, yet Almighty God hath often, very often, imposed it as good, though bitter physic to those children whose souls are dearest to him.—*Walton.*

* "Under equal circumstances, the action of plants is greater in proportion as the stems and branches are more numerous and thin; it commences first at the south side, and then extends gradually to the west and east, and at last passes to the lateral portions of snow situated near the north side of the tree.

† From which it may be inferred, that the principal cause of the phenomenon is the solar heat communicated directly to the trunks and branches of trees, and thence radiated on the surrounding snow."—MELLONI, *Bibliothèque Universelle de Genève, Nouvelle Série*, tome quinzisième, p. 149. Genève, 1838.

‡ See Parry's Second Voyage, p. 240; also the following table of the progress of a Lapland and Siberian year will exhibit the rapidity of vegetation:—

July 1. Snow gone.	August 2. Fruit ripe.
9. Fields quite green.	13. Snow.
19. Plants at full growth.	
25. Ditto in flower.	

And after that time snow and ice to the 23d of June, when they begin to melt.

‡ Meyen, *Pflanzengeographie*, p. 2.

Poetry.

NEHEMIAH'S LAMENT TO ARTAXERXES.

"Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"—*Nehemiah*, ii. 3.

(For the Church of England Magazine.)

AND ask'st thou why the tear bedims my eye?
And why this clouded brow and starting sigh?
In sooth, 'tis not disease—it is not pain—
My heart, my heart is griev'd—alas, in vain!

Forgive me, sire; my fathers' land lies waste,
The sepulchres of Hebrew saints defac'd;
Nor sleep their ashes in the sacred bed—
Defil'd by each profane marauder's tread.

And princely "Zion is a wilderness;"
In Salem's streets no more you welcome peace;
E'en desolation's death-like sleep gives way
To jeering foes and howling beasts of prey.

The house where Israel's God our fathers prais'd,
Where holiness in beauty shone, was raz'd
Long since; but yet we 'd hop'd our future race
Should see new crowns the second temple grace.

Yes; we had hop'd, as spake the holy seer,
The Lord of Hosts in Zion would appear,
And the new house with radiant glory gild,
Beyond e'en that which Solomon's reveal'd.

Ye dear illusions! whither are ye fled?
Our foes that very temple's threshold tread,
And dare to pour with each returning morn
On Israel's God their proud, insulting scorn.

My country! art thou dim, whose light upheld,
Earth's darkness might have once dispell'd!
O widow'd Zion! thou art crownless now,
And in thy dust Jehovah is thy foe.

Away! that God who in the Red Sea wave
O'erwhelm'd th' infuriate hosts of Egypt's brave,
Who thund'ring spoke, in clouds and darkness
veil'd,
From Sinai's top, will still his chosen shield.

Ay, he will shield them from their raging foes,
In sure abodes will lull them to repose;
While sudden from his outstretch'd arm shall come
On proud blasphemers the impending doom.

To thee, O sire, these tribes forlorn, oppress,
(O hear the heavenly call!) now cry for rest;
Think of Jehovah's shepherd,* him who gave
Thy throne its glory—think, admire, and save!

Thine be the glory their faint steps to tend,
To guard their cities, and their faith defend;
And praise of future ages be thy meed,
The foster-father of Jehovah's seed.

A. O.

* Cyrus. See Isaiah, xlv. 28.

LENT, BUT NOT GIVEN.

(For the Church of England Magazine.)

"I would recommend you to think of the words of a good man who remarked, that on every earthly object in which we delight, we should read these words inscribed—'Lent, but not given.'"—*Mary Anne's Legacy: a Funeral Sermon by the Curate of Brailles.*

SPRING-TIME is beautiful, and sweet and fair
The flowers that open to its genial air;
But read we not the record graven there,
"Lent, but not given?"

Summer is sweet, and beautiful, and gay,
At rosy dawn, bright noon, and close of day,
Each following each. Ah! list their parting lay,
"Lent, but not given."

And youth—O fair and jocund is its prime!
How full of promise is the buoyant time!
But, hark its dying knell—says not that chime,
"Lent, but not given?"

And beauty, transient as all earthly things,
Sparkles awhile, then on time's noiseless wings
Takes flight, and at the parting moment sings,
"Lent, but not given."

O cling not, then, to aught on earth below;
But let each moment of thy life avow,
Thou knowest all, how bright soe'er its glow,
Is lent, not given;

That when the mighty One demands his own,
Thou may'st, in faith, mortality lay down,
And at his hand receive a fadeless crown,
Not lent, but given!
W. H.

Miscellaneous.

INSUBORDINATION.—We are no longer what we were, a single-minded, kind, and generous people, but the reverse; our passions are now our masters, and our prejudices our teachers: instead of unitedly grappling with real evils, we are rending the body politic asunder in our contentions and disputes about shadows. Time was, and the poor and ignorant many were well content to be taught and protected by the more wealthy and enlightened few; now, forsooth, how many of them are either politicians or preachers, perhaps both, and equally as impatient to rule as they are in every way disqualified to become rulers. Go, for instance, into the cottages of the poor or the workshops of the artisan, and in how many of them you will find, instead of the "well-thumbed Bible," the pious tract, or "ancient book of prayer," the cheap and floating literary trash of the day—pages teeming with all the violence of faction, the filth of obscenity, or the soul-destroying poison of infidelity. Need we wonder, then, that the poor man's dwelling is no longer the abode of contented piety, or that the walls of the manufactory, the tavern, or the beer-shop, should reverberate with his ignorant abuse of "the powers that be," and his frothy and inflammatory invectives against the salutary controlling influence of the throne and the altar? How many in these perilous times begin not only to think, but to assert, that they have a right to legislate for themselves! and the time is drawing on, when, if this melancholy infatuation, this party-excited condition of the vulgar mind, be not allayed, they, in their ignorance or their hate, will also think that they have an equal right to provide for themselves,—and that, too, at the fearful cost of

their envied and more opulent neighbours' life and property. For, led on by a few factious and designing individuals, despising all wholesome rule and authority, and grasping at power most wisely withheld from their hands, what mischief may not the untaught, misguided vulgar achieve in the hour of party excitement, the season, I might almost term it, of judicial blindness! If any misgivings be entertained on this head, let the late proceedings of a fanatical Kentish mob, spurred on to blasphemy, revolt, and bloodshed—neither by want nor oppression, but at the instigation of a mad adventurer,—be taken as a melancholy proof of the excitable and easily malleable condition of the public mind.—*Peace, not Party, by Rev. W. Fletcher.*

UPON THE SIGHT OF A TREE FULL-BLOSSOMED.—Here is a tree overlaid with blossoms; it is not possible that all these should prosper; one of them must needs rob the other of moisture and growth. I do not love to see an infancy over-hopeful; in these pregnant beginnings one faculty starves another, and at last leaves the mind sapless and barren. As, therefore, we are wont to pull off some of the too frequent blossoms, that the rest may thrive, so it is good wisdom to moderate the early access of the parts or progress of over-forward childhood. Neither is it otherwise in our Christian profession: a sudden and lavish ostentation of grace may fill the eye with wonder, and the mouth with talk, but will not at the last fill the lap with fruit. Let me not promise too much, nor raise too high expectations of my undertakings; I had rather men should complain of my small hopes, than of my short performances.—*Bishop Hall.*

MISERY IN CHINA.—No literature in the world teems with so many maxims of morality as that of China: it strives to inculcate charity and benevolence; but we are afraid that it has but little influence on the practice of the people. It is not an uncommon sight, walking through the suburbs of Canton, to see wretches, in the most abject state of poverty, lying huddled together on the cold pavement, where they are left to die, unpitied and unrelieved by the thousands that pass by them. Some few days ago, six of these miserable objects, more dead than alive, were seen in a square lying together with three others already become corpses, and one of the poor wretches was seen to despoil the dead of their scanty covering to shelter her from the cold. Yet, though thousands of their countrymen beheld their misery, not an arm was stretched forth to give relief, nor a morsel of food was given them to prolong their miserable existence! Such sights are any thing but uncommon in the crowded streets of Canton.—*Canton Free Press.*

NATURE, REASON, AND RELIGION.—Nature bids me love myself, and hate all that hurt me; reason bids me love my friends, and hate those that envy me; religion bids me love all, and hate none. Nature sheweth care, reason wit, religion love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all. Nature shall make me careful of myself, but hateful to none; reason shall make me wise for myself, but harmless to all; religion shall make me loving to all, but not careless of myself. I may hear the former, I will hearken only to the latter. I subscribe to some things in all, to all things in religion.—*Warwick.*

Vol. V. is now ready, price 5s. embossed cloth; also the Re-issue of the Church of England Magazine, Part V., price 1s.

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REGISTER

OF

Ecclesiastical Intelligence.

JANUARY 1839.

Ordinations.

ORDINATIONS APPOINTED.

Bp. OF NORWICH, *Jan. 6.*
Bp. OF LICHFIELD, *Jan. 13.*
Bp. OF RIPON, *Jan. 13.*
Bp. OF HEREFORD, *Jan. 20.*
Bp. OF LINCOLN, *Feb. 24.*

ORDAINED BY ARP. OF CANTERBURY,
Nov. 11, 1838.

PRIESTS.

Of Oxford.—J. C. Miller, M.A. Linc.; W. F. Wingfield, M.A. Ch. Ch.

Of Cambridge.—C. Green, B.A. Christ's; W. M. Mungeam, B.A. St. John's.

DEACONS.

Of Oxford.—H. W. O. Polhill, B.A. Univ.
Of Cambridge.—W. Bradstreet, B.A. Emm.; W. B. Delmar, B.A. John's; G. S. Simpson, B.A. Trin.

By Bp. OF CARLISLE, at *Dalston Church,*
Nov. 18.

PRIEST.

J. Alderson.

DEACONS.

J. A. Putsey; T. Todd, B.A. Queen's, Oxford.

By Bp. OF ELY, at *Ely Cathedral,* *Dec. 2.*

PRIESTS.

Of Oxford.—T. Blencoe, M.A. Wad.; R. P. Humfrey, B.A. Linc.

Of Cambridge.—J. Cooper, M.A. Trin.; H. J. Daubeny, B.A. Jesus; J. W. Greaves, B.A. Emman.; W. G. Greenstreet, B.A. Christ's; J. H. Howlett, M.A. St. John's; T. Reddall, B.A. C.C.C.; G. Sherrard, M.A. St. John's; A. Wodehouse, B.A. Trin., *Lett. dim. Bp. of Peterborough.*

DEACONS.

Of Oxford.—C. R. Peltat, B.A. Univ., *Lett. dim. Bp. Peterborough;* G. V. Thorpe, B.A. St. John's; R. G. Young, B.A. Oriel.

Of Cambridge.—F. W. P. Collison, B.A. St. John's; W. Dobson, M.A. Lord C. A. Hervey, M.A. Trin.; T. K. Jennings, B.A. Queen's; T. W. Leventhorpe, B.A. Jesus; V. Raven, B.A. Magd.; F. Roberts, B.A. Pet., *Lett. dim. Bp. of Lichfield;* H. R. Smythies, B.A. Emman.; A. Thompson, B.A. Trin.; W. W. Willock, B.A. Magd.

By Bp. OF WINCHESTER, at *Farnham Castle,*
Dec. 16.

PRIESTS.

Of Oxford.—J. A. Beckett, B.A. Mert.; B. P. Clement, B.A. Exet.; R. Maynard, M.A. Wad.; J. R. Shortland, B.A. Oriel; J. Wilson, M.A. C.C.C.

Of Cambridge.—S. Brown, M.A. Cath.; W. Le Mottée, M.A. Trin.

DEACONS.

Of Oxford.—A. T. Corfe, M.A. All 'Souls'; H. L. Dodd, M.A. Ch. Ch.; Hon. W. Howard, B.A. Ch. Ch.

Of Cambridge.—T. Gibbons, Pemb., *Lett. dim. Bp. Exeter;* F. F. Hole, B.A. Trin.; J. Nalson, B.A. Queen's; G. T. Warner, B.A. Trin.

Of Dublin.—R. Dear, B.A. Trin.

Litulate.—C. D. P. Robinson.

By Bp. OF LINCOLN, at *Lincoln,* *Dec. 16.*

PRIESTS.

Of Oxford.—T. A. Clarke, B.A. Linc.; H. J. Gore, B.A. Mert.; J. Sanson, B.A. Queen's; A. Veitch, B.A. Magd.; M. D. French, B.A. Bras.

Of Cambridge.—G. Bull, B.A. Corp.; J. K. Fowler, B.A. Queen's; G. Jepson, B.A. John's; W. Johnson, B.A. John's; W. C. Roughton, B.A. Emm.; Hon. P. Y. Savile, M.A. Trin.; E. L. Smith, M.A. John's; C. Cursham, B.A. Caius, R. Sutton, M.A. Trin., *Lett. dim. Abp. York.*

Of Dublin.—A. Townsend, B.A. Trin.

DEACONS.

Of Oxford.—R. E. Basset, B.A. Linc.; R. J. Buddicom, B.A. Bras.

Of Cambridge.—C. D. Holland, B.A. Caius; W. Law, B.A. Queen's; C. C. Orme, B.A. Trin.; H. W. Smith, M.A. John's; J. J. Blandford, B.A. Christ's. R. B. Maltby, B.A. John's, *Lett. dim. Abp. York.*

Of Dublin.—R. Grade, B.A. Trin.

Preferments.

Kirwan, A. L. to the Deanery of Kilmaedugh, Pat. Lord Lieut. of Ireland.

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Alexander, J., LL.D.	Killigally liv. Meath dioc.		Bp. Meath.	£.	Low, J.	Churchtown (V.)		Bp. Meath.	£.
Allen, S. J.	Easingwold (V.), York	1991	Bp. Chester	*205	Lowry, J.	Burgh-by-Sands, Cumberland	915	Lord Chanc.	*91
Beaven, T.	Landinab (R.) Heref.	53	K. Hoskins, Esq.	104	Matthews, J.	Rathcore		Bp. Meath.	
Bray, W.	Harley Wintney, (V.), Hants	1139	Lady Mildmay	108	McGhie, J. P.	Portsmouth, Hants	8083	Winchester Coll.	*556
Chapman, J. M.	Tending (R.), Essex	958	Ball. Coll., Oxford	*724	McCheane, J.	Kilmaganny (P.C.)			
Collins, M. A.	Bishop Ryder's Ch., Birmingham				Mercer, W.	Trin, Habergangham (P.C.)		Vic. of Whalley.	
Coopland, G.	St. Margaret's (R.), York	1447	Lord Chanc.	124	Meredith, D.	Meltham, nr. Huddersfield (P.C.)	2746	Vic. Almondbury	273
Darby, M. B.	Haackford (R.), Norf.	230	T. T. Gordon, Esq.	225	Nixon, F. R.	Ash (P.C.), Kent	1100	Abp. Canterbury	*147
Dutton, J.	Warehorne (R.), Kent	431	Lord Chanc.	*236	Page, T.	Christ Ch., Egham, Surrey		Trustees.	
Edmondson, B.	Collingham (V.), York	414	Mrs. Wheeler	*414	Philpotts, E. C.	Stokeinteighhead, Devon	641	Bp. Exeter	*467
Egan, M.	Lemanaghan, King's co.		Bp. Meath.		Popham, T. B.	Ballinadagh, Kil-dare dioc.		Lord Lieut.	
Evans, T.	St. Mary de Lode (V.), Glouc.	4506	D. & C. Glouc.	284	Roberts R.	Saints (R.), Northt.	217	Own petit.	*311
Fox, M. M.	Galtrim (V.), Meath dioc.		Bp. Meath.		Rogers, —	Rower (R.)		Bp. Ossory.	
Hawks, W.	St. Nicholas, Saltash (P.C.), Corn.		Sir R. S. Hawks.		Sandys, F.	Bamford (R.)		Ditto.	
Hesse, J. L.	Chiddingfold (R.), c. Haslemere (C.), Surrey	1095	Dean of Sarum	*522	Short, —	Raddantown		Lord Lieut.	
Holme, J.	Kirkleatham (V.), York	663	H. Vansittart, Esq., and Lady Turner.	*88	Slocock, R.	Shaw.c. Donnington (R.), Berks	620	Rev. D. Penrose	*474
Jeckell, P. B.	Wotton (V.), Norf.	1127	Mr. Hick's Guards.	*187	Spooner, I.	St. George, Edgbaston (P.C.), Warw.		Lord Calthorpe.	
Kelly, R.	Sandgate (P.C.), Kent	1111	Hon. J. Bligh	192	Tyrrell, —	Dunshaughlin		Lord Lieut.	
Kinsman, R. B.	Mawnan (R.), Dev.	578	Canon Rogers	*323	Walker, R.	Dorchester (P.C.), Oxford	1036	General Burrows	100
Kinglake, W. C.	W. Monkton (R.), Somerset	1155		*750	Warburton, R. E.	Davenham (R.), Chesh.	4452	W. Tomkinson, Esq.	*727

Fleury, C. M. chap. Molyneux Asylum, Dub.
Holt, G. chap. Birmingham Workhouse.
Jacob, — chap. Asylum Ep. Chap., Limerick.
Lenard, D. B. chap. Duke of Sussex.
Linskill, J. A. P. dom. chap. Lord Dinorben.
Longmire, J. M. licens. chap. Bradford Union, Wilts.

Needham, R. W. third mast. Devonport Sch.
Newlove, R. chap. Earl Harewood.
Power, A. chap. Wandsworth Union.
Sikes, T. chap. Luton Workhouse.
Strickland, J. lic. chap. Warminster Union, Wilts.
Vaughan, W. min. can. Glouc.

Clergymen deceased.

Barker, W. rec. Silverton, Devon (Pat. Hon. P. G. Wyndham, &c.)
 Binfield, R. P. C. Armitage, Stafford (Pat. D. & C. of Lichfield).
 Brooksbank, H. C. cur. Leigh, Glouc., 29.
 Brownrigg, — P. C. Wolsingham, Durham.
 Chapman, S. T. London, 58.
 Chester, W. rec. Denton, Norfolk (Pat. Abp. of Canterbury, to a Fellow of Merton, Oxford.)
 Cole, S. chap. of Greenwich Hosp.; and vic. of Sithney, Cornwall (Pat. Bp. of Exeter).
 Dallin, J. rec. of Holy Trin. (Pat. Abp. York); and St. John's, York (Pat. D. & C. of York); vic. cho. Cathedral, 63.

Dodd, M. rec. Fordham, Essex (Pat. Earl de Grey, and C. S. Onley, Esq., altern.)
 Garde, J. rec. Ballinagh, Kildare, 40.
 Goldtrapp, F. W. Clenchwarton, Norf. (Pat. Family), 47.
 Goodwin, G. H. at Denbury, Devon, 36.
 Hyde, J. rec. St. Martin's, Oxford, 64.
 Irvine, G. L.
 Kearney, rec. of Rowan and Bamfort, dioc. Ossory.
 Kenrick, J. preb. of Sarum, and rec. Blechingly, Surrey, 63.
 Leathes, I. rec. Mepal, c. Sutton, Ely (Pat. D. and C. Ely).

Mawhood, R. cur. Gainsborough, 59.
 Owen, E. H. rec. Couud, Salop (Pat. J. C. Pelham, Esq.)
 Randolph, J. at Milverton, 72.
 Phelan, J. vic. of Finglass, Dublin (Pat. Abp. of Dublin).
 Thompson, D. rec. Kilkevan, and vic. of Bannow.
 Wakefield, H. rec. Ingham and Timworth, Suff. (Pat. R. B. De Beauvoir, Esq.), 75.
 Warren, D. vic. Edmonton (Pat. D. and C. St. Paul's).
 Woolcombe, J. rec. Cromhall, Glouc. (Pat. Oriel Coll., Oxford).

University Intelligence.

OXFORD.

Nov. 29.—E. C. Woolcombe, B.A., Oriel; J. G. Lonsdale, B.A.; W. C. Lake, B.A.; and B. Jowett, B.A., schol. of Ball., elected fell. of Ball. T. H. Haddan, B.A., fell. of Exeter, elected *Vinerian scholar*.

Convocation voted 500*l.* in aid of Society for Propagation of the Gospel.

Select preachers appointed—to commence Mich. Term, 1839, Messrs. Ward, J., New Coll.; L. A. Sharpe, St. John's; C. A. Heurtley, C.C.C.; C. Dayman, Exet.; J. Shuldham, Ch. Ch. The reg. prof. of Divinity, entered solemn protest against the statute of 1836 depriving him of nominating a preacher.

CLASSICAL HONOURS—MICH. TERM.

CLASS I.—J. Barclay, Ch. Ch.; C. Lake, Ball.; T. Meyrick, C.C.C.; J. Newman, Oriel; J. Rigaud, Exet.; F. C. Trower, Ball. CLASS II.—W. B. Ady, Exet.; M. I. Brickdale, Ch. Ch.; T. K. Chambers, Ch. Ch.; R. Craw-

ford, Linc.; H. Hughes, Ch. Ch.; H. G. Lloyd, Jesus; G. R. Moncrieff, Ball.; C. A. Row, Pemb.; G. E. H. Vernon, J. Wickens, Ch. Ch. CLASS III.—W. Barnes, Ch. Ch.; H. J. Bigge, Univ.; R. Boodle, Oriel; E. Clayton, Ch. Ch.; A. Denison, Ch. Ch.; W. Dowding, Mert.; H. S. Escott, Ball.; W. Fawcett, Linc.; T. L. Fellowes, Ch. Ch.; J. Fuge, Magd. Hall; C. G. Holbech, Ball.; G. T. Lewis, Queen's; Hon. A. F. Liddell, Ch. Ch.; S. F. Marshall, Wadh.; J. B. Maule, Ch. Ch.; A. Mills, Ball.; E. Price, Linc.; E. Rawnsley, Bras.; C. S. Ross, Magd. Hall; W. J. Upton, New; C. E. Wightman, Linc. CLASS IV.—T. Atkinson, Linc.; W. Banister, Wadh.; R. H. D. Barham, Oriel; Ch. Crofts, Magd. Hall; W. Darnell, C.C.C.; R. B. Lyons, Ch. Ch.; C. J. Newcomb, Oriel; J. Schreiber, Ball.; C. B. Turner, Ball.; R. H. Whiteway, Worc.

Examiners.—R. Hussey, E. A. Dayman, W. Palmer, H. Wall.

CAMBRIDGE.

Nov. 20.—Rev. C. Clayton, elected Perse fell. of Caius. W. M. Praed, Esq., M.P. for the borough of Aylesbury, and late fell. of Trin., has been appointed by the Duke of Northumberland deputy high-steward of this University, in the room of Dr. Hubbersly, deceased.

Nov. 24.—Rev. W. Bates, B.A., elected fell. of Christ's. G. J. Twiss, appointed solicitor to the University, on the resignation of C. Pemberton, Esq.

Dec. 4.—W. H. Guillemard, B.A., fell. Pemb., elected Univer. schol. on Crosse foundation.

DUBLIN.

The subject for the prize, open only to graduates, of 50*l.* given by Dr. Duncan, is "The Impediments to Knowledge created by Logomachy, or Abuse of Words." The essays were to be sent to the provost on or before Oct. 1, 1839.

At the divinity examinations, Nov. 20 and 21, the regius

professors' first premium was adjudged to Sir Day; the second to Sir Eccleston. Additional premiums to Sir Smyth and Sir Constable. Archbishop King's premiums were adjudged, first to Lowe, the second to Hooper; additional premiums to Sir Evans, Benn, Sir Johns.

DURHAM.

Dec. 2.—The Rev. T. W. Peile and the Rev. C. T. Whitley were admitted to the office of proctor for the year ensuing.

The Rev. T. L. Strong, B.D., was appointed public exam. in theology, in the room of the Rev. E. Churton, M.A.; and the Rev. W. Richardson, M.A., to be curator of the library, in the room of the Rev. W. Palmer, M.A.

The prize of 10 guineas, for the best English essay on

"The Influence of Works of Art upon the Development of the Mind," is assigned to the Rev. J. W. Hick, B.A.

The following are the days on which the academical terms will begin and end in the year 1839:—Epiphany term, Jan. 19; March 20. Easter term, April 20; June 19. Mich. term, Oct. 19; Dec. 18.

Engineer Prizemen.—Best drawing, London Bridge, G. B. Reed. Best plan, Kepier Colliery, W. Taylor.

Proceedings of Societies.

SOCIETY FOR PROMOTING THE OBSERVANCE OF THE LORD'S DAY.

A circular from this society, in reference to a proposal which has been recently made to carry on the business of the London Post-office on the Lord's day, has been submitted to the Lord Bishop of London, and is now sent to the clergy with his lordship's sanction. The following is the form of a petition circulated by the same society:—

"To the Right Honourable the Lords Commissioners of her Majesty's Treasury—

"The humble memorial of the undersigned sheweth

That your memorialists have heard, with deep concern, that certain alterations are in contemplation with reference to the business of the London Post-office on the Lord's day, in order to the transmission of country letters through London on that day. Your memorialists earnestly deprecate such an alteration as being a national breach of the Sabbath. Your memorialists cannot forbear also to express their persuasion, that if such a step were taken, the result would be, in the first instance, the receiving and delivering of letters at the head offices to such as might send or call for them, and ultimately the opening of the

post-office on that day for every other purpose. Your memorialists, feeling convinced that a careful abstinence from all secular occupation on that day is not more in accordance with the Divine law, than it is conducive to the health, happiness, and morals of the people at large—a principle acknowledged by the various enactments of parliament, framed with a view to the preservation of the sacredness of the Sabbath,—humbly and earnestly implore that no measures may be adopted tending in the least degree to violate the sanctity of the Lord's day."

THE INCORPORATED SOCIETY FOR THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS,
Held their second meeting for this session on Nov. 19; the Bishop of London in the chair. The members present were—the Rev. Dr. Shepherd, H. H. Norris, and J.

Lonsdale; J. Round, M.P., J. S. Salt, W. Davis, J. Watson, B. Harrison, and W. Cotton, Esqrs. Among other business transacted by the society, grants were voted towards building a gallery in the church at Manorbeir, Pembrokeshire; re-pewing the church at Colbourne, Southampton; building a church at Tansley, Northamptonshire; increasing the accommodation in the church at Plimpton, Suffolk; building a chapel at Whiteshill, Gloucestershire, and one also at Holme, Westmoreland; increasing the accommodation in the church of St. Ann's, Manchester; enlarging the church of St. Michael's, at Thorn, Norwich; building a chapel at Pennington, Southampton; building a chapel at Uxbridge Moor, Middlesex; re-pewing and building galleries in the church of Gateshead, Durham.

Diocesan Intelligence: England and Ireland.

ARMAGH.

Meeting of Bishops.—A meeting of the bishops, summoned by the lord primate, was held Nov. 28 in Harcourt Street, Dublin. There were present the Abps. of Armagh, Dublin, Cashel, and Tuam; the Bishops of Dro-more, Down, Clogher, Derry, Limerick, Cork, and Kilaloe. The plan of an Additional Curates' Fund Society was submitted by the Abp. of Armagh, and unanimously approved of. A provincial committee was therefore appointed to make arrangements for a general meeting, to be held on the first Thursday in March, when a managing committee will be appointed. This committee is to consist of the primate, president; the other archbishops and bishops, and such noblemen as may be members of the society, and may be willing to accept the office of vice-president; such archdeacons as may be members; and twenty-four other members, to be elected by the meeting, of whom one-half shall be clergymen. Each person subscribing one guinea or more annually to be a member of the society, and entitled to vote at general meetings and to be elected on the committee, provided his subscription be paid.

BATH AND WELLS.

The Rev. J. Campbell, M.A., has been appointed, under the sanction of the bishop, a missionary chaplain among the navigators employed on the Bristol and Exeter Railway. The directors of the railway company and the Pastoral-Aid Society have contributed most liberally to his support. It is hoped that much good will be thus effected amongst this ignorant class of men, and that the same well-judged efforts to reclaim them from their present heathen state will be made in other parts of the kingdom. The men have received the chaplain in the most cordial manner.

New College at Bath.—A college is about to be erected in the immediate neighbourhood of Bath, of a magnificent description, auxiliary to the Universities of Oxford and Cambridge. The prospectus is published, and does not disguise the fact, that the institution is projected with the view to counteract the exertions of the Roman Catholics in this kingdom, who in England alone have nine colleges, of which there are three in Somerset. The site is not determined upon, but that done, operations will instantly commence; and it is supposed that the whole will be completed in less than two years.

CHESTER.

Liverpool.—The vast increase of population in this town, and the want of a corresponding increase of church-accommodation for the Protestant community, have attracted the attention of the ministers of the established Church, who some few days ago addressed a requisition to the rectors of Liverpool, calling on them to convene a public meeting of their parishioners on this very important subject. Pursuant to this requisition, a meeting was held Dec. 6, in the large room, Cook-street, behind the Queen's Arms Hotel. The Lord Bishop of Chester presided, and was

surrounded by nearly every clergyman resident in this town and neighbourhood, together with many of the most wealthy merchants, and other friends of the established Church. His lordship in his address very ably set forth to those present the paramount claims which their poorer brethren had upon the more wealthy members of society to provide them with the means of worshipping God publicly in his temple. The right rev. bishop then detailed to his audience the plans that had been submitted to him for establishing a church-building society. Upon these plans resolutions to the following effect were ultimately passed:—"That as the religious destitution of a large portion of the population of this town and neighbourhood called loudly for the active exertion of every sincere friend of religion in providing a remedy, and as the best mode of doing so would be to increase the number of churches and clergymen, that a society be formed, to be denominated the Church-building Society for the borough of Liverpool; and that active measures be taken to secure subscriptions and donations for carrying this purpose into effect." It was also further agreed upon, that subscribers to the amount of 25*l.* and upwards should have one vote towards appointing trustees, who should have the nomination of ministers to the new churches. We are happy to add, that at the conclusion of the meeting numbers of gentlemen enrolled themselves as subscribers, many of 50*l.*, and others of 25*l.* Several donations of 100*l.* each, and one, Mr. Charles Grove, of 500*l.*, were also announced before the close of the meeting. As the money subscribed will not be wanted immediately, it was agreed that those who had put down their names for 50*l.* should be allowed four years to pay it in, and those who had put down 25*l.* should have two years.

DOWN AND CONNOR.

Administration of the Sacrament of Baptism to twenty-six Adults, formerly Arian Sectaries.—On Advent Sunday, during the celebration of morning service in Gartree Episcopal Chapel, near Cramlin, county Antrim, the holy sacrament of baptism was administered by the Rev. A. T. Gilmor to twenty-six adults, formerly Arian sectaries. The service was most interesting and impressive, the persons to be baptised severally answering the questions put to them by the rev. minister audibly and with chastened confidence. The rev. chaplain took his text from Matt. xxi. 23-27.

GLOUCESTER AND BRISTOL.

Bequest of the late Col. Ollney.—It may not be uninteresting to our readers to republish the amounts that appeared in our columns in February 1836; the more especially as the widow of the colonel died on the 16th inst., and as no division was to take place until her decease:—To the clergymen and churchwardens of Cheltenham, 8000*l.*, to found almshouses at Cheltenham for ten poor men and eight poor women, with a weekly allowance to each. To the corporation of Gloucester, 8000*l.*; to the corporation of Tewksbury, 8000*l.*; and to the ministers and churchwardens of Winchcomb, 8000*l.*, to form almshouses.

houses for the like objects in those places. To the Gloucester Infirmary, 1000*l.*; to the Female Orphan Asylum, 500*l.*—The testator has likewise bequeathed as under to the following towns, all in this county:—Berkeley, 300*l.*; Bisley, 300*l.*; Chipping Camden, 200*l.*; Cirencester, 300*l.*; Colford, 200*l.*; Dursley, 300*l.*; Fairford, 200*l.*; Horsley, 300*l.*; Lechlade, 200*l.*; Minchinhampton, 300*l.*; Mitcheldean, 200*l.*; Marshfield, 200*l.*; Newnham, 300*l.*; Newent, 200*l.*; Northleach, 200*l.*; Painswick, 300*l.*; Leonard Stanley, 200*l.*; Sodbury, 300*l.*; Stow-on-the-Wold, 200*l.*; Tetbury, 300*l.*; Thornbury, 200*l.*; Wickwar, 300*l.*; Wootton Underedge, 300*l.* To the village of Llanhanan, Glamorganshire, 200*l.*; and to the town of Brighton, 500*l.* All these sums are to be placed out at interest, and the proceeds to be applied at Christmas, partly in the purchase of coals and blankets for the deserving poor of the several towns named.—*Cheltenham Chronicle*.

National Education: Cheltenham, Nov. 29.—One of the most interesting public meetings was held in this town,—Rev. F. Close in the chair,—for the purpose of forming a Church of England Association in defence of the Church, and to petition the legislature in behalf of national education through the medium of the national Church. The large assembly room was quite full, although the day was tempestuous; and the audience were of the most respectable description. The proceedings commenced at twelve, and were not closed till nearly five. The fact was stated that the dissenters of Cheltenham had returned to government 820 more children than they can muster in their schools.

The Bishop.—The following statement, from the recent charge of the bishop, cannot but be read with the deepest sympathy, accompanied with the heartfelt prayer that his lordship's apprehensions may not be realised:—"My reverend brethren,—Among the many events of a nature important and interesting to the establishment, which have occurred since my last visitation, one of the most material is the union of the two sees of Gloucester and Bristol, with the addition of the northern parts of Wiltshire to the united diocese. I now meet you in a somewhat altered character, and invested with a much larger extent of jurisdiction and responsibility. When, under the influence of motives which shall presently be explained, I undertook these added duties and increased labours in the Lord's vineyard, I was deeply sensible of my inability to perform them with such efficiency as the greatness of the charge and the present circumstances of the Church seemed to demand. Since that time, my inadequate qualifications have sustained an appalling diminution, by an affection of my eyes, which has impaired my vision, and the progress of which threatens to consign me to darkness. In this, as in every other calamity which can befall man in his earthly pilgrimage, I feel an entire resignation to the will of Him who gave and who takes away the blessings that we enjoy, as well as a perfect reliance upon his fatherly goodness. I am, indeed, sensible that few calamities could be more severe upon a person of my habits of life, whose pursuits, whose business, and whose recreations alike depend upon the exercise of those organs. But the anxiety which presses continually and painfully upon my mind is, lest the diocese should sustain injury from my deficiency. A bishop stands at all times in need of assistance not only from the archdeacons and rural deans, but from all the clergy; without whose cordial co-operation his designs for the spiritual welfare of his diocese will not take effect, or produce their proper results. In my own case, how strong must be the motive to invite and request, as I now do, aid, information, and advice from you, my reverend brethren! I further beg the benefit of your prayers to the Father of all mercies, that he will restore to me the better use of the visual organs, to be employed in his service; or that he will inwardly illumine the intellectual vision with a particle of that diviner ray which his Holy Spirit can alone impart."

LICHFIELD.

Diocesan Church-building Society.—The meeting of the Diocesan Church-building Society, which was held lately, was, notwithstanding the shortness of the previous notice, numerously attended; the Ven. the Archdeacon of

Derby presiding on the occasion. The report which was read was one of great interest, as presenting a brief but most satisfactory statement of the result of the society's labours during the four years of its existence; from which it appears that assistance has been given towards the erection or purchase of six new churches, and to the enlargement of six old ones, within the southern division of the county of Derby, by means of which church-accommodation has been supplied to the extent of 3,789 sittings, the large proportion being free; whilst in the diocese at large thirty-four new churches have been erected or purchased within the same period, and thirty-two old ones have been considerably enlarged, affording accommodation for not fewer than 30,000 persons within the walls of the established Church. It appears, however, that there are still many very populous districts to which the society's aid has not yet been extended, and where there is the most urgent need and pressing application for assistance; but that at present the funds of the society are almost entirely exhausted. We are happy, however, to find that the object of the meeting, in appealing for further contributions in support of the society's laudable efforts, was most liberally responded to, and we doubt not will very shortly be still more extensively promoted.

Walsall.—The subscription-list in aid of the fund for providing an extensive increase of church and school accommodation in this parish has been headed by the Earl of Bradford, patron of the living, who has placed the sum of 1000*l.* at the disposal of the vicar and committee acting with him. Lord Hatherton has also granted an eligible site for the intended church at the Birchills.

LLANDAFF.

Cardiff.—A numerous and highly respectable meeting was held in November, at the Town-hall, Cardiff, for the purpose of raising funds to erect a church in that town, capable of accommodating 2000 persons. The chair was taken by Dr. Nichol, the member for the borough, and the sum of 1,800*l.* was subscribed at the meeting. The Marquess of Bute contributed the princely donation of 1000*l.*, the chairman 200*l.*, and the remainder was subscribed in sums of from 50*l.* to 20*l.* by gentlemen in the neighbourhood.

NORWICH.

The number of benefices in the diocese amounts to 863. The number of incumbents to 656. The number of curates not incumbents to 215. Of the above-mentioned incumbents, 318 reside in their parsonage-houses, 106 in their parishes, though not in parsonage-houses, there being 326 benefices without parsonage-houses, and 162 with parsonage-houses, but unfit for residence. The number of licenses for non-residence is 237, of which 202 are on account of no houses or unfit houses; on account of ill health 20, and 6 only for causes not specified. With respect to incomes, there are in the diocese:—33 benefices below 50*l.* per annum; 99 varying from 50*l.* to 100*l.*; 108 from 100*l.* to 150*l.*; 99 from 150*l.* to 200*l.*; 163 from 200*l.* to 300*l.*; 111 from 300*l.* to 400*l.*; 90 from 400*l.* to 500*l.*; 72 from 500*l.* to 600*l.*; 32 from 600*l.* to 700*l.*; 24 from 700*l.* to 800*l.*; 14 from 800*l.* to 900*l.*; 6 from 900*l.* to 1,000*l.*; 6 from 1,000*l.* to 1,200*l.*; 5 from 1,200*l.* to 1,500*l.*; 0 from 1,500*l.* to 2,000*l.*; and 1 above 2,000*l.*—*Bishop of Norwich's recent Charge*.

OXFORD.

The subscriptions to the Oxford Memorial of Bishops Cranmer, Ridley, and Latimer, already amount to upwards of 1,200*l.*, and the list is rapidly augmenting.—*Oxford Herald*.

SODOR AND MAN.

An address of congratulation from the masters and fellows of C. C. C., Cambridge, has been presented to Dr. Bowstead, on his elevation to the see of Sodor and Man, to which his lordship returned a suitable reply.—*Camb. Chronicle*.

TUAM.

Consecration.—The new church at Killashee, Longford-shire, to which the late Dowager Countess of Rosse contributed 1000*l.*, was consecrated, Nov. 25, by the archbishop.

WINCHESTER.

Confirmations.—The number of persons confirmed by the bishop during his late progress through Hants amounted to 9,324; a large increase on the previous confirmation.

Church-Accommodation Society.—From the first report, just published, we learn that in the first year of the society's operations a sum of 12,777*l.* 4*s.* 4*d.* has been received.

Selborne: Gilbert White.—It is proposed to erect a memorial, in his native village, to the distinguished naturalist, Gilbert White; to consist of suitable schools for the instruction of youth. With this view we believe that it is in contemplation to publish many valuable letters, which have not hitherto been made known. Other methods will probably be adopted to raise a sufficient sum for the furtherance of a work, which cannot fail to be a blessing to the poor of a very unenlightened neighbourhood.

WORCESTER.

Birmingham.—At a public meeting at the Town-hall, Birmingham, Nov. 27, the Bishop of Worcester in the chair, a society was formed, called "the Birmingham Church-building Society," to supply the appalling deficiency of church-accommodation in that town, the population of which is nearly 180,000, while the church-accommodation does not exceed 24,000 sittings in all. The society proposes to provide, within five years, ten additional churches; but limits its contribution, in each case, to

3000*l.*, and an endowment of 1000*l.* The patronage to be vested in five trustees, viz., the bishop of the diocese, the rector of the parish, and three others to be chosen by a majority of the subscribers in value. The subscriptions already amount to more than 12,000*l.*

CHURCHES CONSECRATED.

Worcester.—St. George, Edgbaston, Nov. 28. St. Peter's the Great, Worcester, Dec. 4. Christ Church, Catshill, near Broomsgrove, Dec. 6. Winchester, Burghclere, Oct. 24.

Armagh.—Omeath church, Nov. 19, by Abp. of Armagh.

FOUNDATION-STONES LAID.

Chester.—Altham, Nov. 1. Halliwell.

CHURCH OPENED BY LICENSE.

Ripon.—Meltham Mills, erected by J. Brook, Esq.; cost 4,000*l.*

Tributes of respect have recently been presented to the following Clergymen:—

Brandram, A. from par. Savoy, London.

Cholmeley, R., Wainfleet, Linc. from congreg.

Coghlan, J. A. par. Mansfield.

Hewson, F. of Tralee, from par. of Dolby, Worcester.

Nightingale, G. par. Burnley.

Owen, J. inhab. of Conway.

Young, J., Schol. of Shrewsbury Sch.

COLONIAL CHURCH.

MONTREAL.

A copy of the legal opinion of the law-officers of the crown in England, on the endowment of the fifty-seven rectories by Sir John Colborne, appears in the Toronto papers. It has been decided, that "the erection and

endowments of fifty-seven rectories by Sir John Colborne are valid and lawful acts;" and "that the rectors of the parishes so erected and endowed have the same ecclesiastical authority within their respective limits as are vested in the rector of a parish in England."—*Quebec Herald*,

CONTINENTAL.

Consecration at Hamburg.—On Nov. 11 the numerous members of the Church of England in Hamburg were highly gratified by the interesting and impressive solemnity of consecrating the church. Since the abolition of the factory, and the subsequent destruction of their chapel, the religious rites of the English residents have been solemnised in a hired apartment; and many impediments for a series of years obstructed their wishes to possess a suitable building to assemble in for divine worship. The difficulties being at length surmounted, and a liberal subscription raised, aided by a grant from the British government, a handsome and substantial edifice in the Grecian style was erected. The ceremony of consecration is an episcopal office; but the authority of the Bp. of London was deputed to the chaplain, the Rev. R. Baker, who performed the solemnity according to the prescribed form, and afterwards read the usual service, and delivered a sermon from Heb. x. 25. A deputation from the senate attended, and a large number of British and other inhabitants.

Gibraltar.—The consecration of the Protestant Church took place Oct. 17, during the visit of her majesty the Queen Dowager to the garrison, in her way to Naples and Malta. Her majesty having graciously consented to be present at the ceremony, every preparation was made by his Excellency, Sir Alexander Woodford, for the proper accommodation of the queen, and the party of distinguished persons forming her suite. The church had been closed for some months, to receive both substantial repairs and internal decoration; and the whole was completed but a few hours before the time fixed for the solemnity. At eleven o'clock the building was filled by the civil and military congregation, and a considerable number of strangers of all ranks and religious denominations. After the initiatory part of the ceremony, consisting of the presentation, by the

principal functionaries and inhabitants, of the usual petition to consecrate, addressed to the Rev. Dr. Burrow, the civil chaplain, who was authorised to perform the office by commission from his grace the Abp. of Canterbury, the clergy returned to the great west door in their surplices, in readiness to begin the service on the queen's arrival. At half-past ten her majesty, attended by his excellency the governor and his staff, entered the church, and proceeded up the nave, while the national anthem was performed by the band of the 82d regiment. As soon as her majesty was seated, the service commenced according to the appointed forms, and the church was dedicated in the name of the Holy Trinity. The consecrator was assisted at the altar by the Rev. J. R. Wood, her majesty's private chaplain; and the service for the day was read by the Rev. J. Buchanan, military chaplain of the garrison. The Rev. J. Campbell, chaplain of the Hastings, and the Rev. L. Lucena, minister of the Spanish Protestant congregation, also took part in the ceremony. After the sermon, which was preached by the consecrator, and the concluding prayers, her Majesty left the church by the same door at which she had entered it, and had an opportunity of observing the font and chandelier recently put up, and contributing greatly to the general effect and appropriate character of the building. The font, of Maltese stone and workmanship, and of a model to correspond with the Moorish style of architecture in which the church is built, had been a present from the governor; and the chandelier, of large dimensions and handsome design, had been provided at the joint expense of the government and the civilians of the congregation. It was understood that the Queen Dowager expressed herself much gratified by all that she had seen and heard on this interesting occasion.—*Ecclesiastical Gazette*.

SCOTTISH EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

Episcopal Church Society.—A public meeting of Episcopalians was held Dec. 4, in the Hopetoun Rooms, Edinburgh, for the purpose of forming a society to be designated the "Scottish Episcopal Church Society," the Right Rev. Bishop Walker, *primus*, in the chair. The meeting was addressed by the *Primus*, the Earl of Moreton, Bishops Low and Russell, the Rev. C. H. Terrot, G. F. Forbes, and Hercules Robertson, Esq. Various important resolutions were passed, with a view of rendering the new society (formed according to the 40th canon agreed on at the late Ecclesiastical Synod) effective in ameliorating the condition of the poor clergy; in providing schoolmasters, books, and tracts for the lower orders; and assisting in the formation of diocesan libraries. Such a society can scarcely fail to be of the utmost benefit.

The following letter, from the Right Rev. Bishop Walker to the secretary, was read at the meeting of the society for Promoting Christian Knowledge, Dec. 4:—

"22 Stafford Street, Edinburgh, Nov. 21, 1838.

"Rev. and dear Sir,—A general meeting of the clergy of this diocese was held here yesterday; after which the Rev. John Hunter, from Alloa, laid before me a copy of the memorial addressed to the Society for Promoting Christian Knowledge from the episcopal congregation of that town, together with your letter of the 12th current addressed to him. Your venerable society has so frequently and so liberally granted aid to our poor church, that I feel peculiar reluctance in troubling you; and I had some hope that we might be able in Alloa to raise a sum sufficient for the purpose of building a new chapel there without applying to you, to whom we have never on any occasion applied in vain. Great exertions have been made and are making; but by these we cannot hope to raise an adequate supply. I can most sincerely say that no congregation for which I have ever applied, or in whose application I have concurred, has stronger claims than that of Alloa. It was the congregation of the very excellent Bishop Alexander; and when the last resident minister died in 1808, Dr. Russell was ordained, and did the duty there regularly, till he was removed to Leith. After this we were able only to provide occasional service once a-month; and when Dr. Bain, who thus officiated, died, we were obliged most reluctantly to give it up altogether; such members as were able going to Stirling as often as they could. I have had the greatest satisfaction in being able, after a long and painful interval, to place among the good people of Alloa a resident pastor of great worth, and who happily gives entire satisfaction to his flock. He has been known for many years to Bishop Russell and myself. He is satisfied with his situation, and with the provision which his flock makes for him, which he is enabled to increase by teaching, without interfering with the duties of his sacred office. I have every reason to believe, that with such a modest structure as is contemplated, their numbers will greatly increase; and I know no country congregation with a better prospect of permanence. The members of it are episcopalians not in name, but on principle, knowing well the peculiarities of our system, and attached to them because they believe them to be of apostolic, and therefore of divine origin. If your venerable society can extend your aid to this congregation, I am sure that your bounty will be duly appreciated and most usefully applied."

The memorial and letter having been read, the board agreed to grant the sum of 100*l.* towards building a new chapel at Alloa.

GLASGOW.

The Rev. D. Aitcheson, M.A. of Queen's College, Oxford, has been inducted to the spiritual charge of the congregation of Christ's Church; and the Rev. R. Montgomery, M.A., of Lincoln College, Oxford, to that of the congregation now assembling in Buchanan Street, and for the accommodation of which a new chapel is erecting. Though these gentlemen have been officiating in Glasgow for some time past, their induction by the bishop (Russell), who officiated in person, did not take place before.

Paisley.—The Bazaar held Nov. 29, in aid of the funds for liquidating the debt on Trinity chapel, realised nearly 500*l.*, which will fully suffice for the attainment of the object in view. There was one feature attending the bazaar which was a very gratifying one, and must have been particularly so to the highly respected pastor (Rev. W. M. Wade); we mean the fact, that ministers and members of so many different congregations contributed their exertions in procuring success to the undertaking. — *Paisley Advertiser.*

ROSS, &c.

The following memorial of the Episcopalians in Inverness was read at the meeting of the Society for Promoting Christian Knowledge, Dec. 4:—

"That your memorialists, in the year 1836, finding that the chapel in which they assembled for the public worship of Almighty God had fallen into decay, and their increasing numbers also requiring an increase of church-accommodation, did, with the full sanction and approbation of the bishop of the diocese, commence a subscription for the purpose of erecting a chapel in the town of Inverness, of structure and dimensions suitable to the congregation, and with 100 free sittings for the poor. For this purpose a sum was raised during that and the following year of such amount as to encourage your memorialists to proceed with the building, in the hope that, as it advanced, a good Providence would incline the hearts of piously disposed persons to contribute still further towards its completion. In that expectation your memorialists were not altogether disappointed; for since the foundation of the chapel was laid, in August 1837, several additional subscriptions have been obtained, both at home and from Christian friends at a distance. Still, the sum necessary to complete the building is greater than there is any reasonable prospect of obtaining among episcopalians in this neighbourhood, however zealous to promote the undertaking. The subscriptions, obtained by great exertions on the part of the building committee, are still nearly 400*l.* short of the estimated expense, including the price of the site; but it is confidently expected that were the venerable Society for Promoting Christian Knowledge to extend its well-known bounty, by a grant of 100*l.* towards this most important object, means might be adopted (grounded upon this benefaction) for raising the remainder of the sum required. The episcopalians in Inverness would be thus relieved from the painful prospect of being left for an indefinite time without a place of worship; and thus also an interesting and flourishing branch of the Episcopal Church would be materially aided, at a very critical and important crisis, in promoting the spiritual welfare of her members, and, in a degree, the general interest of the Catholic Church of Christ.

"C. FYVIE, Epis. Clergyman in Inverness."

A letter was received from the Right Rev. Bp. Low, approving of this application, and recommending it to the meeting. The board agreed to grant 100*l.*

Miscellaneous.

Education: National Society.—I believe that many of those present are not fully aware of the destitute state of the people of England in regard to education at this moment. I will endeavour to give a slight sketch drawn from statistical tables carefully prepared. From these tables I shall endeavour to point out, in as clear and as short a manner as possible, the state of the people of England with respect to education. One country parish I can allude

to, every part of the statement respecting which I know to be accurate. I will then take Bolton, a large manufacturing town, and two or three populous counties and cities. The proportion of the whole population educated in the parish to which I first alluded, and which is a specimen of the best-conducted parishes, is one-sixth; the proportion fit for education, two-thirds; the proportion uneducated, one-third. I next take Bolton; and my informa-

tion is derived from a statistical society formed there; and the tables are drawn up with great care and accuracy. In that town, the population of which is about equal in numbers to Norwich, the proportion educated, out of the whole population, is one-twentieth; the proportion fit for education, one-fifth; leaving four-fifths of the population without education. In Norwich, the proportion educated is one-nineteenth; of those fit for education, one-fifth; the proportion uneducated, four-fifths. I next go to counties, and I will take Middlesex; the proportion educated is one-thirteenth: fit for education, one-third; leaving two-thirds uneducated. In Lancashire, the proportion educated is one-fourteenth; fit for education, one-third; and two-thirds uneducated. The most moral county in England, consisting of the most simple, rural, happy population, and where thieving and vice are little known, is Cumberland: in this county I find that the proportion of the whole population educated is one-eighth; of those fit for education the proportion is one-half, leaving only one-half uneducated. From the National Society's returns, it appears that there is about one million of persons educated through the means of its schools, leaving about 900,000 educated by other means. In looking over the answers to the queries which I lately addressed to the clergy of my diocese, I found this melancholy, and, at the same time—and I speak as a clergyman of the Church of England, and in the presence of a number of my reverend brethren—this gratifying circumstance,—I found among the people educated in this county, more than two-thirds were so educated by the clergy; and of 1040 parishes in this diocese I found 900 schools maintained, supported, and attended solely and entirely by the reverend gentlemen around me, the clergy of the established Church. It is a compliment due to them; it is but fair that I should mention it, and I am most happy in this public opportunity of recording this gratifying fact.—*From Speech of Bp. of Norwich, at Meeting held in furtherance of the objects of the National Society.*

Church-Building.—As some assistance to calculate the progress which church-building has already made in various parts of the kingdom, the following letters on the subject from the Bishops of London, Winchester, Chester, and Gloucester, will be found useful. They are addressed to Dr. Dealtry, the chancellor of Winchester, from whose recent charge they are extracted:—"The building of new churches within my diocese (observes the Bishop of Winchester) is steadily advancing. Since I delivered my charge in October last year, not a few have been added to the number then reported. Up to the 8th of September, the whole number consecrated by me within the last ten years in this diocese amounts to fifty-six. During the same period, between two and three hundred more have been enlarged or improved. And in token that the disposition to provide accommodation is not abated, I need only add, that in addition to the above, twenty-seven other churches are now in various stages of progress.' The Bishop of London, under date of August 25th, writes thus: 'I am thankful for being able to say, that if I live over Monday next, I shall have consecrated eighty-four new churches, twenty-seven of these in the diocese of Chester, and fifty-seven in the diocese of London; five of these last have been built by means of the Metropolis Churches' Fund, and arrangements have been made by us for the erection of twenty-one more; besides which, five others are in progress in my diocese; and if I should be spared to witness their completion, I shall have consecrated one hundred and ten new churches; but I reckon confidently on a larger number being built in my diocese within the next few years, for the spirit is spreading. It is proper to state that in the foregoing number, eight were rebuildings on an enlarged scale.' From the Bishop of Chester: 'The number of churches consecrated by me during the ten years of my episcopate is one hundred and three. Churches now building in the diocese, thirty-five. Chapels and oratories, not consecrated, but having their own ministers and congregations, twenty. The sum employed upon churches during the last three years exceeds 150,000*l.* I am happy to say that the spirit is not exhausted, and that I am constantly hearing of new designs' (Sept). The Bishop of Gloucester and Bristol states: 'The number of churches

which I have already consecrated is eight, six of which are large ones, one only had been begun in the time of my predecessor. Six new churches (all of considerable dimensions) are in the course of erection, and some almost ready for consecration. All these are in the ancient diocese of Gloucester. Schemes are in preparation for erecting seven or eight other churches, to which grants have been already voted by our Diocesan Association. And I entertain sanguine hopes that many will ere long be taken in hand in Bristol and other populous places.'"—*Birmingham Gazette.*

Meeting of the Irish Prelates: Address from the Clergy.—During the recent meeting of the Irish archbishops and bishops in Dublin, a very important document was laid before them, signed by upwards of 300 clergymen, suggesting the utility of some regulations which would enable the clergy to preach and otherwise exercise their ministry beyond the sphere of their own parishes, and in districts where spiritual instruction might be more required. It is well known that a clerical society, called "the Home Mission," has been in active operation, and that objections have arisen to its proceedings on the ground of ecclesiastical discipline. His grace the lord primate is understood to have been decidedly opposed to the system of "the Home Mission." It appears to have been the object of the numerous body of clergymen who signed the address, to effect some arrangement by which the object of affording instruction on a plan of co-operative interchange of labour might be effected, with the full concurrence of the prelates. With these observations, we give the address alluded to, with the important reply of the archbishops and bishops whose names are attached.

"To the Most Reverend and Right Reverend the Archbishops and Bishops of the Established Church of Ireland—

"We, the undersigned clergy of your lordships' different dioceses, desire to approach your lordships, and to lay before you, with all duty and respect, our sentiments and feelings on the following momentous subjects:—We are deeply sensible of the pressing difficulties and dangers with which our Church is encompassed on every side, and of our duty to labour in her cause. We are impressed with the awful state of spiritual ignorance and destitution, of error and superstition, in which the vast majority of our countrymen are sunk, and with a sense of the solemn responsibilities that are laid upon all, in every rank, from the lowest to the highest, as churchmen, and as ministers of Christ, in reference to them as our respective parishioners. We feel perfectly convinced, from our personal experience, and from the facts presented by the past and the present state of our Church, that the exercise of our individual ministrations in our respective parishes and spheres of duty does not and cannot meet the whole exigencies of the Church and our country; and we most earnestly and respectfully, and with all dutiful affection, desire to lay these our feelings and convictions before all our bishops, as in the sight of our God. While we are most anxious on all these points, it is our earnest desire that all our efforts should be made, not only in strict conformity with the laws and discipline of our Church, but that they should meet the cordial and confiding approbation and paternal co-operation of our respective diocesan. We desire humbly, in all things, to 'approve ourselves as the ministers of Christ, and so as to give no offence in any thing, that the ministry be not blamed.' Under these impressions, we willingly offer ourselves with all duty, fidelity, and affection, in the name of our Lord Jesus Christ, for the service and especial exigencies of our Church and country; trusting that by your lordships' wisdom and consideration, some plan of co-operative interchange of labour may be devised to enable us to meet the necessities of the case. We are ready and willing, not as we trust in our own strength, but in the strength of our God, with our time and talents, our hearts and lives, earnestly and devotedly to give ourselves to the work, according to our several abilities, in any sphere of labour which your lordships will suggest or desire; and in which, we trust, all our brethren in Christ, whose names may not be subscribed to this, will cordially and conscientiously co-operate. If it be your lordships' pleasure to direct us

to submit any plan of united labour to your consideration, we shall endeavour, humbly seeking the guidance of the Holy Spirit, to obey your directions; and offering up our prayers to Him 'without whom nothing is strong, nothing is holy,' that he will graciously so direct the judgments, and consciences, and hearts of your lordships and ourselves, that we may all be enabled, in our several spheres, to discharge the solemn duties and responsibilities laid upon us, that our God will bless our labours for our Church and country; and that when we come, as we so soon must come, to render an account of our stewardship, we may all be accepted before the throne, through our blessed Lord and Saviour Jesus Christ."—[Here follow the signatures of upwards of 300 clergymen, many of them dignitaries.]

Answer: At a meeting of the archbishops and bishops of Ireland, convened by his grace the lord primate, and held in Dublin on the 28th day of Nov., 1838, a memorial signed by several clergymen having been read, it was unanimously resolved to make the following declaration:—"The undersigned archbishops and bishops of that part of the United Church of England and Ireland established in Ireland, to their very reverend and reverend brethren who have lately laid before them their sentiments and feelings arising out of the present position of the established Church, return an affectionate greeting. We fully concur with you, reverend and beloved brethren, in the estimate you form of the difficulties and dangers which beset the Church; and we entertain, in common with yourselves, a deep sense of our joint duty unremittingly to labour in her cause. Whilst we lament with you the spiritual destitution of a great majority of our countrymen, we acknowledge the solemn responsibility devolving upon us all, each in his proper sphere, as ministers of Christ. Again: we cannot but avow our conviction, jointly with yourselves, that the exercise of your individual ministrations in your respective parishes is not commensurate with all the exigencies of our Church and country; and we receive the expression of this conviction on your part with corresponding feelings of esteem and good-will. We remark with especial satisfaction and approval the expression of your earnest desire that your efforts should be made in strict conformity with the laws and discipline of the Church, convinced as we are that the offence necessarily occasioned by a different line of conduct must much more than counterbalance any possible benefit to be derived from it. From this language we would fain persuade

ourselves that it is your deliberate conviction that the spiritual ministrations in every diocese are subject to the superintendence and control of its own bishop, and that, without his authority, no inferior minister of Christ can take part in them without offence. With this understanding we heartily commend your offer of self-dedication to the service and especial exigencies of the Church; but at the same time we frankly avow our opinion, that a plan of co-operative interchange of labour, such as that which you propose, would be far from meeting the exigencies of the case. For as we apprehend it to be the principle and rule of the Church's provisions, that each of her ministers should have assigned to him a definite sphere of action, so we think that a deviation from that principle and rule, so far from producing the good effects which you anticipate, would be rather calculated to introduce evils which are doubtless not in your contemplation. Whilst, therefore, we cannot but commend your devotedness to the work of the Gospel in any field of labour which we may point out, we cannot but declare to you our firm conviction, that the strength and ability with which it may please God to bless you will, for the most part, be best employed to his honour and the good of his Church, in the congregations respectively committed to your care and charge according to the provisions of this Church and realm; and we cannot, therefore, but express our desire that the ministrations should be chiefly limited to your own prescribed line of duty. On the whole, we declare it to be our opinion, that the efficiency of the Church would be best promoted by enabling the prelates to provide resident curates where they may be wanted; thus producing a fresh accession of ministerial strength which shall be stationary in the places to which the curates shall be licensed, and regulated after the manner of ordinary curates. For the attainment of so desirable a purpose, we are preparing a plan, which it is our intention to submit to public consideration, and in which we shall gladly receive your co-operation, reverend and beloved brethren; and with that assurance, we finally beseech the blessing of the Holy Spirit, and commit you to the keeping of Almighty God in our Lord Jesus Christ.

(Signed by)

John G. Armagh.

Richard Dublin.

R. Cashel.

Power Tuam, &c.

James Dromore.

Richard Down and Connor."

R. Derry and Raphoe.

S. Cork, Cloyne, and Ross.

Stephen Killaloe.

Edmond Limerick.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON NOVELTIES IN RELIGION.

By THE REV. THOMAS PRESTON WRIGHT, M.A.,
Hackney.

WE live in a day of restless excitement and inquisitive curiosity; every thing is now a matter of discovery and experiment. Our incessant occupation and delight is, like that of a polished nation of old, "either to tell or to hear some new thing;" and notwithstanding that new theories are being perpetually broached on almost every subject, still the universal cry is, "Who will shew us any good?" Nor is this hankering after novelty confined to science alone, which is, indeed, a legitimate field for discovery; but the very doctrines of our faith, which must have been finally settled at their first promulgation, are too often new-modelled just to suit the popular taste of the day. But while some, it is to be feared, make religion a mere subject for theorising, it is painful to see that many serious minds are led away by such crude speculations. It will be important to ascertain from whence this arises, in order that we may guard against those feelings which are apt to delude us.

The most obvious cause which induces well-disposed persons to run after religious novelties is, that they feel—and who does not feel with them?—that Christianity has not hitherto had that full beneficial effect upon their minds which they could desire; and therefore they seek for some system which shall be productive of more decisive and happier results, much in the same spirit as the sick man, who not being cured as rapidly as he expects by the remedial prescriptions of the skilful physician, runs after

quackeries, in the vain hope of obtaining instantaneous relief in a case which only admits of gradual restoration. Let us, however, rest assured, that if a knowledge of the eternal Father's love to mankind in providing a way of salvation for us—if the offer of free redemption through our Lord and Saviour's atoning sacrifice—if the promise of the Holy Spirit's regenerating, enlightening, and purifying influence,—if these glorious truths, coeval with the Gospel itself, and revealed for the advantage of all who desire to profit by them, have not a beneficial effect upon our minds, nothing else will; and therefore we are not to seek for improvement in new doctrines, but in a more faithful and a more persevering application to our heart and conscience of the old ones.

But there is yet another inducement for having recourse to novelties in religion. Any one who deeply meditates on the purest system of Christianity will find difficulties connected with it; and indeed it would be wonderful, nay, even inconsistent, if we did not find difficulties in a subject so far above the grasp of human reason; and though these difficulties are nothing more than needful trials of our faith, for they merely require acquiescence in God's word, not because we understand it, for that would be no exercise of faith, but simply because it is his word, yet many are impatient of such salutary trials, and therefore they invent a religious system of their own, which, while it pretends to solve these difficulties, is sure to involve them in much greater ones. Now, before we make a hasty change of our sentiments, it would be well to consider that it is easy to see the difficulties of a system with which we are well acquaint-

ed, while another system only appears free from difficulties because we have not thoroughly investigated it; for after all, there must be many things in religion, treating, as it does, of invisible, spiritual, and eternal things, which must be incomprehensible to the finite mind of man in his present state.

But it may be asked, why object so strongly to novelties in religion? We reply, for this plain, palpable reason, that whatever is really new in religion must be necessarily false; for the truths of Christianity must be as old as Christianity itself: hence it follows, that once prove a doctrine to be new, and at the same time you prove it to be false. This principle, however, though sound in itself, requires much caution in its application; for, on the one hand, the genuine doctrines of the Gospel may appear new, because they have been neglected and forgotten; as, for instance, the doctrine of the Trinity might have seemed new, when almost all the world was said to be Arian;* or the doctrine of divine grace might seem new when almost all Christendom was overrun with Pelagianism:† so, on the other hand, corruptions of the faith may appear ancient when they have been of long standing. For instance, image-worship‡ may seem ancient, but we know that it is comparatively modern; for it was not introduced into the Christian Church till 700 years after the first promulgation of Christianity; or the doctrine of transubstantiation§ may seem ancient, but we must discard it as a novelty when we find that it was invented in the tenth century; or, again, the denial of the sacramental cup|| to the laity may seem an ancient custom, but we must pronounce it to be a modern innovation, when we find that it was not established till the twelfth century.

It is impossible to lay down a surer test of the truth of any doctrines than that which is

so judiciously given us in the sixth article of our Church: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought necessary or requisite to salvation." Though every one may not be capable of drawing out a complete system of religion from the Bible, yet every one may test the system which is presented to him by that unerring standard of divine truth; and whatever is contrary to it he must resolutely reject; and whatever is simply not enjoined by it, however useful, and however it may really be supported by the voice of antiquity, he is not required to believe it as an article of faith requisite or necessary to salvation.

But we object to novelties in religion, not only because they must be erroneous, but because they are also dangerous; though, in fact, the one objection necessarily involves the other, for as error perverts the mind, it also injures it. This point is so well exhibited by one* who has done much for the mental culture of her own sex, that I shall best establish it by quoting her words:—"A distorted exposition of the Gospel-system has a tendency to unsettle the mind. It may be, in some cases, doubtful whether instability is the cause, or the effect; but whilst we admit that an inconstant temper is disposed to tire of the beaten track, and to evince caprice as well with respect to opinions as to persons, we must allow that nothing is more calculated to induce wavering than the adoption of any perverted view; it throws us off our balance, and it is then a chance to which side we lean. There have not been wanting exemplifications of this result. Persons who, from the preponderance they have attached to certain tenets, have been on the very verge of error on one side, have under a new influence been exposed to equal hazard in a contrary direction; or the foundation of their faith has been so shaken that they have lost their ground altogether. Thus we have seen secessions and schisms, which for a time have prevailed and distracted the peace of the Church, terminate in one or other of these results. Some who have been led to diverge from the path of safety may have retraced their steps, and though they have been in slippery places, may have regained their footing on the rock, and may appear to stand more firmly from having trod a perilous path; but some, on the contrary, have been so tossed about by every unstable wind, that at last they have sought a false anchorage in the comprehensive haven of unbelief. And not a few have verified the

* The Arian heresy, so called from Arius, who, in the fourth century, denied the divinity of our Lord. This heresy was condemned in the first Nicene Council.

† Pelagianism, so called from Pelagius, who, in the fifth century, denied the doctrine of the corruption of human nature, and, consequently, the necessity of divine grace. This heresy is censured in the ninth article of our Church.

‡ Image-worship was, at its introduction in the eighth century, so warmly opposed, that it was found necessary to enforce it, not by argument, but by arms.

§ Though the doctrine of transubstantiation was invented in a very dark age, it was even then strenuously opposed by Bertram, Scotus, and Berenger.

|| To prove that the denial of the sacramental cup to the laity is a modern innovation, we have only to appeal to the Council of Trent. "Although," says the self-contradictory decree which enforces it, "Christ instituted after supper, and under both species of bread and wine administered to his disciples, this venerable sacrament. . . And likewise, although in the primitive Church the sacrament was received under both species by the faithful, yet this custom, that it shall be received by the laity under the species of bread alone, is to be held for a law, which it is not lawful to reject. And to say that this is unlawful is erroneous. And those who pertinaciously assert it are to be driven out as heretics"! This is really too bad; it manifests utter contempt both of Scripture and antiquity,—nay, it flatly contradicts them. No Protestant could bring stronger arguments against this innovation than the Council of Trent does in the strangely inconsistent decree in which it enforces it.

* Mrs. John Sandford, on Female Improvement: a valuable work.

maxim, that extremes meet, and have been forward to adopt notions the very opposite of their former creed, with which, perhaps, the only thing in common is the allurements of novelty." We have a melancholy instance of the danger of such vacillation, even to highly cultivated minds, in the case of the historian Gibbon, who was first a Protestant, then a Romanist, and lastly an infidel. The fact is, frequent changes of opinion respecting religion bring persons to think that so much is to be said on all sides, that it is doubtful where the truth lies; whereas the real doubtfulness is not in the truth, which is fixed and immutable, but in their own versatile disposition, which holds to nothing long together, and by its perpetual changeableness makes every thing appear uncertain with which it has to do. There is nothing more painful or more dangerous than the unsettledness of mind which such a course is sure to bring on; for it is distressing to be wavering where decision is of the utmost importance, and it is perilous to be doubtful about principles which are requisite to regulate our conduct.

But it avails little to point out an evil without suggesting some remedy against it. In order, then, to avoid being led away by novelties in religion, I would recommend those who have little leisure, and no call to it, to avoid as much as possible being entangled in controversy. Though it be a duty to contend earnestly for the faith once delivered to the saints, and though controversy is sometimes requisite to defend truth and expose error, yet those who engage in it should be as regularly trained to it, by previous discipline of mind, as the soldier is by military discipline for the field of battle; for without such training, we are more likely to lose our faith than to defend it against the insidious and powerful attacks of the champions of error. Those, indeed, who are best prepared for controversy, and who know by painful experience the feelings which it engenders, will deem it a most unfavourable aspect for viewing Christianity; for they know that it has a tendency to contract that spirit of charity which religion is intended to inspire; and they regard it as a momentary shock to their faith to approach any thing connected with it as a disputed point, which requires to be established by laboured arguments: hence they consider those in a far happier situation who have nothing to do but cordially to embrace religion, and to repose on its blessed truths for the comfort and salvation of their souls. It would be well to remember, both with reference to what we read, and with whom we converse, that there are in the world gifted but perverted minds, deeply skilled in the deceptive art of making

the worse appear the better cause; and as it requires much knowledge and great judgment to see through their misrepresentations, and to unravel their sophistries, those who go into such a labyrinth, without the requisite clue, will inevitably be lost in it. When the venerable Latimer was required, in his old age, to defend his faith by disputation, feeling himself then unequal to the task, he declined doing so, and contented himself with calmly expressing his firm conviction of its truth; but though he was unable to argue for it, he was ready to suffer for it,* and probably defended it more effectually by his sufferings than he could have done by the most cogent arguments. Now all may, in some degree, follow his example, by presenting to gain-sayers the most forcible of all arguments, that of patiently suffering or perseveringly acting for righteousness' sake.

But we are not only to avoid that which is evil; we are to cleave to that which is good; and following this direction, we shall find another safeguard against novelties in religion, in yielding a due deference to the authority of that Church of which we have the privilege of being members. We have the advantage of possessing, in our creeds and articles, a system of religion drawn out from Scripture by the collective wisdom of the Church; and though individuals, generally speaking, are not capable of doing this for themselves, yet they are capable of ascertaining, from a comparison with Scripture, whether it has been faithfully done for them; and having ascertained this, though they may not be able to clear up every difficulty, it is their duty to abide by it. The propriety of this advice will appear more obvious by a simple illustration: every one may judge whether a picture is a true representation of nature, though few could have painted it from nature; so every one may judge whether a religious system is a faithful transcription of scriptural truth, though few could have drawn out that system from the Scriptures for themselves. In point of fact, we are all of us taught a system of religion first, and then have to ascertain

* Latimer's own expressions are so touching that I cannot forbear subjoining them. "I have taken the more pains to write, because I refused to dispute, in consideration of my debility thereunto: that all men may know how that I have so done not without great pains, having not any man to help me, as I have never before been debarr'd to have. O, sir, you may chance to live till you come to this age and weakness that I am of. I have spoken in my time before two kings, more than once, two or three hours together without interruption; but now that I may speak the truth (by your leave), I could not be suffered to declare my mind before you, not by the space of a quarter of an hour, without snatches, revellings, checks, rebukes, taunts, such as I have not felt the like, in such an audience, all my life long. . . . I am thoroughly persuaded, although in disputation I could now nothing do to persuade the same to others, being both unapt to study, and also to make show of my smarter study in such readiness as should be requisite to the same." Contrast this reluctance to dispute with his exulting thanksgiving at the stake: "Oh, heavenly Father, I give unto thee most hearty thanks for that thou hast called me to be a professor of thee even unto death."

its truth; for we all receive religious instruction in childhood, and test its fidelity afterwards.

Let it not be supposed, from the foregoing observations, that I am unmindful of the teaching of the Holy Spirit: that is indeed primarily and essentially requisite to the right apprehension of spiritual things; but let us remember that the Spirit of God works by means, which are emphatically termed means of grace; and it is only in the diligent use of these means that we have any right to expect his blessing. The disposition, however, thus to use them, must be vouchsafed from above. We must look up to the Holy Spirit for his unerring aid to guide us into all truth; we must beseech him to implant in our hearts the germ of that humble, docile, and obedient spirit, which it is our duty to cultivate, and which is the best preparation for the knowledge and reception of divine truth; for "if any man will do his will, he shall know of the doctrine whether it be of God."

THE CHURCH AND ITS CORRUPTERS IN THE APOSTOLICAL AGE.

BY THE REV. RICHARD BURGESS, B.D.
Rector of Upper Chelsea.

NO. VI.

On the Heresies of Cerinthus and the Gnostics; and how they stand confuted by the Writings of St. John. The Use and Abuse of Examination.

THERE are no more troublesome enemies of a religion than those who, having been instructed in the principles of it, afterwards forsake it. If they are disposed to justify their apostacy by opposing themselves to what they previously professed, they are enabled to combat the doctrines upon their own ground; they can suggest many seeming defects, and bring forward the apparent contradictions, which to the unlearned and unstable present embarrassing objections. The Christian religion had to endure in its infancy the attacks of those who deserted it. The Church remained not long undisturbed; false teachers proceeded from its bosom. If only the doctrines of the Academy had come into conflict with those of the Gospel, the mischief would have been much less; the whole force of truth, being exerted in an entirely contrary direction, would easily have rolled back the threatening tide of error. But when human wisdom began to borrow light from the revealed word, and to turn against the faith the very weapons which it furnished, the posture of defence became much more difficult to assume; and in confronting error, it was necessary to guard against injuring the truth. It happened, moreover (as it is at this day), that the most abstruse and difficult points of doctrine were those generally seized upon for contentious opposition: and whilst the grand truth of "God in Christ reconciling the world unto himself" was almost passed over in silence, the mysteries of the incarnation, and the two natures of the Son of God, were either curiously investigated or boldly denied. The apostles and first believers, who had had the purest evidences of the Saviour's humanity, still adored him as their Lord and their God; and as long as they lived to bear in memory his works and his miracles, it does not appear to have ever occurred to them to call in question his divine nature. The multitude of them that believed were of one heart

and one soul. The apostle Paul proclaimed the Redeemer as the "God over all, blessed for evermore." The great things that were done by the apostles were done in the all-powerful "name of the holy Jesus." The first martyr, St. Stephen, commended his departing spirit to his crucified Lord; and every where they spake of "the glory which he had with his Father before the world began."

But although the Holy Spirit had guided the first teachers of Christianity into all truth, and given them those exalted and sublime notions of the Redeemer of mankind which are implied in the passages I have now alluded to, it cannot be denied that the Jewish nation had formed much lower conceptions of their promised Messiah. They had interpreted the prophecies of Him in an earthly sense; and they imagined, in the hardness of their hearts, that he was to appear as a temporal Sovereign, and literally break the nations to pieces with a rod of iron. Many of them, therefore, who believed Jesus of Nazareth to be the promised Messiah, did not ascend by faith to realise the spiritual reign which he came to establish; and it was necessary to impress even upon the minds of his disciples the important truth, "that his kingdom was not of this world." If, therefore, among the Nazareans and Ebionites there were some who adhered to his pure humanity, we see in this nothing more than the prejudice and preconceived notion of the Hebrew, unconnected, perhaps, with any denial of his proper divinity; and it appears sufficiently evident that the disputes upon the divine and human nature of Christ did not proceed from the Churches of Judea. The Jews, indeed, at no period of their history, can be taxed with attempting any curious speculations upon the abstract nature of God. Before the sacred name of Jehovah they trembled and adored; and if any of them were brought to worship the Father in the "brightness of his glory, and the express image of his person"—that is, Christ Jesus,—it is not likely they would then begin to dispute upon his nature. We have, therefore, to turn our attention somewhere else for that opposition of "science falsely so called," which first troubled the Church. We have to go to the regions to which philosophy was more congenial, and we shall find the first disputes and errors upon the divine nature of Christ springing up in the heathen world. What those were we have now to investigate, as far as they may illustrate the history of Christian doctrine in the first century; but at the same time we have the inestimable advantage of comparing those errors and subtilties with the sublime truths set forth in the gospel of St. John. It is generally agreed among the most ancient of the fathers, that St. John wrote his gospel at the request of the bishops of Asia against the doctrines propagated by Cerinthus and others, who came under the general denomination of the Gnostics. The gospel bears internal evidence of having been written for a special purpose; its main design (subservient to the grand theme of revelation) is evidently to assert Christ's divinity—his eternal pre-existence. Hence Theodoret calls it a theology not fully comprehensible, nor to be fathomed by human minds; and hence the ancients compared St. John to the flying eagle, which soars aloft beyond the reach of human sight. If, however, this sublime gospel was written, as St. Jerome says, at the request of the bishops of Asia, it must have been produced whilst St. John was bishop of Ephesus; and it is generally agreed to fix the year 90 as the most probable date of it.

The enemies of Christianity afford testimony to the authenticity of this gospel. They have, indeed, virulently attacked it, because it establishes so clearly the divinity of the Word; but neither Celsus, nor Porphyry, nor Julian the Emperor, dared to deny that it was the work of St. John. Julian contented himself with saying that the apostle had introduced

this novelty in the Christian religion, viz. the divinity of the Word, because he saw that this opinion was easily received by the Greeks. The deniers of the Word undertook to maintain it was not of John, because he did not agree with the other evangelists in doctrine; but all the Christians who lived near the age of the apostles,—as Irenæus, who had seen St. John's disciples, and Justin Martyr, and indeed all the Churches,—have regarded this gospel as genuine. Irenæus and Origen even extol it above the others, saying that it is the principal part of Scripture, the seal which is set to the other evangelists, and the column by which God accomplished the establishment of the Church; in short, they say, it was celebrated in all the Churches under heaven.

I do not think it necessary to attempt to decide whether the gospel of St. John was written before or after his banishment to the isle of Patmos; it is certain that he gave it to the Christian Churches in his old age, and when he was fully aware of the many false prophets that had gone out into the world. I have already stated, upon the authority of St. Jerome, who wrote at the end of the fourth century, that the gospel in question was directed, in its theological character, against Cerinthus and other heretics; but St. Jerome adds, principally against the rising dogmas of the Ebionites. Now, one class of Ebionites, viz. those which emerged from the Hebrew believers, had existed already many years; and they, as I have already shewn, do not appear (except in some few instances) to have denied the divinity of our Lord; but the later Ebionites, who finally assimilated to the Gnostics, did deny his proper divinity, and held several other strange opinions; and these I conceive to be the "*rising dogmas*" mentioned by St. Jerome. Near thirty years before St. John wrote, some pretended reformers, not of the Jewish but of the Gentile converts, wished to make the Christian religion bend to their philosophy.

I have already alluded to St. Paul's caution to Timothy, to avoid profane babblings and *oppositions* of science falsely so called, which, some professing erred concerning the faith. He also exhorts Titus, in Crete, to avoid foolish questions and genealogies; and bids the Colossians beware lest any man spoil them through vain philosophy. The real state of those controversies in their origin is very obscure; but by the time St. John wrote, they had assumed a consistency sufficiently alarming to call forth the most powerful remedy; and thus, in opening his gospel, we find the Holy Spirit dictating words calculated at once to put to silence all doubts upon the pre-existence of Christ and his divine nature. "In the beginning was the Word, and the Word was with God, and the Word was God." The Ebionites (I mean the second class of them) differed most widely at first from the Gnostics in their opinions on the nature of Christ; and I am willing to allow, with a celebrated historian, that "Educated in the school of Jewish prophecy and prejudice, they had never been taught to elevate their hopes above a human and temporal Messiah;" they believed Christ to be the proper son of Joseph and Mary. As a man, he was distinguished for his wisdom and prudence, and was sent of God to deliver to mankind a pure code of morality, and, as they secretly wished (and probably believed), was to be a mighty sovereign upon the earth. The principles of these Ebionites, except in the latter article, differed but little from those of the Unitarians of our day. They assign no pre-existent glory to Christ; their faith rises not to "the Word which was in the beginning with God," much less to the higher article of our creed, which (agreeable to the words of St. John) says that he was God; they deny that Jesus Christ is come in the flesh, and consequently are in the present day, what St. John designates the Ebionites in his time to be, the antichrists which went out from among

them. We have, therefore, in those Ebionites, and in all those who imitate them, the extreme of a departure from the true faith; they just come under the denomination of Christians by a favourable comparison with the Deist, or whosoever denies a Divine revelation. The first three verses of St. John's gospel were a sufficient refutation of the Ebionites; there we find the pre-existent glory of Christ evidently set forth; the Word which was afterwards made flesh, or came in the flesh, was in the beginning with God; he was the framer of the universe as well in the greatness as in the minuteness of creation; for without him was not any thing made that was made. The human mind is seldom caught in one extreme, but it is also found in its opposite; the Ebionites denied all divinity to the Redeemer, but the contemporary sectaries denied him all humanity.

The phantoms which start forth to our astonishment from the Gnostic theology can only have originated in the mystic schools of Egypt; the wild notions of the eternity of matter, and the successive emanations of spirits which were to compose an eternity of a more ethereal kind, could alone suggest the doctrine of a phantom instead of a body—a visible and at the same time an invisible Christ. The professing Christians, to which I now allude, assumed the general name Gnostics, a Greek word implying their superior knowledge and sagacity. Among other extravagances they asserted that the supreme God first generated an only son, who again produced the Word, which was inferior; that Christ was an *Æon*, or spirit, inferior again to the Word, but superior to some other spirits. Then Cerinthus (who may be classed among the Gnostics, although having some peculiar tenets), in order to reconcile, if possible, the two systems, pretended that Jesus was a distinct person from Christ, a mere man, the real son of Joseph and Mary; that the *Æon* or spirit, Christ, descended upon Jesus in the form of a dove at his baptism, and revealed to him the supreme God, and empowered him to work miracles: he further pretended that when Jesus had propagated the knowledge of God, and the time was now arrived that he must suffer, Christ, or the *Æon*, left him, and fled to the uppermost heaven.

The notions here advanced are, you observe, consonant to the Asiatic philosophy, that nothing mortal can ever be embodied with, or united with, an incorporeal substance. Cerinthus thought, no doubt, to adjust the wide difference of the Ebionites and the higher Gnostics, giving Jesus as the mere man to the former, and Christ as the unmixed spirit to the latter. But the apostle St. John knew that such a system would have taken away all the consolation which is in Christ Jesus; for it is the very fact of God being manifested in the flesh—it is the very condescension which Christ's taking upon him our nature implies—that encourages sinners to come boldly to his throne of grace; for in that he was made like unto his brethren, he knows all their infirmities, and can be touched with a feeling of them; and inasmuch as he is the eternal Word, he is able to succour them that have need of consolation.

St. John, therefore, in his writings had to deal with Cerinthus and the Gnostics, as well as the low Ebionites; and we may remark how careful he is to maintain that Jesus is the Christ. He will not that any should acknowledge Jesus, without also acknowledging that he is the Christ—not Jesus alone, but Jesus Christ is come in the flesh; and in opposition to the Gnostics, who would have a pure God incapable of uniting with a body, St. John declares that the Word, of which he had set forth the glory, was made flesh, and dwelt among us: he declares that he saw him, that it was no phantom; "that," says he in his epistle, "which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (he means the eternal Word, as he speaks in the

gospel). So that if, at one time, we find the holy evangelist opposing the Ebionites in their inadequate notions of the Redeemer's purely human nature, at another we find him condemning the Gnostics in their extravagance of a being too subtle and glorious to dwell with mortal man; not only was Christ present at the creation of the world, so that, as he himself describes his pre-existent state, "before Abraham was I am;" but he emptied himself of all that glory, and veiled the Godhead in humanity: he was *made flesh*; in him was life, and that life was the light of men; in him dwelt all the plenitude of the Godhead bodily, so that he was no phantom. And who, asks the apostle, is a liar (alluding, no doubt, to Cerinthus and his disciples), but he that denieth that Jesus is the Christ?

It will not be necessary, and it would not be edifying, to descend into the minutest details of those errors with which the faith had to contend in the apostolic times. I have already exposed the main features of those errors, and shewn how the evangelist meets them by a contrary display of the truth; these were but the beginnings of evils—the seed from whence proceeded the tares which in subsequent ages so disfigured the vineyard of Christ; the time came when the heresies of the Ebionites, and the extravagancies of the Gnostics sunk into oblivion, but re-appeared in the still more formidable shape of Arianism, and the tenets of the Eutychians.

I may forbear to mention the subtleties of Basilides, Carpocrates, and Valentinus, who all lived very near the times of St. John, and were equally affected with the Egyptian philosophy. The mystery of the incarnation was a subject which the curiosity of the Asiatics could not leave without investigation; but it gradually gave way to a more ample theme—the divine nature of the Son of God.

There are three things necessary to constitute what we understand in our creeds by the divinity of Christ: his pre-existence, or state of glory before he appeared upon earth; his consubstantiality, or, as the creed expresses it, being of the same substance with the Father; and his co-eternity, which constitutes him the everlasting Son of the Father. There are those who acknowledge his pre-existence, but allow neither his co-eternity nor that he is of the same nature with God the Father: this is Arianism of the lowest kind. There are others who admit both his pre-existence and even his co-eternity with the Father, and attribute to him *something* of a divine essence: this is Arianism in its highest kind. But those who even deny his pre-existence, and consequently refine away, or dispense altogether with St. John's theology, are the Socinians.

It is far from my intention to enter into controversy with these several denominations; but I have mentioned them that we may know well the ground on which we stand as members of a reformed apostolic Church—reformed, but not a tittle changed in this point of doctrine, which has been ever the same, as I will shew by a few citations. Take, first, the pre-existent glory of Christ, and I need only appeal to the words of St. John I have already quoted. In every succeeding age of the Church, those words have been understood in the same sense. Ignatius, who must have conversed with St. John's disciples, speaking of Christ, says, "who was with the Father before all ages, and appeared at the creation." Justin Martyr (a writer of the second century) observes, "it was Christ to whom the Father said on the day of the creation, 'Let us make man in our image and likeness.'" A disciple of this same Justin calls Christ "the ruler of the universe;" and Athenagoras calls him "the First-begotten of the Father." These are all writers of the second century, and it is evident in what light they understood the Saviour's pre-existence; but the mere pre-existence is not sufficient to prove the Son

uncreate. We must go on to the doctrine of the Son's consubstantiality with the Father; for this especially distinguishes him from a creature, if he be of the same substance, or have the same nature, with God. Upon this point we may collect numberless passages from St. John; such as when Christ says, "he is one with the Father; and that no man knoweth the Father (that is, in his proper divine nature) but the Son." "Ye neither know me nor my Father," said he to the unbelieving Jews; for if ye had known me, ye should have known my Father also." But the apostolic fathers understood the divine nature of Christ in the same sense; for Ignatius thus speaks of him: "He is the Physician of flesh, and yet of spirit made, and yet not made, being God in flesh." Polycarp, who was probably bishop of Smyrna at St. John's death, has left us a doxology which he used—it runs thus: "I give praise to thee for all things; I bless thee; I glorify thee through the ever-living High-Priest Jesus Christ, thy beloved Son, through whom, to thee, together with himself, in the Holy Spirit, be glory both now and for ever." This is giving the same glory to the Son as to the Father, which Polycarp would not have done if he had not conceived him to be of the same substance or essence; and then, it must be observed, this is a doxology probably used daily in the Asiatic Churches. But Tatian is even more explicit upon this article. "The Son," he says, "is of the Father, not by derivation, but by communication of the same essence." "The word is God of God," says Theophilus of Antioch; and again, "that which is begotten of God is God." If we advance beyond the second century, we shall find the same doctrine maintained in successive ages; the same which was confirmed at the Nicene council, that "Christ is very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made." Let it be further understood that the Son is co-eternal with the Father; that his pre-existence is an existence from all eternity, even as the beam is coeval with the source of light. And on this third point of doctrine I shall not multiply proofs and illustrations. To the Son he saith, "Thy throne, O God, is for ever and ever;" "*I am*"—the name which Christ himself assumed—betokens eternal existence—which are enough; but I will cite a passage from Ignatius, because it was directed against the Ebionites and Cerinthians: "There is one God, who hath manifested himself through Jesus Christ, his Son, who is his *eternal* word, and who proceedeth not from nullity;" because the Ebionites had disputed the pre-existence of the Word, and much more his eternity; and the Gnostics had made Christ a phantom.

Some may think that these are questions which minister not to edification; but none will deny that it is important to understand the true nature of the Son of God—I do not mean to understand the incomprehensible nature of the Godhead, but to know the authority and the revealed things on which these doctrines repose; for whilst it is possible to misapply our reason in endeavouring to find out God, it is highly important to exercise it upon the truths which God hath spoken. We make, I trust, a just discrimination between the use and the abuse of reason: the abuse will lead to no good practical results; but when properly used, not only is the man ennobled, but the fruits of his labour are a benefit to mankind. In the things of God, reason is not given to us in order to produce facts, but to investigate the facts which are already revealed, and to use them in developing the manifold wisdom of God. Revelation is not, nor ever could be, intended to unravel mysteries, but only to state them; and, insisting upon our assent to them, then to leave our reason, enlightened by the facts, to draw forth the blessed results and the happiest consequences. This is precisely the method we are accustomed to adopt in subjects of a less elevated nature.

There is, for instance, a great difference between the facts of ethics and the science or philosophy of ethics. If I know that one man is virtuous, and another evil, it is quite enough that I am in possession of these two facts to draw forth various consequences. One man is prone to anger and violence, another is mild and patient; if I know this, I do not require to be told how those individuals will be affected under various circumstances—this my own reason will draw out. It is the same with the facts of science; if you give the mathematician the relative positions of lines and angles, he will deduce immediately a series of consequences of which he is as well assured as you could be of the given positions; and thus in all human things which the mind can grasp, there is an essential distinction between the facts and the reasoning therefrom.

Revelation gives us the facts of theology, and then bids us reason from *them*, which it is our business to do as far as we have ability and opportunity. From what we see and deduce from justice and mercy in a man, we can deduce the infinite justice and mercy of God, if the facts be revealed. Now revelation tells us that God is infinitely just, but that he is also merciful; it tells us that man is a sinner, and has broken his laws; but that God has provided a way in which he can exercise his mercy. Once, then, in possession of these facts—or, in other words, let them be received as such,—and our reasoning begins to be *guided by them*; but it does not attempt to guide the revealed truths. And when we know that God is of purer eyes than to behold iniquity, but that man is full of iniquity, we immediately conclude that God cannot look upon the creature. But if he has revealed another fact, *viz.* that he has discovered a way in which he can look upon us, though sinners, we may wonder and think it a mystery; but if we reject it, it would be as if the mathematician should throw aside his conclusions when the lines of his figure had become too large for his instruments. And so in the doctrine of the Son's divinity; if it be revealed as a fact that the Son is God, and the Father is God, but at the same time the Lord our God is one Lord, we see two facts revealed—the unity of the Godhead and the distinction of the Persons; taking these facts, we conclude at once, that since God is just and merciful, it must have been necessary to reveal himself in this manner to his fallen creatures.

In reviewing the principal errors which the Churches had to contend with under the inspired aid of St. John, we cannot but recognise that purity of Christian doctrine which is so wisely bound up in our confessions of faith. If we had lived in the days of St. John, we should, as true Christians, have maintained his authority, and looked to the Churches over which he presided as the depositories of the true doctrine. It is not the less our duty as Christians in the present day to maintain those institutions by which these same doctrines are to be preserved in an unbelieving generation; and thus I conceive that every man who is an upholder of our apostolical Church is contending for the faith which was once delivered to the saints; he is endeavouring to defeat the mischief of the Ebionites and Cerinthians of this age, and to deliver the doctrines of Christ unimpaired to posterity. The number of those who can examine the groundwork of their faith is comparatively few; the multitude must take their creed from what is already established: and it is a blessed thing that our Church has already tried the spirits, and hath not believed every spirit, but held fast that which is good, and according to the word of truth. This is a privilege which we ought highly to appreciate: it is more than political liberty; it is a greater blessing than a glorious and free constitution; it is worth contending for when all other things shall have passed away. The establishment of a true faith is the best legacy we can leave to future ages.

Biography.

MEMOIR OF MISS SOPHIA HOARE,

*Daughter of the late Rev. JOHN HOARE, Chancellor and Vicar-General of Limerick, who died in her 14th year.**

I HAD long traced in my beloved child the sweet and silent influence of Divine grace. Silent, modest, and gentle, she made no profession; but I witnessed her simplicity of character, her meek resignation, her entire submission to the Divine appointment. When I was inclined to grieve that my beloved child was deprived of the gratifications of youth, and too often lamented that she could not partake of the active amusements of her brothers and sisters, my sweet and patient child bore all these privations with perfect calmness of mind, finding all her pleasure in sitting by me with her book or work. Since the month of July I painfully observed her constitution sinking, and her strength daily decreasing. In vain was medical aid—the decree was gone forth; her months were numbered, and therefore her disease baffled the power of medicine. My darling found some enjoyment in exercise, and in removing to the house of a friend for some time. Still, a desire to improve her mind and acquire knowledge, gave her a motive for exertion, notwithstanding the great languor produced by extreme debility. The time drew nigh when I was to surrender the beloved object of my care and anxiety. I marked the progress of disease with much inward conflict; I desired strength to yield her up with resignation to my God and her God; I sought opportunity to lay open to my child the danger she was in, but it often died upon my lips, and my heart shrunk from the disclosure of the solemn truth. My God, thou knewest my weakness; thou didst not leave her to my teaching, but didst sweetly teach her thyself—didst lead her into all truth; and, at the last, thou didst enlarge her heart, and unloose her tongue, to declare all thy praise, and to magnify the exceeding grace of our Lord Jesus Christ; so that the closing scene of my beloved child's life became to me an hour of inward joy and thankfulness—to her dear brothers and sisters, who surrounded her dying bed, a deep, solemn, and edifying sight,—such as, I trust, through the Divine blessing, may never, never be erased from their minds; and to the friends who witnessed it, a most affecting and deeply interesting scene.

In removing from my own house, my darling child had directed several books to be packed up, observing she should have much time to read to me when in the country; and particularly enjoying the idea that she should spend the Sabbath alone with me, which was always the object of her wishes, having been in the habit of selecting texts of Scripture for me during the week on various subjects. I had often had occasion to wonder at the rapid progress my child made in scriptural knowledge, doctrinal truths, and the practical influence they should have on her life. Her quick discernment of right and wrong, the maturity of her judgment, the enlargement of her mind, and, above all, that measure of Divine wisdom which only God can impart, which, coming from above, is pure,

* From a letter, by Mrs. Hoare, inserted in the "Christian Guardian," Jan. 1818.

peaceable, gentle, easy to be entreated, and which is without hypocrisy,—all these lovely graces I observed in my sweet child brightening as she drew towards the close of her earthly career. What hath God wrought! Bless the Lord, O my soul, and forget not all his benefits! How has he perfected his praise out of the mouth of this my child, ordaining her to bring forth fruit, and that her fruit should remain! for by her death she still speaketh. I draw near the closing scene, and nature mourns, while my spirit rejoiceth in God my Saviour. Very sweet and pleasant wast thou to thy mother, my sainted child, in the days of thy sojourning here; and O how precious is thy remembrance, now thou art removed from my desiring eyes! Thy poor and worn-out tabernacle is laid in the cold and silent grave. No more can thy anxious mother watch thy bed, smooth thy pillow, dress thy tender limbs, seek to nourish thy delicate frame, cheer thy drooping spirits, or instil into thy tender mind the sacred principles of Divine truth. No; my child is now emancipated from all care, and pain, and sickness, equal to the angels that excel in strength. The Lamb, which is in the midst of the paradise of God, has wiped away all her tears, clothed her with the garments of salvation, crowned her with a glorious diadem,—he feeds her with the living bread, and gives her to drink of the fountain of life. She shall thirst no more, no more feel weariness or painfulness; but, filled with the Divine fulness, she beholds God as he is, and is made like unto him. Blessed be the Lord, who hath done for us great things, whereof we rejoice! My heart yields this darling object of its tender affection to her dear Saviour.

Desiring to record his goodness and mercy, I would note down the last words of my sainted child. Some nights previous to that which terminated her short course here below, my darling awoke, and, turning to me, said, "Was not that a quiet sleep, mamma?"

Praise God, from whom all blessings flow,
Praise him all creatures here below," &c.

Again, she said, "Mamma, I have a great deal to say to you, but am not able; but I love to hear you talk." Many sweet words came from her expressive of patient resignation and perfect calmness of spirit—often desiring me not to grieve, and reminding me that I had many other children—spoke gratefully and affectionately of the attention and love she met from her brothers and sisters, and other friends—often particularising them to me. At one time she threw her arms round my neck, and sobbing said, "O my dear mamma, I hope I shall not grow up and be unkind to you." Many such sweet expressions of grateful love and tender affection called forth my tears, which she always endeavoured to suppress.

In the morning of that last sad day, she opened her eyes, and, looking earnestly at me, she said,

"Jesus sought me when a stranger,
Wandering from the fold of God;
He, to save my soul from danger,
Interpos'd his precious blood;"

as also,

"Safe folded in my Saviour's arms,
I'm safe from every fear."

I kissed my darling, and rejoiced in this testimony. When I asked her, did she not love Jesus more than

her mamma? she was at first silent. When I repeated the question, she replied, "I hope, when God is going to take me, he will enable me to do so." And O how wonderfully and graciously was her desire fulfilled! the Lord mercifully disengaging her young heart from every earthly tie. I again asked my child what gave death a sting? She replied, "Sin." "What, then, my darling, takes away the sting?" Immediately she answered, "The blood of Christ." Her breathing towards evening became most painful; no word of impatience escaped her lips: her countenance was serene, and wore a sweet smile when she spoke to me. About nine o'clock she turned to me and said, "Dear mamma, take me in your arms, and lay me in the arms of Jesus." I replied, "O, my beloved child, you are safe in your Saviour's arms; you do not fear death?" "O no," she replied,

"Safe folded in my Saviour's arms," &c.

When I observed she would soon be before the throne of God, she added, "Yes, mamma; and he will wipe away all tears from my eyes, and

'I shall sing the song of grace,
And view my glorious hiding-place.'

I know, I know his grace is sufficient for me." She then desired to be raised up in her bed; and, calling for all her brothers and sisters, she took a solemn and affecting farewell of them, kissing each affectionately, and thanking them for their attention during her illness. And distressing as every exertion must have been to her weak frame and nearly exhausted breath, she stooped to embrace the youngest child. Observing her sister cry, she said, "Why do you cry? don't you know I am going to God?" When her aunt observed, "You are a happy child," she replied, "How can I be but happy, when I am going to God! Good bye, aunt; won't you stay with mamma? Give my love to aunt G." She then looked at me, and said, "Mamma, dear, be sure to tell John I remembered him; and be sure to tell Edward I remembered him." Then sweetly turning to me, she said, "And now, good bye, my dear mamma; kiss me." I stooped to kiss her dear lips. She clasped her arms round me; and, pouring out her little heart in prayer, she said, "God Almighty bless you, my dear mamma, and all my brothers and sisters, and aunts and uncles; my cousins the Newenhams, Mrs. S., and a great many friends whom I cannot name now; and O grant that I may meet them all before the throne of God, and that they may all know Jesus Christ, whom to know is life eternal, life eternal!" and her arms dropped for a time. "And now, mamma, raise me up again," she sweetly said; and with a heavenly smile on her countenance, she softly whispered to me to remind her little brothers and sisters of what she used to say to them about speaking truth. She then told me all she wished to have done, always adding, "that is, if you please, mamma." She said, "There are a few papers in my writing-desk, which, perhaps, you would like to keep for yourself, mamma, to remember me;" and she smiled, as if it were a trivial thing to give me. She observed, that her prayer-book she would not wish any one to have but me; "because, you know, mamma—" This, I knew, she alluded to as having been her beloved father's; I had given it to her as a remembrance.

She told me where I should find some money she had laid by for a pair of shoes for a poor boy. After some other little bequests, she lay back; and, putting up her weak and trembling hands, she said, "Now come, Lord Jesus, come quickly!" She then asked me to go to prayer, when, all kneeling round the bed, I offered up an earnest prayer that her spirit might be dismissed; that Jesus would carry her in his arms, and take her to his bosom." She joined fervently, adding, "Amen, amen;" repeating the words after me, "an abundant entrance into thy kingdom of glory." She then frequently cried out, "O come, Lord Jesus; why tarry?" After asking the hour, she began to fear she was to outlive the night; and, looking to her brother, she said, "Charles, are people long *stopping*?" meaning that she wished to stop breathing. Then, looking towards me several times, "Mamma, I am praying for faith and patience." Seeing her fall back, and, as I then thought, about to draw the last labouring breath, I put up my hands and my heart to God, blessing him that my child was *his*, and not *mine*. She opened her eyes, and with the most lovely smile she said, "Ah, mamma, I am *yours* yet." Her breathing being extremely difficult, she began to be eager for her dismissal. I observed to her that God's time was the best, that his will should be *hers*, that patience should have her perfect work. She lay meekly resigned, then expressed a wish her brothers should leave her for a time. Turning to me, she said, "The reason, mamma, I wished the boys to go away was because I feared I should grow impatient, and I could not pray when they were all about me." She frequently urged all to go to bed, saying, she feared she should stop till morning; "and then," she added, "I shall make you all cry again." At about twelve o'clock, a most painful and agonizing scene commenced; inward convulsive pangs seized my suffering, afflicted child. Her mind wandered, and she called out that she was burning inside. Her face became convulsed, her eyes fixed. She talked rapidly; and, after a most bitter conflict, she triumphed over the enemy of souls, crying out every moment, "Yes, I am in Christ's arms, and I am now in mamma's arms, and we are both in Christ's arms, and I am going to God's throne." When we prayed for her dismissal, she evidenced the clearness of her reason by joining in every word. Then, naming all around her bed, she fixed her dear expiring eyes, beaming with tenderness, on me, "I am in mamma's soft arms; now I am laying my head on mamma's breast; now I see Christ—there he is!" pointing her little hands upwards. "See that star, mamma; you know it is in the Bible. Now I am coming to Christ; and we shall all be with Christ, and before Christ's throne, from Deane to William" (naming the eldest and youngest of the family). With these words, "I am going to God's throne," her tongue faltered, her eyes closed, the conflict ceased, her happy spirit was dismissed from the suffering body, and she (as she herself said she would) entered into eternal rest. According to her own desire, she was laid from her mother's arms in the arms of Jesus.

Go, gentle spirit, to the bosom of thy God. Sweet and pleasant as thou wast to me, most joyfully do I resign thee to thy Saviour, who redeemed thee with the most precious price of his blood—to him who loved

thee, and washed thee from every spot and stain of corruption—to thy heavenly Father, who drew thee to himself, who early tried you in the furnace of affliction, and brought you forth as gold—to that Eternal Spirit, who sanctified you, adorned you with so many graces, and made you meet for the inheritance of the saints in light. Glory be to the Eternal Three in One, who saved, sanctified, justified, and has finally glorified, my sainted child! Blessed be his name, that I have now treasured up in glory the dearest objects of my affections! True, my heart desired their continuance here yet a little longer; but who shall stay His hand, or say to him, "What doest thou?" "Shall not the Judge of the whole earth do right?" Can I not sing of mercy as well as of judgment? Did he not draw nigh unto my soul in the day of my trouble, and with that voice which calmed the winds and waves, say, "Peace, be still," to my poor, torn, and afflicted heart? Did I not hear him say, "Am I not still thy redeeming God? Am I not also the God of thy seed?" And now, Lord, what wait I for? Truly, I wait for thy salvation, O Lord, and in thy word do I trust. O let me see thy grace poured out upon my much-loved children! Lord, requite them sevenfold into their bosoms, for their tender love towards my sainted child, their sweet sister, and for their fond and dutiful attention towards me, their afflicted mother! O let the prayer of my departed child be answered in their behalf; and may we be, indeed, a family united in Christ Jesus our Lord, that we may finally meet around the throne of God and of the Lamb!

THE CAUSE AND EFFECT OF MAN'S FALL IN ADAM, AND OF HIS RECOVERY THROUGH CHRIST:

A Sermon,

BY THE REV. T. BARTLETT, M.A.

Rector of Kingstone, near Canterbury; and one of the
Preachers of Canterbury Cathedral.

ROM. v. 19.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

WHEN it pleased God to create man from the dust of the earth, he was formed in the Divine image, after the Divine likeness; and that nothing essential to his comfort might be wanting, dominion was given him "over the fish of the sea, and over the fowl of the air, and over every creeping thing that creepeth upon the earth." "And the Lord blessed them, and said unto them, be fruitful and multiply, and replenish the earth." But notwithstanding the goodness of Jehovah to the individuals his power had called into being, and notwithstanding the abundant provision which his providence had made for the supply of every lawful desire which could arise within their breast, Adam "kept not his first estate." He transgressed the commandment of his Maker; and thereby opened the way to sorrow, and calamity, and death. And as we ourselves, brethren,

through his offence, are exposed to numberless evils, both of a temporal and eternal nature, which would never have invaded us had Adam remained perfect, we have a deep and individual interest in the mournful history of the fall, and we have a deep and individual interest in the glad tidings of the recovery of man. To both these points does the text direct our attention: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

We have here, first, the cause and effect of our fall in Adam made known. We have here, secondly, the cause and effect of our recovery through Christ stated.

I. The cause and effect of our fall in Adam are made known in the former clause of the text: "By one man's disobedience many were made sinners."

We learn from the second chapter of the book of Genesis, that "the Lord took the man" he had made, "and put him into the garden of Eden, to dress it and to keep it. And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Such was the Divine prohibition in reference to the tree of the knowledge of good and evil, and such was the threatening by which the prohibition was guarded; but our first parents, reckless of consequences, transgressed the command of God, and brought upon themselves and their posterity the merited judgment which Jehovah had threatened to inflict.

Satan, the god of this world, contemplated with envy the happiness of paradise—he sought means to disturb the scene of primitive purity and peace; and assumed the form of a serpent the more easily to accomplish his object. He tempted Eve, in the absence of her husband, to doubt the truth of Jehovah's threatenings; and having thus undermined her reverence for the word and declaration of God, she became an easy prey to his design, and not only sinned herself, but prevailed upon her husband to sin. Or, as we read in the fourth and following verses of the third chapter of Genesis—"And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband and he did eat."

1. In the transgression of our first parents we may trace the workings of infidelity. Had they stedfastly believed the word of God, they would not have committed a crime which converted their happiness into misery—which changed their peaceful repose into toil and labour; and transformed the approving smile of Jehovah into the deadly frown of his wrath and vengeance! But was unbelief the cause of Adam's sin only? Was it a component part of the first transgression alone? Unbelief, brethren, is the cause of numberless sins in every age. Unbelief is a component part of every class of transgression, whatever may be its complexion or character. Men are workers of iniquity because they do not believe the testimony of God—because they do not give him credit for the veracity of his solemn declarations; because, notwithstanding his assertion, that "the wicked shall be turned into hell, and all the nations that forget God," they persevere in their madness and their folly, to "think him even such an one as themselves," and to cry, "Tush! the Lord doth not see; neither is there knowledge in the Most High!"

2. In the transgression of our first parents we may trace their ingratitude.

The Lord God had made the most abundant provision for their wants. Nothing was withheld which was essential to their welfare; nothing was supplied which could mar their happiness. The loving-kindness of the Lord, however, and the enlarged measures in which he had poured forth his blessings upon them, did not prevent them from ungratefully transgressing his command in the only single point in which he had required their obedience! Had he imposed upon them various and arduous restrictions, and had their path been entangled by numerous and complicated difficulties, the guilt of their fall might have been less heinous, and the complexion of their ingratitude in some measure softened. But, when we bear in mind that they enjoyed entire control over the whole creation, except in the one particular mentioned; when the great Parent of all things reserved to himself only one tree, amidst the thousands that enriched and adorned the garden of Eden; and when the act of abstaining from this one tree was the only test of obedience which Jehovah required,—nothing can extenuate the enormity of the guilt they incurred, by presumptuously breaking through the boundaries of this one enclosure, and by daringly infringing this one command!

But is not ingratitude an evil weed, which springs up in every heart, and which is too often visible in our own conduct? Are we not ourselves unmindful of the loving-kindness of our heavenly Father, and unmoved

by his mercy, and forgetful of his innumerable benefits? And has not our ingratitude oftentimes led to disobedience? Are the laws of the Most High always obeyed by us? Are his precepts always followed? Are his admonitions always heeded? Is his revealed word always taken as "a lamp unto our feet, and as a light unto our path?" Alas, no! Where is the man who can plead guiltless to the charge of offending God, by sins of omission and commission;" by transgressions of "thought, and word, and deed?" Where is the man who must not, with confusion of face, adopt the prayer of the Psalmist, and say, "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified!" It is the sinner's ingratitude for the past forbearance of Jehovah which permits him to continue in his evil courses, instead of turning unto the Lord "with weeping, and supplication, and mourning." It is the self-righteous professor's ingratitude for the all-sufficient atonement of Christ which prompts him to lean upon a staff of his own procuring, and to trust to pleas of his own devising; instead of simply confiding in the fulness and freeness of the salvation of the Gospel. And it is the ingratitude of the believer for the proofs he has already had of Jehovah's constant and gracious concern for him, which leads him to distrust the future care of his heavenly Father, instead of concluding with the apostle, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

3. In the fall of our first parents we may, moreover, trace their pride and ambition.

A desire to become unduly wise, a disposition to pry into that which God, for good reasons, had kept concealed from them, and an anxiety to attain an elevation beyond the rank assigned them in the scale of creation, all operated to beguile them to their ruin. The suggestions of the tempter rendered them dissatisfied with the station in which their Maker had placed them—the dominion assigned them over the inferior orders of creation was not enough for their aspiring spirit; the delusive promise of Satan, "ye shall be as gods," had roused their ambition; and, in grasping at too much, they lost their all! Thus acts the desperate gambler, who stakes his reputation, his property, his prospects, upon the cast of a die; the cast is against him, and he is ruined!

And what multitudes in every age have fallen the victims of pride and ambition! The pride of unsanctified knowledge, an ambition to be "wise above that which is written," and a daring determination to pry into mysteries "which are far above, out of our sight,"

have attracted many from the plain paths of revealed truth into errors, and heresies, and infidelity; until, bewildered amidst the mazes of their own creation, they have "made shipwreck of the faith!" Our great Example "was meek and lowly of heart." If we would imitate him, it must be, not by indulging "curious questions" and carnal reasonings, but by patient endurance, by meek submission, by active charity. He left others to "beat the air," to contend for shadows, to struggle for the trifles of the passing moment, that he might be able to say to his heavenly Father, "I have glorified thee on earth; I have finished the work which thou gavest me to do!"

But, together with the cause of the fall of our first parents, the effect of that fall is made known. "By one man's disobedience many were made sinners." Like an entailed inheritance, the guilt of Adam's transgression rests upon his posterity of every climate, of every grade, of every colour. So universal are the effects of the fall upon the faculties and powers of the mind, that every power and faculty exhibits traces of the malady. The understanding is blinded, so as to be no longer able to choose the good and avoid the evil. The will is perverted, so as to oppose its own corrupt desires and carnal devices to the will of Him who created, and is justly entitled to govern us. The conscience is paralysed, so as often to be slumbering when it ought to be vigilant. It resembles a sentinel who sleeps at his post, and instead of sounding an alarm at the approach of the enemy, permits him unobserved to enter the fortress and capture the citadel. The affections are enslaved, and led captive by shadows and vanities. The memory too commonly retains that which had better be forgotten, and forgets that alone which is worthy to be had in remembrance. "The thoughts of the heart are only evil continually," while the "heart itself is deceitful above all things, and desperately wicked." Neither are the members of the body free from the general corruption. Formed to be "instruments of praise" to God, they are become "instruments of unrighteousness;" designed to accomplish the holy purposes of the soul, they accomplish its wicked devices, and are rendered the ready ministers of its unhallowed desires. And instead of uniting with the soul to promote the honour of their common Lord, the body is as a clog and an encumbrance upon the spirit, and oftentimes allures and seduces it to sin. Well, therefore, might St. Paul exclaim, "when I would do good, evil is present with me;" well might he confess, "I see another law in my members, warring against the law of my mind,

and bringing me into captivity to the law of sin, which is in my members." And well might he add, upon the retrospect, "O, wretched man that I am, who shall deliver me from the body of this death!"

But if such be the effects of transgression in the present state of being, how incalculably more awful will they be in a future existence to the impenitent worker of wickedness! If we can trace out the malignity of sin in the corruption of the mental faculties, and in the decay of the bodily frame on earth, how appallingly will this malignity be apparent in the destruction of both body and soul in hell! At the anticipation of this great destruction, transgressors of every class are described in the Apocalypse as saying "to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand!"

II. Under the circumstances in which we are placed by the fall, how gratefully should we listen to the voice of Him who proclaims a way of escape; and how eagerly should we adopt the means which are graciously provided for our rescue! This way of escape, and the means provided for our rescue, are pointed out in the text, and form the second branch of our subject, where we are to notice the cause and effect of our recovery through Christ. "So, by the obedience of one shall many be made righteous." The first Adam was man made in the likeness of God, the second Adam was God made in the likeness of man. The mighty errand which brought him here is thus described by St. Paul to the Philippians: "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

1. The obedience of Christ was a perfect obedience. "He did no sin, neither was guile found in his mouth;" he fulfilled the law, and made it honourable, and proved himself to be the Saviour, who was needed by creatures who are too weak and too depraved to assist or save themselves. Hence reasons the apostle to the Hebrews: "For such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Neither did Christ in the discharge of his priestly office

shrink either from the extremest suffering or from the lowest degradation. Scorn, contempt, revilings, scourgings, were cheerfully endured "for us men, and for our salvation."

2. But while the obedience of Christ was perfect in its character, it was all-sufficient in its effects. The language of our Church upon the subject of the unlimited efficacy of the great atonement, wrought out by the righteousness and blood of Christ, is, "who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." And if for the whole world, brethren, then for all of you who repent and believe the Gospel. If for the whole world, then for the meanest and the vilest of the worms of the earth, who implore his pardoning mercy, who trust in his gracious promises, who embrace his great salvation.

But what is the effect of the perfect and all-sufficient obedience of the Saviour? "That many shall be made righteous." As all men are sinners by the imputed guilt of Adam's transgression, as well as by their daily and hourly offences, so all who are roused by the awakening energy of the Spirit are restored through the imputed righteousness of Christ. No individual upon earth possesses inherent righteousness; and as long as the powers and faculties of the mind are corrupt at the source, it is contrary to the nature of things that they should originate a single movement which does not bear the impress of corruption; for "a tree is known by its fruit."

As man, however, cannot be accepted by Jehovah unless he is found righteous; and as in himself "there is none righteous, no not one,"—it is clear that, in order to obtain reconciliation with God, we must be clothed in a righteousness which is not our own. For this very purpose Christ appeared on our behalf; for this very purpose he submitted to the requirements of the law in our stead; and for this very purpose he is made "the Lord our righteousness," that, arrayed in the robe with which he clothes us, he may "present us faultless before the presence of his glory, with exceeding joy" (Jude). The sins of the penitent believer, then, are placed to the account of Him who has sustained their curse; and the merits of the Redeemer are placed to the account of the sinner as the only plea for his pardon, his justification, his adoption, his admittance into the glories of a better world. St. Paul was alive to these momentous truths when he was ready to "suffer the loss of all things, that he might win Christ, and be found in him, not having his own righteousness, which was of

the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

CON. 1. Our helpless and perilous condition by nature should lead us with unfeigned gratitude to praise God for the unspeakable gift of a Saviour. Had not Christ become our champion, where could we have fled for succour? Had he not with his own hand, and with his outstretched arm, wrought deliverance for us, where should we have found a refuge? Had he not watched, and fasted, and prayed, and laboured, and agonised, and bled, and died, for us, where should we have looked for salvation? The fury of Jehovah's anger would have pursued us; and the fierceness of his vengeance would have overtaken us; and the "worm that never dies," and the "outer darkness of the bottomless pit," and the "lake that burneth with fire and brimstone," and "the bitter pains of eternal death," would have been our hopeless and endless portion.

2. As a Saviour has been proclaimed to us, let us, beloved brethren, seek to be made sharers of his great salvation. "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." But trifle not with the opportunity now afforded you of approaching the gracious Redeemer. "Now is the accepted time," &c. Beware of deferring until the morrow that which it is so essential that you should commence to-day. The procrastinating Felix purposed again to listen to the reasonings of Paul at a more convenient season; but it is not recorded that this more convenient season was found. And multitudes now purpose at a future period to repent, to turn from their sins and their follies, and to commence a new career; but resolving in their own strength, and presuming that "to-morrow will be as to-day," and that a reformation may be entered upon at any time, they resolve and re-resolve; they purpose and project, but effect nothing; they procrastinate, and vacillate, and hesitate, until death hurries them into the eternal world, "and all their hopes perish." "Awake, then, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14).

JESUITISM.—No. II.

Government—Doctrines.

THOUGH Ignatius Loyola was the founder of the order of the Jesuits, the constitution and laws of the society were perfected by Laynez and Aquaviva, who succeeded him, and were more capable for the work. But whatever degree of notoriety the constitutions might have attained, their authoritative promulgation

did not occur until 1761; when, in the course of the celebrated suits of M. M. Lionci and Father La Valette, the Jesuits were "so inconsiderate as to produce the mysterious volume of their institute. The authors of this extraordinary code, conscious of the just clamour which would be excited by its publication, obliged all members of the order to maintain a profound secrecy respecting it. The whole of their mysterious polity was never discovered to the ordinary, or even to all the professed Jesuits. . . . No Jesuit, therefore, who might be expelled from the society could possibly reveal its secrets in any complete or satisfactory manner."*

In one respect the government of the order differs from that of all others—in being under the supreme command of one individual, termed the general, possessed of unlimited authority, and chosen for life by deputies from different provinces. Every member of the order is under his authority; and he has only to issue his commands to be implicitly obeyed. From him the inferior officers derive all their power; for the use or abuse of which they are accountable to him, and are removable at his pleasure. In him alone the property of the body is invested. Under the general are provincials, who superintend the provinces; rectors, who have the government of colleges, missions, and noviciates; but all are amenable to the general's jurisdiction. "They were to listen," says Dr. Robertson, "to his injunctions, as if they had been uttered by Christ himself. Under his direction they were to be mere passive instruments, as clay in the hands of the potter, or like dead carcasses, incapable of resistance. Such a singular form of policy could not fail to impress its character on all the members of the order, and to give a peculiar force to all its operations. There is not in the annals of mankind any example of such perfect despotism; exercised not over monks, shut up in the cells of a convent, but over men dispersed among all the nations of the earth." To enable the general to have a constant eye over the whole society, and to be able to issue his orders as circumstances may require, the subordinate officers are obliged to furnish him with accurate reports of the conduct of the members under their jurisdiction, and which are carefully registered. He can tell who are best qualified for undertaking any particular work. The general and his subalterns use cyphers in their correspondence; and immediately after the death of any individual who has letters from him, they are strictly ordered to be burned without being read.

The attributes which they ascribe to this general are blasphemous in the extreme. They regard him as in the place of God. Their founder laid it down as a maxim, that every order of a superior is to be regarded as a divine precept, to be implicitly obeyed; hence the Jesuit is a mere machine. He is not at liberty to think, much less to act for himself. It is impossible to conceive a state of more entire bondage; a greater prostration of the understanding, or subjection of the will. Truth is truth or not, according to the superior's decision. Bitter becomes sweet, and sweet bitter, light is regarded as darkness, and darkness as light, by the same unhallowed authority. It is impossible to calculate the evil which may be fearlessly committed by those who cease to regard it as evil, should it be so commanded by those whom they are bound to obey. With regard to the noviciates of the order, the greatest care is taken to ascertain their tempers, dispositions, and previous habits. "Every novice," says Dr. Robertson, "who offers himself as a candidate for entering into the order, is obliged to manifest his conscience to the superior, or to a person appointed by him; and in doing this is required not only to confess his sins and

* See preface to Constitutions, &c., adverted to in former paper.

defects, but to discover the inclinations, the passions, and the bent of his soul. This manifestation must be renewed every six months. The society, not satisfied with penetrating in this manner into the innermost recesses of the heart, directs each member to observe the words and actions of the novices; they are constituted spies upon their conduct, and are bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character may be as complete as possible, a long noviciate must expire, during which they pass through several gradations of rank in the society; and they must have attained the full age of thirty-three years before they can be admitted to take the final vows, by which they become professed members. By these various methods the superiors, under whose immediate inspection the novices are placed, acquire a thorough knowledge of their dispositions and talents."

With respect to the doctrines maintained by the Jesuits, they differ in many important points from other members of the Romish Church;—the boasted unity is thus destroyed. With regard to the infallibility of the pope, they carry their view of the subject to a much greater length than others; assuming that he is not amenable to the laws of the Church, or to the decrees of councils. As to the authority of the sacred volume, they assert that if the Scriptures command one thing, and the pope another, the sacred volume must be rejected and the pope believed. They affirm, moreover, that the Church cannot pronounce an erroneous decision on matters of fact, or on points of doctrine. On the subjects of original sin, the irresistibility of grace, the natural power of man to obey God's laws, and the higher doctrines of predestination and election, they take what is usually styled an Arminian view of the subject. And with respect to moral actions, they maintain that it is wholly indifferent what be the motives which induce obedience to the law of God; whether a dread of his almighty displeasure, or the constraining of the love of Christ. It is obvious that this was a most perverted view of the requirements of the Gospel; that its direct tendency was to lower all spirituality of devotion, and to set aside that which is experienced to be the grand motive of self-dedication to God's service—the recollection that we are not our own, but bought with a price, and therefore called upon to glorify God in our bodies and in our spirits, which are his.

"In the sphere of morals," says Mosheim, "the Jesuits made still more dreadful and atrocious inroads than in that of religion. Did we affirm that they have perverted and corrupted almost all the various branches and precepts of morality, we should not express sufficiently the pernicious tendency of their maxims. Were we to go still further, and maintain that they have sapped and destroyed its very foundation, we should maintain no more than what innumerable writers of the Romish Church abundantly testify; and what many of the most illustrious communities of that Church publicly lament." It is fair to state, that it were unjust to charge upon the whole members of that Church what may be legitimately brought against the order under consideration. Widely as we differ from them—deeply as we may deplore their ignorance of Scriptural truth, and departure from the primitive simplicity of the Gospel,—still, we must not affirm of a whole body that which applies only to a part.

Among the most pernicious maxims of the Jesuits is, that those who have a *probable reason* for transgressing, *i. e.* any plausible argument in favour of the sin which they are about to commit, may do so with impunity; and that actions directly contrary to the law of God may be innocently performed by those who can in idea join a good end to a wicked action. Thus, for instance, the person who kills his adver-

sary, perhaps once his friend, in a duel, if he thinks only of maintaining the laws of honour, and has really no downright ill-will against his antagonist, does not do wrong. "A famous Jesuit has declared, that a son may wish for the death of his father, and even rejoice at it when it arrives, provided that his wish does not arise from any personal hatred, but only from a desire of the patrimony which his death will procure him. And another has maintained, that an ecclesiastic may lawfully assassinate a calumniator who threatens to lay scandalous crimes to the charge of their community, when there is no other way of hindering him from executing his purpose. The person who takes an oath, or enters into a contract, it is maintained, may, to elude the force of the one and the obligation of the other, add to the form of words that express them certain mental additions and tacit reservations."* It is needless to comment on such maxims; it is impossible to calculate the fearful results to which they may and must lead. All the bounds of moral principle are overstepped. An oath on the Jesuitical principle loses all its sanctity. The moment that a mental reservation is permitted, all confidence must necessarily cease. Can it be wondered at, therefore, that such a body of men should have been viewed with jealousy; that its existence in any country was deemed exceedingly detrimental to its truest interests; and that in process of time every effort was made to accomplish its overthrow? TAU.

The Cabinet.

PRIDE.—That which first overcame man, is the last thing he overcomes.—*Augustine.*

SPIRITUAL DEATH.—There are many forms of death. There are bodies too loathsome for the eye to rest on; there are bodies that are beautiful even after the breath has departed; there is loveliness upon the fair and marble brow, there is a smile upon the lips, there is no symbol of decay, but the semblance of the deep and placid slumber of happy infancy. And yet, over each death reigns; over the body that has for months lain in the grave, and equally over the untainted clay from which the spirit has just passed in peace. So there are in some men the visible tokens of spiritual death, breaking forth in the unblushing practice of sin; there is in others the appearance of vitality, and much which, to the eye of man, seems lovely and of good report; still, "over all, from Adam to the present day, death has reigned. Every mouth must be stopped, and all the world become guilty before God." Hence we may safely infer, that each individual is, from his birth, in such a state, that without the infusion of new life he cannot be admitted to the presence of him who is "the God, not of the dead but of the living." "Except a man be born again, he cannot see the kingdom of God." The signs of spiritual death may soon be detected. For a small moment, one might be deceived, and think, from the lingering loveliness of the departed, that that body was not dead but sleeping; yet very speedily, the silence and the stillness will give witness that there is no life there. And so in spiritual things; the absence of those high and holy motives which animate the living believer, soon proclaims, that all that is in that merely decent, amiable character, is but "the form of godliness, without the inward power." The apostle mentions . . . three ominous marks of spiritual death; "Ye walked according to the course of this world—according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. We had our conversation in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind." These marks in a man are sufficient to shew that he is not

* See Mosheim, cent. xvii.; sect. ii. part 1.

born of God. Conformity to the world is one. So necessary does the Church conceive separation from the world to be, that she requires, for every individual baptised into her communion, a solemn renunciation of its pomps and vanities. For not only are the more open vices, but the maxims and spirit, yea, the course of this world is in opposition to the life of God. Religion is, in the world, rated at a low value; and he that shews a more than ordinary concern for his soul soon earns the stigma of being righteous over-much. Amusements are pursued, of which the best that can be said is, that they are a waste of time, and leave little leisure for the "one thing needful." Personal aggrandisement, by means of wealth, or honour, or dignity, is chiefly aimed at; and consequently, the mere fragments of attention are reserved for the service of God. Well, then, said the apostle, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." He that is captivated and enchanted with what most men desire, has chosen the part of Mammon; he cannot be also the servant of the Lord. I know that these are harsh words to many; for persons cannot be brought to think that so large a portion of the sober, and merely moral part of mankind, are in such danger; but this is precisely what the Scripture tells us, "that wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." I warn you, from the sacred volume, that this dwelling, as it were, "at ease in Zion,"—this doing in security, as you say all around you do,—this satisfaction with which you make your home on earth, is a fearful presumption that you are yet "dead in trespasses and sins." Subjection to the "prince of the power of the air" is another sign. This every one acknowledges as an abstract truth; but from the subtlety of his temptations, multitudes are blind to his power. They are led captive by him, yet they know it not. But it should be recollected, that our Lord says, "He that is not with me is against me:" so that he who ranks not himself under his banner, is, in point of fact, in the pay of the prince of darkness. Multitudes talk of joining no side, of taking a middle course, of observing the golden mean. But if when two hosts were drawn up one against another, there were to march in between them a body of men who professed that they belonged to neither, these intruders would be counted as enemies by each, and would be trodden under foot by both, as they contended in battle. And so, the lukewarm in religion, the waverers between two opinions,—not quite for Christ, nor yet altogether for Satan, will find an enemy in each. Having, therefore, put your hand to the plough, you must not look back. If you are without this resolute decision for Christ, you are the slaves of Satan: if you have not animation enough, or courage enough to be such bold champions of the cross, the tokens of spiritual death are in you; there is a fearful presumption that you are yet "dead in trespasses and sins." Subservience to fleshly lusts is another sign. "The carnal mind is enmity against God." "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." So that, "they that are Christ's have crucified the flesh with the affections and lusts." Persons fancy that they may very reasonably indulge their natural desires, and follow their natural inclinations and judgment. They forget that these received an evil bias at the fall, so that they now tend to corruption and sin. When self, therefore, is flattered and exalted; when no sufficient rein is laid upon the fleshly affections; when the old man is not put off,—there is too much reason to apprehend that spiritual life has not commenced, that the new man is not raised up: there is fearful presumption that the soul is yet "dead in trespasses and sins."

—Rev. John Ayre.

Poetry.

GIDEON.

BY T. G. NICHOLAS.

(For the Church of England Magazine.)

"And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe."—1 Sam. xii. 11.

IN dire revolt lay Israel's impious host,
Each mark of faith, each pledge of duty lost;
On gorgeous shrines no struggling victim dies,
Nor flames of incense kindle to the skies:
The plighted vow of sworn allegiance given,
Demands the justice of offended Heaven.
Midian! 'twas thine to lift the avenging rod,
And bid the apostate nation seek their God;
'Twas thine their wand'ring footsteps to control,
And 'neath oppression's yoke to bow their soul;
Till, worn with grief, their feeble breath should own
That he who reigned above was Lord alone.
Then rose to heaven the supplicating cry,
Imploring help and pardon from on high:
E'en angels in their blest abodes rejoice
To hear the contrite soul's repentant voice.*
O'er Ophrah's plain, the lonely wreck of years,
A giant oak its withered front uprears;
Accustom'd oft the ripen'd grain to bruise,
There Joash' son his secret toil pursues.
Before his gaze no earthly form appears,
A voice divine salutes his listening ears:
"Hail, man of might, blest in th' eternal love
Of Him who rules th' ethereal realms above;
Whose voice the vaulted empyrean rends,
And at whose throne th' adoring seraph bends."

"Then where, celestial visitant, is now
The voice which cleft proud Sinai's haughty brow;
Which op'd a path e'en through the wat'ry flood,
While rolling surges as a rampart stood?
O'er Israel sweep the billows of distress,
While Midian's haughty conquerors oppress."

"Go! bind thy sword upon the ready thigh,
Arm thee in heaven's immortal panoply;
Thy fallen race for succour gaze on thee,
Secure in thy defence from ev'ry enemy."

Now deep declining in the western main
The sun's last rays beam o'er the Syrian plain;
In glimmering twilight fades the breath of even,
And stars are blazon'd on the vault of heaven.
Forth from his lair the joyful tiger springs,
With his fierce roar the lonely forest rings;
The monarch of the wood forsakes his bed,
The desert shakes 'neath his majestic tread;
His young, elate, bound o'er the verdant sod,
Howl for their prey, and seek their meat from God.†
At that lone hour a shadowy form is seen
Gliding the dark and silent groves between:
Ten youths lead forth a destin'd sacrifice,
And soon in air the spiral flames arise.
O'er the vast city and the silent plain
Stillness asserts her universal reign.
The morning dawn'd; no more its issuing light
Shone o'er the fane that crown'd the woodland height.

* Luke, xv. 10.

† Psalm civ. 20, 21.

In council dread assemble Ophrah's lords—
 Dark and portentous were their dubious words;
 Fierce with resentment, anxious they inquire,
 And Gideon's name excites the public ire.
 To Joash' gate, in clamour loud and long
 Assembling, speed the vast tumultuous throng;
 Dire shouts of vengeance rise into the air,
 Envenom'd hate and rancour fierce are there.
 "Bring forth thy son, who with unhallow'd foot
 Has dared the shrine of Baal to pollute;
 Foul sacrilege demands the offender's death,
 Nor may he longer taint the air with impious breath!"
 Then Joash spake: "Doth Baal's sovereign word
 Bid the wide universe obey its lord?
 And doth a god your servile clamour need
 For his now desolated shrine to plead?
 Nay, but let Baal hurl the ethereal fire,
 And bid transgressors feel his righteous ire!"

* * * * *

In prostrate adoration Gideon bends,
 And from his lips the heartfelt prayer ascends:
 "Ruler of heaven! if such a worm as I
 Find aught of favour in the eternal eye,
 My voice attend! Let thine immortal love
 From my full heart these erring doubts remove.
 Lo! on this flow'ry turf a fleece I spread;
 When on this earth the beams of dawn are shed,
 Let glistening dew-drops on the fleece be laid,
 And drought around on ev'ry grassy blade."
 Lo! in the east the sun's enliv'ning ray
 From dubious twilight ushers in the day;
 The suppliant voice is heard, and grace divine
 Is pleas'd to attend and grant th' entreated sign.
 But faith not yet his anxious breath inspires,—
 Again his mind a sign from heaven requires.
 "Lord of the realms above, in mercy deign
 E'en to confirm my wavering soul again;
 Let this remain unmoistened on the ground,
 While dew bespangles all the grass around!"
 The prayer is heard,—the mystic fleece is dry,
 While hangs bedew'd each drooping flow'ret nigh.
 And Joash' son, with faith, with love subdued,
 Pours forth the flood of joyous gratitude.
 "God of all power, if thine eternal Word
 Deign with success to speed th' avenging sword—
 If at thy voice the warrior nations fell,
 And trembled at the name of Israel—
 If at thy voice the foaming waves subside,
 And flows revers'd the ocean's reflux tide,—
 At thy rebuke, let conquered Midian flee,
 And vanquish'd speed the routed enemy:
 So darkness fades before the dawn of light,
 And vanishes each waning orb of night.
 If on my path thy choicest gifts are pour'd,
 Or dire affliction bids me own my Lord,
 Whate'er my fate, thy servant's lot be mine:
 Be all the honour, all the glory thine!"

Miscellaneous.

QUALIFICATIONS OF MISSIONARIES.—It has been a mistake ever to suppose that men of feeble minds and limited intelligence were competent to the work of missions, provided they were under the powerful influence of the grace of God. That grace applies all our powers with the highest effect to which they are

adequate, but it does not supply the place of those powers; and though it has pleased God to bless the simple testimony of upright and devout men of but feeble minds, yet there is no reason to doubt that their usefulness would have been greater, and its fruits more abiding, if, with equal piety, they had known how to open and apply the Gospel to a larger portion of those among whom they laboured. There is no natural gift nor solid attainment which may not be rendered subservient to the great end which the devout missionary has in view.—*Rev. Josiah Pratt: Sermon at Consecration of Bishop Corrie.*

ATHEISM is an infernal deity, who demands of his votaries such cruel sacrifices, that every one initiated into the mysteries of his faith must make a solemn and absolute renunciation of the use of his senses, shut his eyes upon the fair volume of nature, and deny to his heart the pleasurable emotions of admiration and gratitude.—*Bp. Watson.*

VIRTUE is like precious odours, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Bacon.*

CATECHISING.—With respect to the time at which this branch of pastoral duty is to be performed, a strict compliance with the rubric, which requires that the children should be catechised after the second lesson, may in some cases be inconvenient; but it may with great advantage be introduced at some other part of the Sunday, either before the evening service, as the canon directs, or after it; and so conducted as to awaken an interest in the parents and friends of the children, and by degrees in many others, who need, not less than the children, to be instructed in the rudiments of their faith and duty, or at least to be reminded of them.* Bishop Sanderson, when he was a parochial clergyman, used to spend an hour at evening in the Church Catechism; "whereat," says one of his biographers, "the parents and elder sort were wont to be present, and from whence they reaped greater benefit than from his sermons; the great principles of religion working more powerfully upon them than his discourses and enlargements." But there is no reason why the two methods of edification should not be combined. In most country parishes, a catechetical examination of young persons, interspersed with judicious illustrations and remarks, and pointed applications of Scripture, will be of greater benefit to the congregation than a second sermon. In some way or other, I earnestly recommend that the experiment be tried. Assuredly a clergyman discharges this part of his duty very imperfectly, who never catechises the younger branches of his flock, either in church or at school, except for a few weeks previous to their being presented for confirmation. It is an instrument of edification upon which our reformed Church lays the greatest stress, and which, under some form or other, should be always going on. The schoolmaster is to be succeeded by the catechist; and the catechist is to prepare the way for the evangelist; who will find it expedient, with regard to the simpler and more unlearned part of his hearers, not to lose sight of the humbler office, if he desires to give full effect to the higher.—*Bp. Blomfield.*

* "I never yet," says Bp. Fleetwood, "heard catechising in the church, where I did not see the oldest and the gravest people attend as seriously as any else; and I dare say they were as much edified, and more pleased to be so, than the younger."

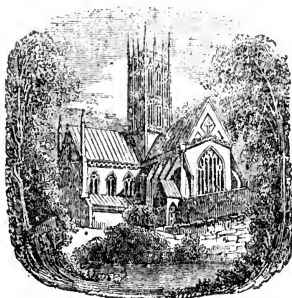
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TRUE HAPPINESS PROGRESSIVE.

YOUTH has been unanimously pronounced the happiest period of life. That those whose affections are confined to earth, who, when they speak of happiness, mean pleasure, or mere animal spirits, should so designate it, is not surprising; that they should look back, and, viewing the morning of their days through the delusive colours with which memory can paint, that they should sigh over the flattering picture, and, contrasting it with that by which they are actually surrounded, should conclude that life is indeed what it has so often been represented—a dream of thoughtless joy in childhood, of bright but misleading hopes in youth, succeeded only by the realities of a manhood of care, an old age of infirmity,—is but natural; their own experience verifies it, to those who dare reflect,—verifies it with a gloomier precision than they perhaps would be willing to allow. But far from the Christian be this cheerless doctrine; far be it from him to join in an opinion so disheartening to man, so dishonouring to God. To him happiness is no evanescent gleam, serving but to render darker the rising clouds. It is a clear and steady light, "shining more and more unto the perfect day." To him each year brings with it an increase of peace and joy; and as he grows older, and youth yields to manhood, and manhood sinks into age, he grows also happier as well as more holy; thus becoming gradually fitter for that heaven from whence sin and sorrow are alike excluded.

I doubt not there are many who will think it fallacious, and even wrong, thus to speak of happiness as beginning during our proba-

tion; but why should we hesitate to use that term any more than misery. We know that, in this mixed state, both are but the faint shadowing forth of the two opposing kingdoms, into one or other of which all must finally resolve: both are but the cognizable indications of spiritual conformity with the author and centre of all happiness and holiness, God; or with the alike author and centre of all sin and misery, Satan. Let us, then, seek to eradicate this downward tendency of our nature, this proneness to cling to sorrow as our portion; and let us make room for happiness by rooting out of the heart those worldly cares and anxieties which retard and prevent its growth; feeling certain that whatever assimilates us nearer to God, it must be our duty, as well as our privilege, to cultivate.

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48), is the command of our Redeemer; yet what doctrine is more constantly enforced in the Bible, and more accurately confirmed by experience, than the corruption of man's heart? Shall we who call ourselves Christians say, that to obey is impossible, and therefore rest contented to sin? It seems equally repugnant to the spirit of Christianity to deny and affect to despise the portion of happiness assigned us here, because we are blessed with the assurance that it is not to be compared with that which shall be revealed to us hereafter. That earth can bestow nothing worthy the name is certainly true; but that the soul, while on earth, is incapable of attaining a state well meriting that title, is equally false. Bearing in mind this distinction, we can immediately perceive the perfect accordance of

many seemingly contradictory passages of Scripture. The various texts which will immediately arise in the memory to prove that "man is born to trouble," may be applied to his natural condition, as an inhabitant and dependent of this lower world; while our blessed Saviour's invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest,"—"take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. xi. 28, 29),—with the assurance that godliness has "promise of the life that now is" (1 Tim. iv. 8), and numerous others, all tending equally to prove that the "ways of wisdom (or religion) are ways of pleasantness, and all her paths are peace" (Prov. iii. 17),—shew to what the soul may attain, even during its stay on earth, when considered as an heir of heaven. It is this distinction which enables the Christian in the hour of trial fully to comprehend St. Paul's description of his own state, "as sorrowful, yet alway rejoicing."

Happiness, as has before been observed, is the conformity of the soul to God, the only source of all happiness. From that source must flow all we look for in heaven; and if we enjoy but a comparatively small portion on earth, it is not because there is any thing incompatible in external nature, but because of the barrier which sin still interposes. In exact proportion as we resign our wills more entirely unto him shall we realise that abiding perception of God's continual presence, which is a foretaste of the most exalted bliss to which we are taught to aspire. And can any who have this abiding perception be unhappy? Impossible. They may, they must, mourn for sin, but such mourning is blessed. They will feel that they are weak, and surrounded by temptation; but this consciousness of their own inability to stand alone will lead to a fuller repose on God. They may meet with various trials and afflictions, but they have an unfailing comforter within. Whatever happens to them is ordered by One whom they love above all things—One in whose love they implicitly rely. Can they even wish it had been otherwise? I do believe that there is very much more real happiness in the world than is generally allowed.

"Each in his hidden sphere of joy or woe,
Our hermit spirits dwell, and range apart;"*

and the most "hidden sphere," that in which the hermit spirit dwells and ranges most apart, is its own peculiar happiness—the soul's happiness—that joy with which a stranger, nay, with which the nearest and dearest of earthly friends intermeddleth not. And be it so. To

borrow again from the same exquisite little volume—

"Let the dainty rose awhile
Her bashful fragrance hide;
Rend not her silken veil too soon,
But leave her, in her own soft noon,
To flourish and abide."

Happiness is inseparable from holiness; as soon as we have attained one, we must enjoy the other. Happiness, therefore, is progressive; and if any of my readers feel that they are not daily growing happier, I entreat them to search and examine well their own consciences before they venture to trust that they are daily growing holier. I need not to Christians point out the necessity of the latter, as the only sure proof of the vitality of their religion. To souls that have attained this state of progressive happiness, what are youth, and manhood, and old age, but so many periods by which to count up the trials past, the sins subdued, the new treasure stored? They will not speak of the loss of youth in a tone of regret or resignation. Why should they so play the hypocrite, when in the depths of their inmost heart it awakens only gratitude that one, and that universally allowed to be the most dangerous, portion of their trial is safely over? And if such are the feelings when the buoyant spirits of youth yield to the thoughtfulness of manhood, they will be called forth with redoubled strength as that sinks into age. In youth, dreams of earth will, they must, mingle with aspirations after heaven; and in proportion to the prominence and vividness of the former, the latter will grow distant and dim. In manhood, the generality have much to engage their attention; and though we firmly believe that God places all who really love him in the situation most conducive to their soul's health, and that therefore those of his people who, in the diligent discharge of their appointed work, serve him faithfully, would rather receive prejudice than benefit from a lot commanding more leisure,—we may yet safely maintain that the period of life in which all are expected to rest from their earthly toil, when the ties of kindred are less engrossing, and the old man is thrown more entirely upon his God,—we may safely maintain that this period, so peculiarly adapted to the full enjoyment of that peace of God which has ever been his guide and guard, must necessarily be to the Christian far happier than either of the foregoing. Shall we call life a pilgrimage to a better country—a continual conflict with the great enemy of souls—a race for an immortal crown; and yet hesitate to believe that when the long, long journey is safely passed, and the gate of the desired temple seems opening to view—when the assaults of the foe grow fainter and fainter, and already we hear the first low

* The Christian Year.

notes which shall soon burst forth into a shout of victory—when the race is run, the goal all but reached, the crown bending to our grasp,—shall we hesitate to believe that, if our hearts have been really in the stake, the deep gush of satisfaction is tenfold more delicious than any thing that may have been mercifully bestowed to cheer us onward during the struggle?

“Rejoice in the Lord alway, and again I say rejoice” (Phil. iv. 4). The brow of the mere child of earth may well be fitful, and clouded with care; it reflects the changing atmosphere in which it dwells: but that of the adopted heir of heaven should be calm as its own serene skies. It is but natural that the servant of Satan should wear his master’s livery of wretchedness. But let the child of God put on the garments of gladness: he can feel that to depart and be with Christ is far better than to remain below; but it is a delightful anticipation of the future, totally free from any thing like discontent with the present. He knows that whether in heaven or on earth, he shall be still drawing nearer to God—be growing still holier, still happier, still more unreservedly devoted to him. He knows that whether early summoned to the former, or left in long expectation on the latter, he will not be summoned till he has been fitted to serve God more effectually in heaven than he can do on earth—that he will not be left after he has here finished the work it has been appointed for him to do. O that Christians were more vividly alive to the high privileges of their calling. If this world were indeed the scene of wretchedness some would fain have us believe, the blessed assurance dwelling in their souls is abundantly sufficient to carry them joyfully through all. Were the term allotted to them on earth one of un-mixed misery, even then might they count it as nothing, compared to the blissful eternity awaiting them. But when we look at the world as it really is, when we make a fair balance, and place the blessings we enjoy against the afflictions we suffer—the days of health against those of sickness—the kindnesses we receive from our fellow-beings against the injuries they inflict,—well may we blush that God and ministering angels should hear the redeemed of our sinful race still dwelling upon the hardships and difficulties of the way, when our lips ought only to utter a song of gratitude to Him who has so smoothed and beautified it. Shall we talk as if it were a great thing for a Christian to be resigned to the will of the Almighty—we whose souls should be as a spring, still gushing forth with thanksgiving? Resigned! O, rather let our constant language be, “Although the fig-tree shall not blossom, neither

shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; yet I will rejoice in the Lord; I will joy in the God of my salvation.”

UPPER CANADA CLERGY SOCIETY.

Extracts from the Rev. F. Osler’s Journal, one of the Society’s Missionaries, the located minister of the townships of Tecumseth and West Guillemburg, from February the 18th to April the 6th, 1838.

SUNDAY, 18th.—Preached to a large and attentive congregation in Tecumseth church, and administered the sacrament to about twenty persons. By riding, have reached Bond Head in time for afternoon-service, and preached there to a small congregation.

Monday.—Visited Mrs. M’Dermitt, whom I scarcely expected to have found alive—the doctor having given her up as incurable. She was delighted to see me, and had been anxious to do so for some time—having derived comfort, as she said, from my preaching. I was rejoiced to find that she had a well-grounded hope fixed on the Saviour. She with her husband had been brought up Presbyterians, but whilst in health often attended my ministry. All present, but especially the sick woman, seemed scarce to know how to express their gratitude for my visit. On my return home called on Mr. Armstrong.

Tuesday.—Crossed the swamp, and preached in Perry’s school-house to about forty persons. Baptised three children—one or the other of whom was screaming during the whole time of service. The day was extremely cold; and on reaching home found that I could scarcely speak, the cold having affected my lungs.

Wednesday.—Was sent for to visit a young man who resided about six miles from me, whose skull had been fractured by the fall of a tree. Set off immediately; and on entering a miserable cabin, saw him dying, and quite incurable. Several of the neighbours were standing round, to whom I endeavoured to improve the affecting scene before us, and then committed the soul of the dying man into the hands of a merciful Saviour. The people told me he had been a steady young man, and constantly attended my ministry. The Lord grant that he may have profited by it!

Thursday.—Visited some of my people, and returned home at night, feeling very unwell. Heard that the young man I had visited died about two hours after I left him.

Friday morning, early.—A person came to request that I would be at the church by two o’clock, to bury the young man and preach a funeral sermon. I engaged to attend, but felt such difficulty and pain in speaking, that I scarcely knew whether I should be able to go through the service. In the afternoon, God graciously gave me ease; and before committing the body of the departed to the ground, I addressed upwards of one hundred people who had assembled. Afterwards visited Mrs. M’Dermitt, and returned home at night, feeling very anxious as to how I should be able to perform my duties on the ensuing Sabbath.

Sunday, 25th.—Preached in W. G. church to a large and attentive congregation. The Lord graciously strengthened me; and after morning service I drove to Hunt’s house, where I examined and addressed the Sunday-school children. Mr. Hunt is a man who fears God, and his blessing seems to rest upon the school; gave rewards to those children who deserved them.

Monday.—Visited several of my people.

Tuesday.—Rode to Coulson’s school-house, and preached to the largest congregation I had ever seen assembled there; and I trust the Spirit of God was

with us. After service, rode some distance to visit Mrs. Green, an old woman, who had long desired to see me. Rode home at night.

Wednesday.—Visited Messrs. Mants and Long.

Thursday.—Visited Mr. Fry's family, which reside in Queen Street; from thence proceeded to Newmarket. Visited Mr. Carthen, who was ill, Messrs. Row, Scadding, Burkett, and Captain Cotton. Slept at Colonel Hill's, and on Friday returned home, visiting Mr. Henderson's family on my way.

Sunday, March 4.—The day being fine, Tecumseth church was full. Preached, baptised four children, gave notice that a public meeting would be held (D.V.) on Monday 12th, to consult about the erection of a dwelling-house. In the afternoon, preached to a small congregation in the school-house at Bond Head.

Monday.—A heavy snow-storm all day; and feeling fatigued from my Sunday duties, remained at home. Late in the evening a Mr. Evans came from Union Street (all the main roads are called streets), about twenty miles from this, to say that his mother was very ill, and much wished to see me. I would have gone with him immediately (it being moonlight), but on the following day was engaged to preach at Thomson's, which is thirteen miles from this place, in another direction, and I should not feel justified in breaking an engagement; told him that I would (D.V.) visit his mother on Wednesday. Lent some tracts to Mrs. E. and the family.

Tuesday.—Rode to Thomson's house, and preached there to about fifty people; was happy to find the Sunday-school established: about thirty children attended, whom I addressed after service.

Wednesday morning, early.—Started for Union Street, in which Mr. Evans resided. At Davy Town obtained a guide to conduct me to the house; and on my arrival there was told that Mrs. E. had been dead about two hours. I felt truly grieved at thinking that the poor old woman had so anxiously desired to see me, and that I was prevented from attending her. When too late, I heard that she had been a long time ill, and had earnestly desired to see a clergyman of the Church of England, but she was shut out from all spiritual instruction; the people who lived near her being either Socinians, or followers of David Wilson. After addressing and praying with the family and people who had assembled, and promising to return (D.V.) on Friday to inter the corpse, returned home; visiting Messrs. Fry and Henderson on my way.

Just before reaching home, with my spirits depressed by thinking on the scene of mourning I had witnessed, the owner of the hut we occupied came up to me, and after some hesitation said that he wanted it for some men, with himself, to occupy, that they might work about the farm—that he wanted it almost immediately. There appeared now to be no alternative but to leave the township; and it did seem rather hard that even such a wretched hovel could not be had. I committed myself unto the Lord, and entreated that my way might be made plain before me.

Friday.—Went again to Union Street, preached to about 150 people who had assembled, and interred the corpse.

Sunday, 11th.—Preached in W. G. church to a large congregation; gave notice of the public meeting to be held (D.V.) on the following day; preached in the afternoon at Bond Head.

Monday.—Held a public meeting at Bond Head; about forty persons assembled; addressed them, stating how I was situated, and that unless a dwelling of some kind could be procured, I must leave them immediately: this stirred them up, and it was unanimously resolved that a parsonage-house should be erected forthwith, on an acre of ground very near Bond Head, given by Mr. Armstrong for that purpose. A committee, of which I was to take the lead, or, in other words, to take the whole management,

was appointed, a subscription-list opened, and 368 dollars promised.

Tuesday.—Met the committee, for the purpose of consulting about the style of house to be erected; and the use of an unoccupied hut, in West Guillemburg, smaller than the one we had to leave, was obtained for four months.

Friday.—Visited Messrs. Robinson, Armstrong, and Armson; removed part of our luggage to our new abode, and had it cleaned out.

Saturday.—Visited Messrs. Mans, Bigelow, Latimer, and Carter; met a man, named Richey, who resides in Trusfel, about five miles beyond Perry's school-house; he spoke of the wretched state they were in for want of a spiritual guide; promised (D.V.) to visit that part of the country, if possible, soon.

Sunday, 18th.—Preached in Tecumseth church in the morning, and at Bond Head in the afternoon.

Monday.—Remained at home to pack up the few things we intended taking with us to our new habitation.

Tuesday.—Crossed the Swamp, and preached in Perry's school-house; the weather being wet, and the roads very bad, my congregation consequently was smaller than usual. Here I was told that it would be scarcely possible for me to visit Mr. Richey's part of the country till the roads dried up.

Wednesday.—Removed, with some of our furniture, to the hut in W. G., of which some loose boards form the floor, a few loose rough planks make a kind of screen to separate the place where Mrs. Osler and myself sleep from the servant; and a place about fourteen feet by eleven serves us for every purpose—kitchen, sitting-room, study, wash-house—in fact, for every thing. This is inconvenient enough; but, to add to it, the nearest stabling I can obtain for my horse is three-quarters of a mile distant, where I must take him when I return home at night, and fetch him in the morning. This I feel to be an uncomfortable addition to my other labours, especially whilst the roads are so bad.

In the evening visited a poor sick woman, who lived about five miles from us; she knew the truth, but felt that she had not acted up to her knowledge, and was in consequence suffering much distress of mind.

Friday.—Visited several of my people, and reached home late in the evening, just in time to escape a heavy thunder-storm.

Sunday, 25th.—Preached in W. Guillemburg church to a much larger congregation than I could at all have expected, considering the state of the roads; and, as well, my congregation at B. H. in the afternoon was larger than usual.

Monday.—Visited several of my people; and in the evening met part of the committee for seeing the house erected at Bond Head, to receive contracts and give out the work; detained to a late hour; left my horse there, and laboured home on foot through the mud.

Tuesday morning.—The rain poured down in torrents; gladly would I have remained at home, but it being the appointed day for service on the Pentangashire Road, and having engaged to marry a couple there, who had to come several miles, at an early hour, I set off to fetch my horse, which was a mile and a half from my dwelling, and then rode to Coulson's school-house. Never before did the journey appear so long; in several places the horse could scarcely make any progress. The congregation was small, most persons thinking I could not come; but if possible, God helping me, I will never break an engagement. Married the couple, and returned home quite weary by eight o'clock in the evening.

Wednesday.—I purposed remaining at home to rest both myself and my poor jaded horse; but whilst at breakfast, received a note from Mr. Armson, which

made it necessary for me to go to a saw-mill at some distance off immediately; visited afterwards Messrs. Coffer, Robinson, and Richardson.

Friday.—Rode again to the saw-mill to order the necessary timber for the house; afterwards visited Messrs. Willoughby, Armon, and Christy.

Saturday.—Rode to Mr. Fisher's, in W. G., to procure some materials needed for the house.

Sunday, April 1.—Preached in Tecumseth church; the congregation, as usual, was very good. One of my hearers, as I afterwards discovered, was a Marmouth preacher; my subject was Christ crucified as the only way of salvation. May the Lord mercifully have fixed it on his heart, and reclaim him from his errors! Preached in the afternoon at Bond Head; received the welcome intelligence of the arrival of the Rev. Mr. O'Meara, and of his appointment to the home district.

Monday.—Met the trustees for W. G. church, to balance accounts, and make arrangements for finishing the work yet to be done: reached home late at night.

Tuesday morning, early.—Started for Thomson's house across the swamp; the keen north wind was blowing strongly in my face for nine miles of the journey; and the roads being in a most wretched state, my horse could rarely go out of a slow walk. After resting and warming myself, preached to the house full of people; and after service examined the children of the Sunday-school, who were present, on John, iii. by questioning them: instruction was given to the congregation which remained, and they seemed to be much interested. The Lord's blessing seems to rest upon my humble endeavours here. About forty children and grown-up young people attend the school, and make good progress.

Whilst Mr. Thomson was out attending to my horse, Mrs. Thomson told me of a circumstance which gave me much pleasure. She said that a fortnight since, they were sitting together reading one of the tracts I had left with them (the tract was respecting a man, who, after his pious wife's death, regretted not having followed her advice and entreaties). Mrs. T., who is a pious woman, burst into tears, and said, "Oh, William, perhaps you may be the same after I am gone; often have I begged you to seek the Lord." Their little girl, a child four years of age, looking up in her father's face, said, "Papa, mamma always prays for you when you are away in the woods; why don't you pray for us?" The man was overcome; they all went on their knees together, and supplicated for mercy. From that day family prayer has been regularly held in the house; and he seems earnestly to be seeking the Lord.

Thursday morning, early.—Left home to procure timber for the church, and endeavour to collect some of the money owing for Tecumseth church. Visited Messrs. Robinson, Armstrong, Mans, Bigelow, J. Willoughby, and Long; from the latter obtained 1*l*. Met a man from Esse, who entreated me to visit the part he lived in. To visit those places now, whilst the roads are in such a state, is next to impossible; yet it grieves me to tell the poor people that I cannot come to them for perhaps two or three months. Now that Mr. O'Meara is appointed to the home district, some of the distant places I have been anxious to visit, but which the numberless claims upon my time here have hitherto prevented, will now be supported by him.

F. L. OSLER.

THE CHRISTIAN MOTHER.—No. X.

BY MRS. MILNER.

IN my last paper, I briefly adverted to the importance of affording early instruction to children on the subject of prayer. I purpose now more fully to consider this part of a parent's duty; and hope to convince mothers that on this, as on all other points connected

with the moral and religious education of their children, the Bible will be found to be a sufficient and infallible guide.

The inspired writers do not confine themselves to any one method or system of imparting instruction. They address themselves sometimes to the understanding; sometimes to the heart, and to the imagination. On some occasions they deliver imperative precepts; on others they describe scenes, or delineate characters, and leave us to discover, by meditation and reflection, the instruction thus indirectly conveyed.

No person, for instance, can read the detailed account given in the book of Genesis of the life of the patriarch Abraham, and so meditate upon it as to form really vivid and distinct conceptions of the scenes described, and of the implicit obedience to the commands, and the unwavering trust in the faithfulness of Jehovah, exhibited in the conduct of that ancient saint, without receiving a more forcible lesson on the nature and excellency of faith than could have been afforded by any argumentative dissertation, or by any didactic precepts.

If, however, there be any one pre-eminently striking trait in the delineations which the Scriptures present to us of the characters and circumstances of the eminent saints of old, it undoubtedly is the intimate communion which they enjoyed with the "Father of spirits." Imagination is overwhelmed and lost when we attempt to realise the idea of the infinite Creator speaking with a creature, "a man subject to like passions as we are," "face to face, as a man speaketh with his friend!" Yet such was really the close intercourse which subsisted between Jehovah and many of his favoured servants of old. In the case of Abraham, the instances of such intercourse recorded in the Bible are too numerous to be here quoted. The Almighty is even represented as refraining from executing the judgments which he had decreed against the wicked inhabitants of Sodom and Gomorrah, till he had acquainted Abraham with his purpose; and as actually consenting to forego that purpose on certain conditions presented to him by Abraham in an expostulatory prayer. "And the Lord said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy, and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty

righteous within the city, then will I spare all the place for their sakes. And Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there? And he said, I will not do it for forty's sake. And he said unto him, Oh, let not the Lord be angry, and I will speak: peradventure there shall thirty be found there? And he said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there? And he said, I will not destroy it for twenty's sake. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there? And he said, I will not destroy it for ten's sake. And the Lord went his way as soon as he had left communing with Abraham; and Abraham returned unto his place."

Having quoted at length the scriptural account of this astonishing transaction, I must content myself with a very brief notice of some other instances in which the Almighty condescended to hold actual converse with his servants. The histories of Isaac and Jacob afford many such instances. Of Moses, emphatically called, "the servant of the Lord," (Deut. xxxiv. 5), it is recorded, that as he "entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle; and the Lord talked with Moses. And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

The impressions received by the imagination in early childhood are usually very deep. Every observant and experienced mother knows that of all stories, those which interest this faculty are the most delightful to young children. It is because they contain so much that is immediately addressed to the imagination, that the scriptural histories take so strong a hold upon the minds of children. The merest infant will listen with "charmed attention" to the narratives contained in the Old Testament. The accounts there given of the Almighty speaking with Abraham and with Moses, as friend with friend—of Abraham interceding for the guilty inhabitants of the cities of the plain—of Jacob's ladder, and of his wrestling with the angel—of Moses spending forty days and forty nights with the Almighty on Mount Sinai, and receiving the commandments "written with the finger of God"—of the child Samuel awakened from his sleep to converse with the Lord Jehovah; and of various other amazing instances of the condescending intercourse which it pleased God to maintain with several of the saints of old,—are calculated to leave an indelible impression on the young imagination; and those children who are well acquainted with these sacred narratives, and who have been led and assisted to form clear and vivid conceptions of the circumstances of each, must have acquired such ideas of the reality of that communion which it has at different times pleased that Being, who is "the same yesterday, to-day, and for ever," to hold with his servants, as will form the best preparation for a right understanding of those more particular instructions

concerning the duty and privilege of prayer which ought to be imparted to them as their years advance.

Let, then, the Christian mother, instead of neglecting or starving the imagination, according to a system of education at present too prevalent, endeavour to engage that active faculty in the service of religion by nourishing it with the salutary food provided in the sacred writings.

The above remarks cannot, it is hoped, be so far misunderstood as to lead any of my readers to suppose that, in the religious education of a child, I consider it sufficient to impress the imagination, without labouring to enlighten the understanding, or to interest the affections;—still less can they convey the idea that a feeling of the condescension of the Almighty in revealing himself as he did to his servants of old, or of the honour and happiness conferred upon those who were admitted to that blissful communion, can supply the place of "repentance towards God," or "faith toward our Lord Jesus Christ," or of humility, or charity, or any of those Christian graces, the increase of which must be sought by constant prayer. Such a feeling will indeed most powerfully and salutarily impress the mind of a child with the greatness of the privilege of being permitted to approach unto God in prayer; but it is the duty of Christian parents to teach how that privilege may be used and enjoyed aright.

In addressing those who, as Christians, must be supposed to yield implicit obedience to the precepts of the New Testament, it cannot be necessary to use any arguments concerning either the duty or the efficacy of prayer; all reasoning upon the subject being superseded by the positive command, "Pray without ceasing." Since, however, the mere utterance of a form of words, however excellent, does not constitute prayer, it may not be altogether useless to offer a few practical suggestions to those mothers who are desirous that the prayers of even their youngest children should be a spiritual service.

On this, as on all other subjects, the instruction imparted to young children must be colloquial, if we purpose that it should be efficacious. The most full and correct exposition of the component parts of prayer, of invocation, adoration, confession, petition, self-dedication, intercession, and thanksgiving, will not produce, upon the mind of a child, the effect which a judicious mother may produce by a short familiar conversation.

One or two instances will best explain my meaning. A mother wishes to impress upon the mind of her child the great truth, that fervent prayers, offered in faith, will be heard and answered by the almighty Being to whom they are addressed. Let her turn to that portion of the sacred records which relates the restoration to life of the son of the widow of Zarephath, in consequence of the prayer of Elijah. The story is very beautiful and affecting, and perfectly within the comprehension of children. They can sympathise with the bereaved mother who, in the first agony of her grief, almost upbraids the prophet with having caused the death of her son; and they can appreciate and admire the meekness of spirit manifested by Elijah when, instead of expressing any resentment on account of these unjust reproaches, he mildly answers, "Give me thy son." The whole of the subsequent narrative is in the high-

est degree interesting to young persons, and cannot fail to impress the mind with an abiding conviction of the efficacy of prayer. "And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth."

Many other scriptural narratives might be quoted in confirmation of the apostle's declaration, that "the effectual fervent prayer of a righteous man availeth much;" and children who are well acquainted with the sacred writings may, with great advantage to themselves, be directed to furnish from the Bible examples of the efficacy of prayer.

The Scriptures teach us that no prayer can be acceptable to God which is not offered in humility and in faith. To impart clear ideas of the nature of these graces must consequently be one great object of a mother's anxiety; and she will best accomplish her purpose by directing the attention of her child to some of the many scriptural stories in which they are strikingly exemplified. The conduct of Abraham, when commanded to sacrifice his son, has already been pointed out as affording a bright example of *faith* in its highest exercise; and the prayer of the same eminent saint, in which he intercedes for the inhabitants of Sodom and Gomorrah, furnishes an equally striking instance of genuine *humility*. Abraham could not but know how highly he was distinguished by the favour of the Almighty; but the honour conferred upon him as the "friend of God" did not induce him to forget that he was nevertheless "but dust and ashes."

Another example of that lowliness of mind with which each child of Adam should approach the Creator, presents itself to our consideration in the prayer offered by King Solomon at the dedication of the temple. Solomon was well aware that he was superior in wisdom, as well as in riches and honour, to the whole race of mankind; for he had heard the declaration of the Almighty, "Lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee;" and he was likewise assured that God had graciously accepted the service he had performed in erecting a temple for his worship; for "it came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth for ever, that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God;" yet one principal characteristic of his sublime prayer of dedication is *humility*:

"What is man, that thou art mindful of him," seems to have been the leading idea in his mind. He even interrupts himself in the midst of his prayer, to give utterance to his overwhelming feeling of the majesty and condescension of the great Being to whom his supplications were addressed: "But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!"

It would be easy to select from the historical parts of the Bible examples of sincerity or fervency, or of any other quality which we know to be essential to acceptable prayer; and equally easy to point out appropriate instances of the component parts of prayer, such as adoration, confession, intercession, or thanksgiving; but it is unnecessary to do that which every mother who is acquainted with the Scriptures may better do for herself, as occasion may require.

This paper will have accomplished its object, if any suggestion contained in it should lead mothers to make more use of the Bible in their familiar instructions to their children. The most accurate and copious explanation of any duty, with the most earnest exhortation to the performance of it, will not so forcibly affect the infant mind as an instance or example of the duty in question, drawn from some scriptural story with which the child is already acquainted, and in which it delights.

So to impress this truth upon the minds of mothers as to induce them to make their little ones, even in infancy, familiar with those parts of the holy Scriptures which describe the characters and record the actions and adventures of the more eminent ancient saints; and to incite them, as the understandings of their children open, to turn to account the knowledge thus early imparted and almost imperceptibly acquired, by drawing from it striking and affecting examples of Christian duties, virtues, or graces, has been my principal purpose in this paper. Such a plan of instruction may, of course, be adopted with respect to any other religious duty, as well as that of prayer; and it has this great advantage, that it associates feelings of pleasure with religion and with the study of the Scriptures. Experienced mothers know that children will listen with the most eager delight to the histories of Abraham, Isaac, and Jacob, and of Joseph and his brethren, as well as to the many other touching narratives contained in the Old Testament, long before they can read the accounts of them. Surely, then, it is the duty of Christian mothers to take advantage of that early season of life, in which the affections are peculiarly warm, to imbue the minds of their children with a knowledge and a love of the holy Scriptures. Such an early acquaintance with the Bible will prove the best preparation for any subsequent religious instruction which the advancing years or the ripening faculties of young persons may require.

And although all teaching, whether concerning prayer or any other religious duty, must be ineffectual if unaccompanied by the gracious influences of the Holy Spirit of God, yet, since the Almighty is usually pleased to work by human means, a mother is justified in expecting, with humble confidence, that his blessing will rest upon her conscientious and persevering endeavours to lead her children to "pray with the Spirit and with the understanding also."

THE PENITENCE OF DAVID:

A Sermon,

BY THE REV. J. A. JEREMIE, M.A.

*Professor in the East India Coll., Haileybury; and
Prebendary of Lincoln.*

PSALM li. 1.

"Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions."

ALL parts of Scripture are adapted, under a great variety of forms, to the different wants and situations of human life: they are "profitable" alike "for doctrine, for reproof, for correction, for instruction in righteousness." But if there be any portion in which this admirable adaptation is more peculiarly felt, it is obviously the book of Psalms. Composed upon occasions of the most dissimilar character, they seem to embrace every state into which we may be cast, and every feeling which it is calculated to excite. Most pathetic in the expression of suffering and grief, they abound too in the outpourings of gratitude and joy; and while they touch upon all the cares and troubles of this lower scene, they ascend again unto the glories of heaven, and "lift up" its "everlasting gates."

Nor is it in detached passages only that we find scope for these varied emotions. Entire hymns are applicable to the most important changes alike of our temporal and our spiritual condition.

Is there any state of mind, for instance, in which we are more anxious to find a strain which may guide our prayers as it responds to our feelings, than that which follows upon a sense of guilt and a desire of holiness? For such a state there is no model so exquisitely fitted as the fifty-first Psalm.

The circumstances which gave rise to it are the most painfully interesting in the history of David: the force of temptation to which he had rashly exposed himself had seduced him into crimes of enormous magnitude; and so deceitful is the heart, so deadening is the influence of sin upon the thoughts and affections, that it required the disguised and unexpected reproof which the parable of Nathan conveyed, to awaken him to a sense of his lamentable fall. But no sooner was this lethargy broken than the dormant but undestroyed sensibilities of his character returned; and he addressed himself to his offended God in this, the most striking of his penitential effusions. To that Psalm—the fifty-first—I would briefly call your attention. It has afforded in all ages and to all desires a perpetual source of comfort and support.

But as often as our thoughts are directed to the subject, let it never be forgotten at the outset, that it is in this respect that the bene-

fits of revelation even in the dimness of the Mosaic, much more in the full light of the Christian economy, are most sensibly perceived. To the Gentile world the very name of *repentance* was an unknown sound. The Roman satirist, who had studied the tendencies, and laid bare the diseases of our moral nature, and who has described with most vividness and power the appalling terrors of a guilty conscience, complains that it was an evil without a remedy—that there was no stop or stay in the descent of sin—that experience afforded no example of that contrition which terminates in change of life: and, indeed, in that portion of historical evidence with which alone he was conversant, we shall see much to confirm this melancholy assertion. Turn, for instance, to the annals of imperial Rome: select a few of those conscience-stricken men who were lords of all but their own sensations; one of them, the consummate master of dissimulation and artifice, is unable to conceal the dreadful secret within: his own epistle to his assembled flatterers alludes to the torments that consumed him, in tones so pregnant with woe, that the most hardened could not repeat them without shuddering and mental recoil. Another, who to the mere crowd without seems capable of no thought or feeling but of reckless bursts of a ferocious pleasantry, betrays, in the silence and solitude of night, the awful throes and workings of a troubled mind: no sleep can close his eyelids; but visions of strange and undefinable horrors beset him, and he wanders in restless anguish through his palaces, watching and invoking the approach of morn. Need I speak of him who hears in every wind, in every moan and murmur of the sea, the reproach of parricide? Of him who sees perpetually beside him the bloody spectre of a murdered brother? All these assuredly felt the power of conscience. Neither the efforts of sneering scepticism, nor the supple words of courtly adulation, nor the loud applause of a corrupted multitude, nor statues, nor thanksgivings, nor deification, could suppress or soothe the tremendous vengeance of their own reflections. But which of these desisted from his fatal course? which of these laid aside his crown and clothed himself in sackcloth and ashes? which of these, like the monarch of Judea—in an obscurer age—in an obscurer country—fell in humble prostration before the throne of grace, and poured forth those strains of penitential prayer, in which the deepest contrition unites itself with the most enlightened faith?

Let us proceed, then, to consider rapidly this Psalm; to observe the propriety and sequence of its clauses; and to trace out the mental process, the trains of thought, by

which they appear to have been severally suggested.

It commences, as all expressions of repentance should commence, by an affecting appeal to that Divine mercy upon which our hopes of forgiveness must entirely depend; conjoined with the first and most essential proofs of our sincerity, the grievous remembrance, and the unreserved confession of sin. "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me."

And observe how truly this opening address arose from pious reverence and real love to God, and from no admixture of mere vague and personal alarms. He lived in no fear of man's vengeance. Possessing, by the constitution of his realms, an unlimited power over the lives and fortunes of his subjects, he knew that, as far as human judgment extended, his crimes would not be merely exempt from legal penalties, but palliated and justified, perhaps applauded and extolled. But no exaltation of rank, no blandishments of worldly praise, could overpower the consciousness that "God is righteous, and judgeth the kings of the earth." It seems as if his exemption from human punishment but increased his feeling of the Divine displeasure. "Against thee," he exclaims, "and thee only, have I sinned and done this evil in thy sight;" or, it may mean, that "as he had done this evil in secret," he here adverted to the hidden acts, the unrevealed motives, which no eye but that of God had pierced; and felt that against him, and him only, were they committed, before whose sight all desires and thoughts of darkness—all, from youth up, until the last hour,—are drawn out in terrible array, and remain fixed and present for ever, "that thou mightest be justified when thou speakest, and be clear when thou judgest."

Considered in either light, the reasoning of David is founded on the justest principles. Affliction, which too frequently distorts and troubles our spiritual view, seems only to impart to him a more clear perception of religious truth—to reveal wisdom in the secret recesses of the heart. There is no ambiguity, no exaggeration in his language; but a deep conviction of his inherent sinfulness finds utterance in the most simple and impressive terms. "Behold, I was shapen in wickedness, and in sin did my mother conceive me." But was this said, as it often is when the sinner is but imperfectly affected, with a view to extenuate his crime, to ascribe to the com-

mon and original frailty of human nature the misdeeds which his own neglect, his own wilful rashness had occasioned? On the contrary, he has scarcely touched upon that moral taint which pervades our fallen race, than his thoughts are carried to the great connecting doctrine by which the necessity of an atonement is made clear to us—the exalted standard of the Divine commandments, the ineffable purity which is reflected from the Supreme Being upon all the laws which emanate from above. "Behold, I was shapen in iniquity—but thou requiriest truth in the inward parts."

And, indeed, when the mind is properly attuned to religious influence, it is this contrast which is in the highest degree fitted to impress it with the sense of its spiritual unworthiness and guilt. "Woe is me," exclaimed the prophet, when the Lord vouchsafed to him the vision of his enthroned glory—when he caught the sounds of cherubim and seraphim, of angels and archangels, that sing continually of holiness to the God of hosts,— "Woe is me, for I am a being of polluted lips:" my voice cannot join in those celestial strains—my spirit cannot mingle with that unsullied band.

And in the same train of thought the Psalmist continues. He conceives himself in the deserted state of one sorely stricken with leprous disorder and defilement; and by a beautiful application of the Mosaic types and purifying ceremonies, he addresses the great High-priest, as it were, of the spiritual temple: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow: make me to hear of joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities."

Nor is it surprising that he repeats and dwells so earnestly on the prayer, "Create in me a clean heart, O God, and renew a right spirit within me." For, my brethren, though it is necessary for all men, applicable to all conditions, it was doubtless the more immediately forced upon his mind by the peculiar character of his offence; for if there be any sin which more than any other pervades and lays waste the whole spiritual frame—destroying the quick sense of shame and the prompt sensibilities of virtue—it is surely that of impurity and licentiousness. Admit it but once, and every scene and every object will be tainted and discoloured by its influence. Toil or pleasure, engagement or recreation, the light flow of social converse, or the most solemn rites and duties of religion,—all will remind you of its corrupting sway. Admit it, and the quiet charms of life will vanish; the affections will run to waste; the kindly sus-

ceptibilities of the heart will be repressed; there will be no taste for mental, none for religious, pleasure: every high resolve, every generous feeling, will be smitten with a sudden blight; decay will fasten upon their root, and their "blossom will go up as the dust." And well might the royal penitent, as he began to feel that deadly change, to perceive how truly "to the impure all things" become "impure;" well might he exclaim, "Create" and "renew,"—form, as it were, and fashion afresh, mould again, as when thy pure Spirit was breathed into this mortal clay,—“Create a clean heart, renew a right spirit within me.”

It is impurity that darkens the soul; and as this feeling becomes more intense, the imagery of the Psalm assumes still deeper and more fearful shades: it seems to him as if the "spirit of grace" was quenched, as if the light of God's countenance were withdrawn. "Cast me not away," is the touching cry; "cast me not away from thy presence; take not thy Holy Spirit from me: O give me the comfort of thy help, the joy of thy salvation," again "uphold me with thy free Spirit." "Then," he affectingly exclaims, as one proof of the most grateful results of his own deliverance and restored peace, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

But impurity is but the first step to other crimes; and it is here that the remembrance of still darker deeds continues to add horrors to this spiritual eclipse. A dreadful vision passes by. The shade of the slaughtered Uriah, it has been justly remarked, seems to rise before him; the voice of blood is heard from the ground; and hence that sudden cry of anguish and alarm, "Deliver me from blood-guiltiness, O God, thou God of my salvation." It would seem, indeed, as if the weight of this terrible guilt pressed so heavily upon his mind that his tongue had almost refused utterance to his prayers; for after having promised, if it can but be removed, "to sing aloud of God's righteousness," he immediately subjoins, "O Lord, open thou my lips; and my mouth," loosened from these bonds of sin, "shall shew forth thy praise."

But here again he shews how just and elevated, how superior to the highest speculations of the heathen, were his views of the Supreme Being. He had described his justice; he had dwelt upon his holiness and purity; he now reveals his gentler attributes of mercy, and points out the means and pledges of forgiveness. "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."

Nor is there any opposition between this sentiment and the declaration which concludes the Psalm. On the contrary, he has marked out the distinctive lines and character of moral and positive institutions. He denies that the discharge of external ordinances can profit in any wise without internal purity. But he by no means denies the obligations of those ordinances, as the means appointed in the dispensation under which he lived, to promote and secure the attainment of those moral ends. And with the same correctness of judgment, the same harmony in the moral elements of his mind, while he constantly resorts to private prayer, pouring forth, in seclusion and retirement, the effusions of a grateful or repentant spirit, he is equally intent upon the necessity and excellence of public worship. It is the contemplation of its advantages and blessings which seems to fill his soul with unusual rapture. And even this Psalm exemplifies the fact. The close of the Psalm bears evidence of a spirit which, after all its agitations and conflicts, begins at length to feel that inward calm and repose which is described in Scripture as the "peace of God." And this effect, it is pleasing to remark—this transition from grief to joy,—is found to characterise many others of these penitential hymns. One instance will suffice. Examine the gradations of the sixty-ninth Psalm: it begins with the deepest tones of misery—the state of the penitent is shadowed forth under the figure of one who sinks beneath a vast mass of rolling floods, and sends forth the struggling cry, "Save me, O God, for the waters are come in even unto my soul." As it proceeds, the cries still deepen upon the ear, the struggles as of a drowning man: "Deliver me; let me not sink; let not the waterflood overflow me; let not the deep swallow me up; let not the pit shut her mouth upon me." But suddenly, from the deepest depression—from the piercing tones of terror and distress—it emerges in joy and gladness, and triumph and the loud cry of deliverance: "I will praise the name of God with a song, and magnify it with thanksgiving:" and as if human voices were but faint to express the fulness of his transport, he calls upon every part and element, visible and invisible, of the universe: "let heaven and earth praise him: the seas, and all that moveth therein."

And by a similar transition, in this the most pathetic of the penitential songs, from the depths of spiritual destitution and darkness his spirit is carried into bright scenes. A few touches call up the loveliest of pictures. He seems to behold the blessed fruits of diffused religion; the beauty of Sion; the perfection of Jerusalem: the temple, which his hands were never destined to build, rises

up in its glory before him; priests and the rejoicing multitude are gathering together; and the altars round are covered with "oblations, burnt-offerings, and whole burnt-offerings;" and God above is "pleased with the sacrifice of righteousness." Such are, as far as a brief and imperfect sketch can convey them, the leading topics of that Psalm in which David has disclosed in a more especial manner the pangs of sin and the process of repentance. It is as suggesting that two-fold view—and not as a mere exercise, however engaging it may be, of imagination or criticism,—that I would urge you to study frequently and dwell on its contents.

But there is one reflection, my brethren, which forms a very melancholy but instructive sequel to our meditations on the subject. The repentance of David, so sincere, so profound and fervent, so free from presumptuous confidence, and yet so full of religious dependence and faith, availed him here below in the cheering sense of spiritual restoration; and it availed him in that kingdom where "there is joy over one sinner that repenteth;" but, alas! it was of no avail in preventing the temporal calamities of sin. Every part of Nathan's declaration was dreadfully accomplished. "By this deed he gave great occasion to the enemies of the Lord to blaspheme." And no after-efforts, no tears and bitter wailings, could avert that fatal effect. He is indeed gone hence, and no more seen. Years and ages have rolled on, and yet his deed continues to this day a theme of cavil and offence, a by-word of reproach and shame, the scoffer's laugh, and the believer's sorrow. And so it is, my brethren, that in despite of our wishes our evil actions pass far beyond our solitary breasts, and long outlive our power to check or prevent their influence.

Nor was this prospect of scandal—the most painful on which the thoughts of the pardoned spirit can reflect—the only penalty which he was doomed to suffer. "The sword never departed from his house, and evil was raised against him" out of the bosom of his own family—out of the very source from whence happiness was most fondly anticipated. All that shone upon his early life; all hopes of prosperous days, of honoured age, and of peaceful decline, were blighted and destroyed. He prayed earnestly, but he prayed in vain, for the life of his infant child. And still heavier calamities were reserved for his advancing years. Abandoned and insulted, reduced to hear the taunt, and scoff, and imprecations of his meanest followers; pursued with remorseless hatred by his favourite son, and left to lament with wringing hands and convulsive grief the blow he was driven to inflict;

and still further, doomed to feel every string of affection rudely torn asunder, to meet disgrace and woe in every part of his ill-fated house,—here incest, and there fratricide; and still further, as the shadows of age drew on, to find the gathering curse extend to his unoffending subjects—to be compelled to choose for them between war and famine and pestilence; to see the vision of the outstretched sword and the minister of vengeance which stood between heaven and earth; and, in sad experience of sore afflictions, to prefer the withering curse of the destroying angel to the merciless cruelties of man;—this was his lot—the victorious leader, the favoured of monarchs, the establisher of the glory of Israel, the Psalmist after God's own heart, the prophet and herald of the Prince of Peace—his lot, when one fatal and impure passion had estranged and corrupted his soul.

Say not, my brethren, that his spiritual fate can never be yours. Who could have traced, in the case of David, the sure, but silent, process which preceded his fall? Indolence and relaxed habits, unguarded looks, unholy desires,—how rapidly they pass into the monstrous crimes of adultery and murder! how rapidly, again, do these sink the soul into perilous lethargy—into that sleep of death which is worse than the most frightful throes of mental anguish and sorrow!

"Light and easy," it is true, is the burden which religion imposes; but it is so for the very last reason which the careless imagine. It is so, because it forbids the very thought and conception of evil. Easy it is to resist the first approaches and allurements of sin; but if once they take possession of the mind, who can tell with what struggles, with what feverish beatings, with what throbs of pain and agony, the spirit will essay—perhaps in vain—to escape from its entangling snare! Wait not till religion comes with a dismal train of sorrow and remorse, fears of the troubled mind, and the dreadful imagery of the polluted imagination.

Oh, far lovelier, far more blessed is their portion, who "remember their Creator in the days of youth," and offer to him the first and the best fruits of life. To them it is given to receive the bliss reserved unto the pure in heart: for them every impulse will be fraught with joy, and the freshness of innocence will rest upon their steps. Calm days and tranquil nights, and the light of God's countenance—this will be their solace and reward.

And if the mental contemplation of an earthly temple and a perishable service could touch with rapture the mind of the Psalmist, worn down as it was with sorrows and with cares, what must be their feelings, what their transports, who have fixed from early youth

their affections upon "things above," who look forward unto all which was revealed to "the beloved disciple"—that holier state, that heavenly Jerusalem, that city not built with hands, where there is no need of these shadowy elements, where there is "indeed no temple"—"for the Lord God Almighty and the Lamb are the Temple of it!"

JESUITISM—No. III.

Progress—In England.

THE order of the Jesuits being fully established, its members directed their views to two great objects—the subversion of the Reformation, and the propagation of the faith in foreign lands; in endeavouring to accomplish which, they called in all their subtilty, and testified that the spirit with which they were animated was of the most resolute character. "The more political direction and organisation of the order," says Mr. Sharon Turner,* "seem to have been given by those who were its generals after the death of Lainez, and particularly by Aquaviva, who governed it during the latter part of the reign of Elizabeth. Under him it became a machine of the most dangerous activity and power. Its ambition aspired to the subjection of the world. One of the numerous emblems by which it chose to express its principles in its Imago was an application to itself of the *δος που στω* ('give me whereon I may stand') of Archimedes. It is a cherub moving the whole globe by a complication of wheels and screws, which he turns by a handle, with the underwritten motto, 'Fac pedem ligat, et terram movebit,' ('Let him but fix his foot, and he will move the earth')—a motto, a machinery, and a purpose, which," as Mr. Turner well observes, "as long as the association subsists ought in no age to be forgotten. Their education and their emblems," he continues, "strenuously inculcate a fervency to endure all things, and to exult in martyrdom. It was a lucky chance that in the names of their founder and his most distinguished friend and disciple, they found an anagram which taught this sentiment. Ignatius and Xaverius make, by a transposition of the letters, 'Gavisi sunt vexari,' ('they rejoice to be tormented'). Reading one *u* as a *v*, which was an old form of printing this letter, the anagram is complete; and the characters and lives of these two primitive members fully illustrated the idea it expressed. One of their emblems on this point was an ox standing between an altar and a plough, with the sentence, 'In utrumque paratus—agere et pati,' ('prepared for either, to act or to suffer')."

The order, though, as already observed, it was by the bull of establishment confined to sixty members, rapidly increased. In less than eighty-six years, they had stations in various parts of the world; and in 1626 their number was 15,493, which had greatly increased in 1640.

One of the grand attempts to which the Jesuits directed their attention in Europe was to bring England, termed by them the European Japan, again under the spiritual dominion of the papal see; and not only during the reign of Elizabeth was an unceasing effort made to accomplish this, but during that of her successors. In these attempts they were aided in no slight degree by the seminary priests, as they were termed, or those who, having fled from England into Flanders, formed themselves into a collegiate college

at Douay, under Dr. William Allen, who describes the intention of the institution to have been, "to draw divers youths, who, for their conscience, lived in the Low Countries, to a sole and voluntary study; to a course of common conference and public exercise, to be pursued by their superior's appointments; to provide a perpetual seed and supply of Catholic clergy; to draw into this college the best wits out of England, that were Catholic, bent or desirous of more exact education, or had scrupled to take the oath of the queen's supremacy, or that misliked to be forced to the ministers." Their conduct being regarded by the English government as likely to foment treason, they were removed by the Spanish governor, but found refuge in France. The pope sanctioned their establishment at Rheims, and also gave them another at Rome, where he ministered to their support. A third institution was formed in Spain; from all of which, in a few years, about three hundred gained entrance into this country. The seminary at Rome was placed under the inspection and instruction of the Jesuits. It would be foreign to the purpose of these papers to give an account of all the plots in which they were proved to have been implicated, and the arts which they employed. Unfortunately, among those who embraced the doctrines of the Reformation, there was a difference of opinion on many points, though not a greater than that which has existed among the adherents of Popery.* This difference was not only manifested on the continent, but in our own country. Of this the Jesuits took advantage. They endeavoured, under various guises, to gain the ear of the people; and while they violently denounced the See, of which they were the secret emissaries, they sowed, and in some cases too successfully, the seeds of discord. "Many of these itinerant priests," says Mr. Hallam, "assumed the character of Protestant preachers; and it has been said with truth, though not probably without exaggeration, that under the direction of their crafty court, they fomented the divisions then springing up, and mingled with the Anabaptists and other sectaries, in the hope both of exciting dislike to the established Church, and of instilling their own tenets, slightly disguised, into the minds of unwary enthusiasts." The first Romanist detected as assuming the garb of a Protestant minister was faithful Cumin, who, being examined before Queen Elizabeth and her council, contrived to make his escape, and was afterwards taken and confined in prison at Rome by Pope Pius V. But on writing to the pope that he had something to communicate to him, the pope sent for him; and as soon as he saw him said, "Sir, I have heard how you have set me forth, and my predecessors, among your heretics in England, by reviling my person, and railing at

* Mr. Turner makes the following statements in his notes, History, Queen Elizabeth, c. xxxi. p. 361, 2d ed.:—"It is a curious fact, and it indicates what a real anomaly of dissenting and discordant parties the name and external fame of the Roman Catholic church embraces in its apparent, though but nominal and political unity, that the three first generals of the Jesuits were attacked by the Spanish Inquisition. Ignatius, the sainted founder, was arrested in 1527 at Salamanca, as a fanatic and an illuminati, and for twenty-two days was kept in confinement. He was also three times denounced as a heretic. Lainez, the second general, was denounced to the Inquisition as suspected of Lutheranism, and of the heresy of the illuminati; but being at Rome, he succeeded in evading the jurisdiction of the Spanish tribunal. St. Francis de Borgia, the third general, who succeeded Lainez in 1565 and died in 1572, was accused of favouring the heresy of the illuminati, and only escaped the prisons of the Inquisition by hastening to Rome as soon as he heard that his person was to be secured. His treatise on Christian Works was twice placed in the inquisitorial index as a denounced book—in 1559 and in 1583.—Florent's Hist. Ing. Several other Catholic saints and their works," adds Mr. Turner, "are also mentioned by Florent as denounced by the Inquisition. So that either they or the tribunal were heretical; and yet both pass for sound Catholics; evidently shewing that sects and dissenters, in some respects or other, abound as much in the Romish as in the Protestant churches; but by not throwing off the name, a public semblance of unity is preserved amid real discrepancy and continual battle."

* See History, reign of Queen Elizabeth, b. ii. c. xxx., where the reader will find much most valuable information relating to the conduct of the Jesuits during that reign. Some of Mr. Turner's interesting notes are here incorporated with the text. The clerical readers of this Magazine are especially directed to the perusal of Mr. Turner's copious and well-selected notes.

my church." To whom Cumin replied, "I confess my lips have uttered that which my heart never thought; but your holiness little thinks I have done you a most considerable service, notwithstanding I have spoken so much against you." To which the pope replied, "How, in the name of Jesus, Mary, and all the saints, hast thou done so?" "Sir," said Cumin, "I preached against set forms of prayer; and I called the English prayer, 'English mass;' and I have persuaded several to pray spiritually and extempore; and this has so much taken with the people, that the Church of England has become as odious to that sort of people whom I have instructed, as mass is to the Church of England; and this will be a stumbling-block to that Church while it is a Church."—See "Foxes and Firebrands," published by John Ware.

After Cumin appeared Heath, a Jesuit, who pretended to be a Puritan, but from whose pocket, while he was preaching at Rochester, a letter fell, which declared the fraud of which he was guilty, and the plan which he was instructed to adopt for the overthrow of Protestantism. Parsons and Campion, or Campian, came to England in 1580. They adopted every method to disguise themselves; they sometimes assumed the garb of soldiers, at other times that of Protestant clergymen. "On one day," says Fuller, "they wore one garb, on another a different one, while their nature remained the same. He who on Sunday was a priest or Jesuit, was on Monday a merchant, on Tuesday a soldier, on Wednesday a courtier; and with the shears of equivocation he could cut himself into any shape he pleased. But under all their new shapes, they retained their old nature." A letter, addressed by Campian to the general of the order, providentially fell into the hands of Wolsingham, in which was the declaration, "I am in a most antick habit, which I often change, as also my name;" and speaking of the sacraments, "In the administering of them, we are assisted by the priests, whom we find every where." These priests were avowedly conformists to the established Church, and permitted to use the English ritual, that they might act the popish cause. Parsons escaped, but Campian was executed. The following language, used by the latter in an oration delivered at Douay, clearly sets forth the nefarious projects of his order: "As far as concerns our society, we are all dispersed in great numbers through the world; have made a league and holy oath, that as long as any of us are alive, all our care and industry, all our deliberations and councils, shall never cease to trouble your calm and safety."

"The same enthusiast," says Southey, "when from his place of concealment he addressed a letter to the privy council, defying the heads of the English Church to a disputation before the queen and the council, repeated the threat: 'Be it known unto you,' he said, 'that we have made a league, all the Jesuits in the world, whose succession and multitude must overreach all the practices of England, cheerfully to carry the cross that you shall lay upon us, and never to despair of recovery while we have a man left to enjoy your Tyburn, or to be racked with your torments, or to be consumed with your prisons. Expenses are reckoned; the enterprise is begun; it is of God; it cannot be withstood. So the faith was planted; so it must be restored.'"

In 1583, Somerville, after attempting the life of the queen, hung himself in prison, to prevent his being publicly executed. In 1584, Throgmorton's plot was discovered; in 1585, that of Parry. This latter had opposed the act which was passed against the Jesuits in the house of commons; and being accused by Nevil, a papist, whom he had been endeavouring to gain over as a coadjutor, he confessed that his intention was to assassinate the queen, and that Benedicto Palmiro, a grave and learned Jesuit, comforted him in his design.

• Book of the Church, c. xv.

He took further advice upon the subject, in confession, of Annibal à Codrato, a learned Jesuit in Paris; was lovingly embraced, commended, confessed, and communicated at the Jesuits at one altar with the Cardinals of Vendosmi and Narbonne. A letter from Cardinal Como reached him in March 1584, containing the hearty commendation of the pope, a plenary indulgence, and remission of all sins. Parry's conscience was thus quieted;—nay, the murder of Elizabeth was viewed by him in a meritorious light. This wretched man, being alone with the queen in the garden at Richmond, would have put her to death, but was so struck with her dignity and likeness to her grandfather, Henry VII., that, according to his own confession, he did not dare to perpetrate the foul deed.

The attempted invasion of the country by the Spanish armada was unquestionably a Jesuit's work. In fact, the whole reign of Elizabeth was one of plots and schemes to overthrow the Protestant faith—to bring back England to her former state of subjection to the pope, and to extinguish the light of Divine truth, which had begun to shine. How many of these plots and schemes were under jesuitical contrivance, it were impossible to say. That it was necessary to enact severe laws concerning them must be obvious,* and that it was even imperative that some should be put to death; but it must be recollected that they were executed not because they were papists, but because they were traitors; treason, not popery, was their crime. Had they not presumed to interfere in matters connected with the government, they might have exercised perfect liberty of conscience in their mode of worship. It is of great importance to bear this in mind, when it is affirmed by many, that the Protestant persecutions, as they are termed, of the sixteenth century were as bloody as the popish. History declares the contrary. That many have manifested a persecuting spirit, who still have declared their attachment to the principles of the Reformation, is lamentably true;—such, however, have formed the exception, and not the rule.

THE CREATION OF LIGHT.†

I WAS considerably affected in my younger days by the long-standing objection, that Moses made light to exist before the creation of the sun; as books then usually taught, what some still fancy, that there could not have been light without this luminary. But not choosing, on such an important point, to attach my faith to any general assertion, I sought to find out if any investigator of the nature of light had perceived any distinction in its qualities or operation which made it a fluid, or matter independent of the sun. It was not easy, before the year 1790, to meet with the works of any student of nature on such a subject, as it had been little attended to; but I at length saw the fact asserted by Henckel, a German of the old school, of some value in his day; and soon afterwards some experiments were announced in England, which confirmed the supposition. It has been a favourite point of attention with me ever since; and no truth

* Nov. 23, 1584, the statute passed—"That Jesuits, seminary priests, and other priests, made such beyond seas, have been sent to, and daily come into England of purpose, as hath appeared, as well by sundry of their own confessions as by other proofs, to withdraw subjects from obedience, and to stir up rebellion and sedition, and open hostility: ordered, all such who had been ordained since midsummer 1559 to depart the realm within forty days, or as soon as wind and weather served; and no others to come into England, under the penalties of high treason." It was also made felony to receive such, knowing them to be so. Englishmen brought up in any foreign seminary were to return within six months, and take the oaths of allegiance and supremacy, or to be reckoned traitors. None were to send money to any Jesuits or seminary priests, nor their children, beyond seas, without a license; and to know of such Jesuits or priests, and not to discover them, was to be subject to fine and imprisonment. (Stat. 27 Eliz. c. 2).—SHARON TURNER.

† From Sharon Turner's Sacred History of the World.

in philosophy seems to be now more fully ascertained, than that light has a distinct existence, separate and independent of the sun. This is a striking confirmation of the Mosaic record; for that expressly distinguishes the existence and operation of light from the solar action upon it, and from that radiation of it which is connected with his beams and presence. By Moses, an interval of three days is placed between the luminous creation, and the appearance and position of the sun and moon. Light was therefore operating, by its own laws and agencies, without the sun, and independently of his peculiar agency, from the first day to the fourth of our terrestrial fabrication. But from the time that the sun was placed in his central position, and his rays were appointed to act on our earth, they have been always performing most beneficial operations, essential to the general course of things. They have also been ascertained by Dr. Herschel to have a power of heating distinct from their production of light and colour—an interesting discovery, connected with more consequences and inferences than have yet been noticed. The glory of Sir Isaac Newton began by his discovering that light was not simple and homogeneous; but that it consisted of seven rays of different colours, and of different and invariable degrees of refrangibility. The same degree of this belonged always to the same colour, and the same colour to the same degree of refrangibility. Red, yellow, and blue, are the primary colours; white light their compound. An opposing theory to this has been gradually growing up from the time of Des Cartes, and is now maintained by several men of no small name and powers in science, which considers light to be an undulating vibration of an ethereal medium universally diffused, and not, as Newton thought, an emanation of particles direct from the sun. La Plâce preferred the opinion that "light is an emanation from a luminous body." But the newer system comes nearest to the Mosaic fact, that light was a distinct production anterior to the sun; and appears to be gaining ground in philosophical minds. Perhaps some harmonising combination of both theories may reconcile all the phenomena, and best explain the true nature and operation of light. It seems most probable that light is an ethereal fluid now universally diffused, and pervading all things, and not an emanation from the sun; but that this luminary has a direct and additional agency upon it, whose effects we daily see. It may not be impertinent to suggest, that light seems, like heat, to have two states, active and latent. The active state causes its visible phenomena, and our sensation of day-light. When this subsides, by the sun's departure, into its latent state, our sense of darkness, or night, is produced. The solar rays again emerging on it, have the power of changing its latent state into its active visibility. Light has also the property of being absorbed by, and, I would add, of combining with, all substances; with some wholly, which are then black; with others, the most numerous cases, only in part; and then that portion of them which is not so absorbed, emanates from the substance in the colour which comes from them to the eye. After having for many years attended to the phenomena of light, I cannot but consider it to be an universally diffused fluid. Thus far the idea would accord with the undulatory theory; but many facts lead me also to conclude that it actually enters into the composition of all or of most substances, and, like heat, becomes a latent part of them. From these it is extricable, with more or less rapidity, without the interference of the solar ray, as in the burning of all inflammable bodies, when it passes into its active and visible state. When the two liquids of nitrous gas and oil of turpentine burst into a flame on being mixed, without the approach of any fire, I think we see a striking instance of latent and combined light passing suddenly into

the free and active state. So when that brilliant blaze occurs on dipping the iron wire into oxygen gas, it seems to be the latent light combined in the gas, evolving from it instantaneously into its visible form. The sun has nothing to do with these phenomena, nor with any of our artificial illuminations. All these may be deemed latent light, emerging from its combinations into free and active visibility. Yet most of the Newtonian principles and laws concerning it are confirmed by the phenomena which suggested them; and so is much of the new system by those facts which have been adduced in its support. Hence it is most probable that both theories have a foundation in truth, but require some further additions and modifications on each side to make them consistent with each other; and to remove the apparent contradictions which now keep them in the state of controversial hostility.

The Cabinet.

THOSE are the best Christians, who are more careful to reform themselves than to censure others.—*Fuller.*

WORLDLY VANITIES.—It is said that in eastern countries, on the hot and sandy deserts of Arabia, a false appearance is frequently seen about noon, occasioned by the wavy and vaporuous exhalations drawn from the burning waste by the powerful influence of the mid-day sun, which so closely resembles a large lake of water in motion, as to tempt thirsty travellers out of their way; and which still draws them on, going forward, as they advance towards it, but still appearing at an easy distance, till at last it vanishes away. And sometimes the deception is discovered when it is too late to avert the fatal consequences; and disappointment proves but the forerunner of death. And just such is the world to all who are seeking their happiness from it; and such will it prove to all who put their trust in it. Imagine to yourselves a traveller upon an eastern desert who must drink or die. There is, indeed, nigh unto him and within his reach a well of water, a flowing stream, of which he is told by his faithful guide, where he may allay his thirst and live. But at this moment there comes in his way a subtle and specious deceiver, who brings an evil report upon the sources of abundant supply and refreshment which have been pointed out to him. He represents the waters as naught, bitter, and unwholesome. He then points to the glowing sand in the distance, to that glimmering semblance of an extensive lake, that empty and delusive show of rippling waves, to which I have just alluded. He praises the excellency and desirableness of its abundant waters. And having engaged the unwary traveller in the pursuit of the faithless phantom, he allures him on from time to time with fictitious representations, and with flattering descriptions, heightened and urged with captivating eloquence, and images of unreal and unattainable enjoyment, till the unhappy victim of the fatal artifice sinks exhausted in the dreary waste, and perishes in his delusion, or is made wise too late. Now, raise your thoughts from this feeble and inadequate image, to the infinitely more dreadful reality which you have, no doubt, already anticipated. Suppose the anxious search to be for happiness, for man's chief good—the desert's dreary waste to be this present world—its schemes of gay delight to be the faithless phantom which shews in the prospect like water, undulating with the cool, refreshing breeze; and then, in the flattering deceiver who allures the credulous traveller to his doom, you have the stage with its lessons of lying vanity, and its representations of visionary bliss. And now let me ask, if you were to be the spectator of a scene like that which I have supposed, and saw such an unhappy object of the deceiver's

art, ready to be cheated with a lie into such fearful risk and ruin, who that has a heart of flesh and not of stone would content himself with saying, it is nothing to me; let him do as he likes it? And if you should interfere with unasked and perhaps ungrateful advice, and endeavour plainly—earnestly—with reiterated and even officious persuasion, to undeceive him, and to draw him from his fatal purpose, who is there who would in such a case charge you with impertinent interference? who is there who would call it officiousness? rather, who is there who would not justify and commend the attempt? And yet shift but the case from the body to the soul; and let one, whose eyes God has opened to see the vanity of the world, who has discovered the cheat, and by grace escaped from the snare, endeavour to do for others, as an instrument in God's hands, what God has done for him; and let him labour with the earnestness and sincerity of honest conviction to warn the unwary, and set right the misguided, and expose the deceivableness of iniquity, and the delusive arts by which the world seeks to ensnare her victims; let him not merely discuss this subject in the abstract, and in general terms, but select some particular instance, and expose some specific snare; and then, the very same conduct which would be accounted praiseworthy and philanthropic in the inferior case, shall be censured and resented as uncharitable and officious in that which is of such awful and infinite moment.—*Rev. T. Best, of Sheffield.*

LOST PEACE.—I would address those who were once conscious of possessing this peace, but have lost that consciousness. This is the case in many instances. Do you inquire the cause? Have you not grieved the Spirit of the living God? Call not these things legal: they are absolutely necessary to preserve alive that religion in the human heart in which God himself delights to dwell. Are you in the habit of living in the commission of any thing contrary to the will of God? There is no peace while you are serving idols. Throw them away to the moles and to the bats. Approach the Saviour in this manner, and he will, in due time, re-establish in you the consciousness of his own friendship. If you are not conscious of having grieved the Holy Spirit by rebellion, descend deeper into the deceitful human heart, and ask, Has pride not been gathering strength here silently, and praying on the soul, while the soul has not been conscious of it? This is a good reason why the Holy Spirit should be grieved, and withhold the consciousness of peace. Visit a throne of grace, and persevere in praying to God, to bless the painful dispensation, this night of the soul, in which the believer must mourn the absence of his God; and pray for growth in humility and every other grace, till Jesus visits you again, and says, "Peace be unto you." You who have been brought to God from a worse than Babylonish captivity, remember your continued dependence upon him. Do not suppose that because you have enjoyed a most delightful sense of the presence of God, that is enough to enable you to go on. Do not deceive yourselves. The Lord only gives us a sense of his presence to encourage us to follow him, to wait on him continually, in moments of darkness, distress, and desertion; not to puff us up with pride, but to convince us that all our springs in life, death, and eternity, are in him."—*Howells' Sermons.*

Poetry.

A PARAPHRASE ON THE THIRTEENTH CHAPTER OF THE FIRST EPISTLE TO THE CORINTHIANS.

DID sweeter sounds adorn my flowing tongue
Than ever man pronounc'd or angel sung;

Had I all knowledge, human and divine,
That thought can reach or science can define;
And had I power to give that knowledge birth,
In all the speeches of the babbling earth;
Did Shadrach's zeal my glowing breast inspire,
To weary tortures, and rejoice in fire;
Or had I faith like that which Israel saw,
When Moses gave them miracles and law—
Yet, gracious Charity, indulgent guest,
Were not thy power erected in my breast,
Whose speeches would send up unheeded prayer,
That scorn of life would be but wild despair:
A cymbal's sound were better than my voice,
My faith were form, my eloquence were noise.

Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind;
Knows with just reins and gentle hand to guide
Betwixt vile shame and arbitrary pride:
Not soon provok'd, she easily forgives,
And much she suffers, as she much believes;
Soft peace she brings wherever she arrives;
She builds our quiet, as she forms our lives—
Lays the rough paths of peevish nature even,
And opens in each heart a little heaven.

Each other gift which God on man bestows,
Its proper bounds and due restriction knows;
To one fix'd purpose dedicates its power,
And, finishing its act, exists no more.
Thus, in obedience to what Heaven decrees,
Knowledge shall fail and prophecy shall cease:
But lasting Charity's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive.

Then constant Faith and holy Hope shall die,
One lost in certainty, and one in joy;
While thou, more happy power, fair Charity,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp and unconsum'd thy flame,
Still shalt survive:
Shalt stand before the host of heaven confest,
For ever blessing, and for ever blest.

PRIOR.

CHRIST'S INVITATION.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—*Matt. xi. 28.*

(For the Church of England Magazine.)

BY MRS. BUSHBY.

THIS were a world of darkness, sin, and woe,
But for the mercies that from Jesus flow.
O he hath taught us in life's bitterest hour
To trust alike his pity and his pow'r.
Mighty to save, and mighty to destroy,
How shall we thank him, that from realms of joy,
Of unimaginable glory, he
Would deign our earth to visit, to make free
From Satan's chains our all-degraded race,
And bring us promise of redeeming grace!
How shall we thank our Saviour and our Lord?
By gratefully believing in his word;
By humbly trusting to his proffered aid,
Casting our cares on him. Hath he not said,

"Come unto me, all ye that are oppress'd
And heavy laden, I will give you rest?"
Our Saviour asks but this: Come unto him;
Come unto him with faith; though eyes be dim
With lonely weeping—hearts be broken, crush'd
Beneath a load of grief—and cheeks be flush'd
With shame at former guilt—he can release
From sin's dark triumph; he can calm to peace
The troubled mind, and with a holy light
Illume the tearful eye. Shall mortals slight
That invitation given by heavenly love?
Shall they reject that message from above?
O let us look to life beyond the grave,
And timely fly to Him whose pow'r alone can save!

STANZAS.

(For the Church of England Magazine.)

"Lord, to whom shall we go? Thou hast the words of eternal life."—*John*, vii. 68.

"Jesus saith, I am the way, the truth, and the life."
John, xiv. 6.

To whom, O Jesus, shall we go,
The words of heavenly truth to know?
Whom shall we follow, whom obey?
Thou art "the truth, the life, the way."

Thou art "the truth"—thy holy word
Rich stores of wisdom doth afford;
Knowledge and grace thy doctrines give,
And bid the soul believe and live.

Thou art "the life"—thine be the praise!
Thy pow'rful voice the dead can raise,
The slumbering dust to life restore,
And bid it live to die no more.

Thou art "the way"—for thou alone
The glorious path to heav'n hast shewn:
Thee only, Lord, will we obey—
Thou art "the truth, the life, the way."

F. H. S.

Miscellaneous.

SPIRIT-DRINKING.—At a late meeting held in Glasgow, for the establishment of a female house of refuge, the lord provost in the chair, it appeared, from authentic statements, that crime had frightfully increased in Glasgow for the last eighteen years. During that time, while the population had increased sixty per cent, crime had advanced five hundred per cent; and this was ascribed chiefly to the inordinate use of ardent spirits: not less than eight gallons was calculated to be annually consumed by every adult in Glasgow!—consequently shortening life; for eighteen years the mortality-bill was one in forty-two; it is now one in twenty-three.

IMPORTANCE OF SOME KNOWLEDGE OF MEDICINE TO A CLERGYMAN.*—Not pretending to make you, or any other person who may chance to read these letters, a proficient in medicine, which cannot be effected without preparatory education, nor without that toil, and

* From "The Village Pastor's Surgical and Medical Guide; in a Letter from an old Physician to a young Clergyman, his Son, on his entering upon the Duties of a Parish Priest. By Fenwick Skrimshire, M.D. &c." London, 1838, Churchill, and Hatchards. Of the professional merits of this book we are, as clergymen and not physicians, hardly competent to speak; but we may say that its directions are simple and intelligible, and that to us it certainly appears a very useful "guide."—Ed.

study, and initiatory practice, which every candidate for our profession is now happily obliged to pass through, it shall be my aim to enable you to afford safe, certain, and prompt assistance in cases of emergency—to prescribe safely in certain simple cases of indisposition—to give useful temporary advice in others until medical assistance shall arrive,—and, what will prove perhaps of equal, if not of greater importance, to qualify you for aiding and assisting the medical attendant in effecting his object, which can only be done judiciously and efficiently by one who is competent to comprehend the views and intentions with which his various directions have been given. The importance of such knowledge to every educated man might be reasonably insisted upon; but to the country clergyman, who is, or ought to be, the influential person in his parish to be resorted to by his poorer neighbours on all occasions of emergency, it becomes, in my opinion, a necessary part of his acquirements. In all cases of accident, how much of safety depends upon the first hasty steps that may be taken towards the relief of the sufferer! To stanch the bleeding from a wound—to place the drowned man in a suitable position, and to protect him from cold—to prevent the frost-bitten limb from being too suddenly warmed—to administer an antidote or an emetic to the poor creature who shall have wilfully or ignorantly swallowed poison,—will often be to save life; to direct the wisest means of supporting the broken limb, and of conveying the poor sufferer to his home—to suggest the easiest mode of divesting such limb, or the dislocated joint, of its covering, will be to save the sufferer much torture, and perhaps, by preventing further injury, to expedite the cure. In cases of sudden seizure, as of apoplexy, epilepsy, convulsions, or fainting, speedy assistance is of the first importance; some judgment is required to distinguish the nature of the attack, and long before a medical attendant can arrive upon the spot, the patient may be saved or lost.

CHEAP PERIODICALS.—But to return to the humbler class of poor operatives; the fry of cheap publications that swarm in their path, beguiling them into the perilous mazes of sedition and atheism, cannot be numbered; neither can we compute the effects naturally to be produced by the constant administering of such poisonous aliment to their minds. The emissaries of evil are continually at hand, alert and decisive in their operations; and through this, abetted by the supineness of those who should be equally prompt in counteracting the mischief, a thoughtless young man entering a public-house, disposed to pick up what news he can, but indifferently as yet to all parties, is sure to be supplied with that which will defile his mind and pervert his understanding. That such is the fact, no one can dispute: what must ultimately ensue from the general spread of demoralising principles and inflammatory excitement, is obvious to all who choose to contemplate the picture; nor can the wilful blindness of such as avert their eyes from it, preserve them from sharing in the common wreck that impends.—*Christian Lady's Magazine*.

THE same sun which gilds all nature, and exhilarates the whole creation, does not shine upon disappointed ambition. It is something that rays out of darkness, and inspires nothing but gloom and melancholy. Men in this deplorable state of mind find a comfort in spreading the contagion of their spleen.—*Burke*.

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OF CLERGYMEN



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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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VAIN THOUGHTS.

BY THE REV. W. SHERWOOD, B.A.

Curate of Holybourn, Hants.

It is said of the ungodly, "God is not in all his thoughts," and that "every imagination of the thoughts of his heart is only evil continually." But the renewed mind, being earnestly desirous that every thought should be brought into captivity to the obedience of Christ, exclaims, with virtuous indignation, "I hate vain thoughts!" My present purpose is to examine the materials of which vain thoughts are composed; and I conceive they may be classed under two general heads, viz., 1st, Thoughts employed upon unlawful things (Tit. i. 15); and, 2nd, Thoughts unseasonably employed upon lawful things (Eccl. iii. 1; Luke, x. 39, 40.) The first head will comprise (I.) unscriptural opinions, and (II.) unholy desires.

Surely unscriptural opinions are "vain thoughts;" indeed, what thoughts can be conceived so vain as those which exalt themselves against God, and against the revelation of his will, which he has given us in his word? We do not, however, here refer to the proud and self-sufficient infidel, who has the impious hardihood altogether to deny the truth of holy Scripture; but rather to those who acknowledge its truth, but endeavour to explain away its meaning. When, for example, people declare that their hearts are good, while the Scripture calls them "deceitful, and desperately wicked;" that Jesus Christ was a mere man like ourselves, when the Scripture calls him "the mighty God, the Maker of all things;" that sin is but a little evil, which God will easily overlook,

though the Scripture calls it "exceeding sinful," and promises death for its wages; that spiritual conversion is a needless and absurd thing, when the Scripture says that without it we "shall not enter into the kingdom of God;" that a sinner may save himself by amending his life, by charity to the poor, or by diligently attending the Church and sacrament, when the Scripture says that there is no other way of salvation but only by faith in the atoning blood and finished righteousness of Jesus Christ, which faith is the free gift of God;—what are all such notions but "vain thoughts," setting up, as they do, man's wisdom, which is "foolishness with God," against the judgment of Him who sitteth between the cherubim, dwelling in unapproachable glory, and before whom we are but as the dust of the ground?

(II.) But unholy desires "are vain thoughts." And yet what a host of them do we admit into our minds! Even when the outward conduct is fair and specious, O what a cage of unclean birds is the inward man! Thoughts of pride and vanity, desires of revenge, covetousness, malice, envy, ambition, lustful wishes and imaginations, sensual desires of every kind,—all these revel with almost unfettered freedom in the human heart; and yet with impious presumption man pleads not guilty, when the word of God charges him with being a heinous sinner. Vain, indeed, is the thought which supposes that God sees not these abominations; vain, too, is the imagination that he will never bring them into judgment, that they can either profit in the world, or escape everlasting misery hereafter, unless, by Divine grace, they be repented of and forsaken.

Again: thoughts unseasonably employed upon lawful things are "vain thoughts." Such are unprofitable imaginations. What a stream of them are continually running through our minds! The memory of by-gone days will afford many humbling proofs of this, we may discover it in our maturer years, and we may watch their evil influence in the children growing up around us. When the mind is not early inured to direct its energies to the attainment of that which may be beneficial to ourselves and our fellow-creatures, and honourable to God, Satan will assuredly fill it up—for occupied the vacancy must be with something—with idle and sinful wishes, and foolish and hurtful schemes. Why is it that the grosser part of man, the body, over which he has little control, ordinarily reaches complete proportion in all its parts; whilst his mental faculties, which so eminently distinguish him from the brute creation, are so often found, even in advanced age, still exhibiting the weakness and ignorance of infancy? Is it not because the mind is suffered to entertain thoughts which, though not perhaps positively sinful in themselves, yet have no direct tendency towards improvement—which rather enervate and waste its powers, than strengthen and invigorate, and excite it to the noble uses for which it was ordained? Hence, as a sure result, we find such persons idling away their precious time, which is given to them only as probationers for eternity, in reading foolish and profane books, frequenting places of sinful amusements, falsely called innocent; and consequently getting into the habit of using, and, it is to be feared, enjoying that abominable foolish talking and jesting which the apostle declares are not convenient, and for which God will bring them into judgment. This is the manner in which vast multitudes fill up the measure of their lives. It is quite startling to think how many of our thoughts become vain and sinful, from being indulged at improper seasons. Take, for example, a single Sabbath, and let us turn our eyes inward, and number, if we can recollect them, the mass of vain thoughts which have occupied our minds. Commence when, through the mercy of God, we first awake to consciousness; trace them through the intervals of private prayer and meditation; observe them when the family are gathered around the domestic altar; during the time of preparation for attendance on public worship; and then, O fearful and humbling task, count them, if it be possible, when amidst the worshipping assembly of his people we are congregated within the sacred walls of his temple, dedicated to his praise and service alone. A survey such as this,

wholesome though severe, would go far to check the idle words, the thoughtless smile, the rebel risings which the tempter prompts, and constrain the Christian to put a prayerful padlock on the door of his lips, and fill closely up the avenues to his heart with godly meditations, lest the wild wanderings of a mind distracted by vain thoughts cause a fearful hinderance to the due performance of his sacred duties. Where shall we find the believer who has not had cause to lament over these things? But they, by Divine grace, have been made to feel their sinfulness,—to know, and ever to avail themselves of the knowledge, that nothing but continued application to "the blood of sprinkling" can put away their guilt. How awful, then, must be the state of those hearts into which "vain thoughts" are not only, as it were, invited to enter, but where they are fed and nourished, and encouraged to remain; nay, where they are excused and defended, without sorrow or remorse, for the very reason which, one would have thought, would induce the opposite conduct—viz., because they are hidden from every eye but His who "searcheth all hearts, and understandeth all the imaginations of the thoughts." He has said, "Son, give me thine heart." Let those, therefore, beware, who give their hearts to the base intruders which Satan sends to take his place. Let them remember that its rightful owner is the Lord their God; that he is a jealous God, and will not endure a rival. Let them take heed lest, traitor-like, giving quarter to his enemies, and following their idols, they provoke the Lord "to let them alone." How very important is it that all should watch against the incursions of "vain thoughts," especially at those times when the mind is relieved from severe and necessary occupation. "Idleness is the very hot-bed of vain thoughts." And if unhappily they are suffered to enter, how strenuous should be our efforts to expel them! How needful to exclaim with the Psalmist, "Lord, unite my heart to fear thy name!" How appropriate shall we always find the language of that beautiful collect of our Church, "Cleanse the thoughts of our hearts, O Lord, by the inspiration of thy Holy Spirit!"

THE CHASIDIM: A FANATICAL JEWISH SECT.*

THE long-continued unbelief of the Jews might furnish a plausible argument against the truth of Christianity, if they appeared in their history as a sober-minded

* From "Sketches of Judaism and the Jews." By the Rev. Alexander M'Caul, D.D., of Trinity College, Dublin. London, 1838. Wertheim.—A very interesting volume, containing much valuable information. We avail ourselves of the opportunity of recommending an able Sermon by the same author, "On the eternal Sonship of the Messiah." London, Wertheim. 1838.

people, never moved except by weight of evidence which they had carefully examined. But this is not the case. Their whole history shews that, with all their shrewdness in worldly dealing, and all their genius and acuteness in scholastic argumentation, they are a credulous and superstitious people in the highest degree. The delusions of their false messiahs in past ages are well known. But the modern history of the Jews has attracted but little attention; and few persons are acquainted with the fact, that there is at this present moment, amongst the Rabbinical Jews, a numerous and powerful sect, whose fanaticism almost exceeds the bounds of belief. In Poland, the cradle and chief seat of this sect, the attention is soon attracted by a class of Jews whose dress bespeaks a studied slovenliness, and whose features express a ferocious wildness, in some cases almost indicative of insanity. These are the Chasidim, or saints, as they call themselves. The name of the founder was Rabbi Israel, with the epithet *Baal Shem*, "possessor of the name,"—that is, the mysterious name of God, which enables him that knows it to work miracles, and to attain the knowledge of all mysteries. Rabbi Israel's real history is enveloped in utter obscurity. The orthodox Rabbies say that he was an ambitious man, of mean talents, and no acquirements; and that, as he could not distinguish himself by learning, he took the shorter and easier road to fame and power, by pretending to superior sanctity and a more profound knowledge of mysteries. His followers, on the contrary, as we shall see hereafter, describe him as a prodigy of learning and piety from his very childhood. All that is certain is, that he appeared about the year 1740, at first in Hussti, and afterwards at Medzibozze, in Podolia, as the head of a small sect, which he had previously collected in privacy. He was most probably a man of devotional and enthusiastic spirit, who felt the insufficiency and lifelessness of Rabbinism, and thought he had discovered the essence of true piety in the mysticism of the Cabbalistic system. This natural turn of his mind led him to this study, as he hoped thereby to attain an intimate union with God, which his followers still regard as the acme of piety, and the one great object of all their fastings, ablutions, and prayers. Whether he himself laid claim to supernatural powers, cannot now be ascertained; but, as the Rabbinical Jews generally believe that an intimate knowledge of Cabbala bestows them, and enables the soul to roam at large amidst the worlds of angels and separate spirits, it is probable that he did at least pretend to the same sort of intercourse with the other world which Swedenborg believed himself to possess. However that may be, his fame soon spread, in spite of the most determined opposition on the part of the Rabbies; and in a very short time his followers were numbered by tens of thousands. As long as he lived, the sect formed one great whole, of which he was the head. After his death, which happened in 1760, it was divided into separate congregations, each of which had its own Rabbi, or, as the Chasidim call him, Tsaddik, or righteous man; the most distinguished of whom were R. Israel's grandchildren. The death of the founder in no wise retarded the progress of the sect. His successors went through all Poland, teaching the new religion; and as they far surpassed the other Jews in fasting and daily ablutions, and the other external signs of Rabbinic piety, they every where found followers. There was nothing to shock the prejudices of the people, but every thing to attract them. They appeared as possessors and teachers of the Cabbala, the most revered part of Judaism; and they naturally found crowds ready to receive what they promised to impart. Dr. Jost, a learned reformed Jew, says, that Chasidism is the religion of nine-tenths of the Jews in Galicia, South Hungary, West and South Russia, and Wallachia. He might also have added, that it has extended

to the East, and has followers in Jerusalem and Safet, and two synagogues in Constantinople. Though in reality they differ but little from the other Rabbinical Jews, there exists between them a complete wall of separation. The Chasidim have separate synagogues, use the Prayer-book of the Spanish Jews, which is more Cabbalistic, and have their own Rabbies. They reverence the Talmud less, and the Sobar more, than the other Jews; and especially profess to strive after a perfect union with God, as their great object. To effect this, they spend much time in contemplation; and in prayer use the most extraordinary contortions and gestures, jumping, writhing, howling, in order to exalt their mind; and do certainly succeed in working themselves into a state little short of frenzy. Before their devotions, they indulge freely in the use of mead and even of ardent spirits, to promote cheerfulness, as they regard sorrow and anxiety as peculiar hindrances to the enjoyment of union with God. Their chief means of edification is the spending the Sabbath-day with the Tsaddik. On Friday afternoon and evening, before the approach of the Jewish Sabbath, waggon-loads of Jews and Jewesses, with their children, pour in from all the neighbourhood, from a distance of thirty, forty, or more miles. The rich bring presents and their own provisions, of which the poor are permitted to partake. The chief entertainment is Saturday afternoon, at the meal which the Jews call the third meal,* during which the Tsaddik sagt Torah—that is, he extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far removed to come on the Saturday, the Tsaddik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with Deity. He then imposes penances on those whose consciences are burdened with guilt; dispenses amulets and slips of parchment with cabbalistic sentences written on them to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits; and pronounces on the sick and the barren his benediction, which is supposed to remove all infirmities, and to procure the fulfilment of every wish. The writer of this notice once saw one of the most famous of these Tsaddikim, the Tsaddik of Medzibozze, or Mezbesch, during one of these periodical visits to a large congregation in Russian Poland. His ante-chamber was crowded with Jews and Jewesses, anxiously waiting for admission. The Tsaddik himself was seated in an inner chamber, in an arm-chair. He wore a long robe, something like a cassock, of sky-blue silk, a white girdle, and cap. He was a fine-looking, portly old man, with a long white beard. His attendants all stood around him, attired in the usual costume of the Polish Jews, excepting the cap, which was not black velvet, but white cotton. His conversation was that of a shrewd, sensible man; and with us he certainly shewed nothing either of the mystic or fanatic. The Jews said, at his departure, that his receipts in this town alone were 2000 silver rubles, or about 330*l*. Another of the most famous Tsaddikim of our times was the Tsaddik of Kishanoff, in the kingdom of Poland, now some years dead. His fame for healing the sick and working miracles extended far and wide. He was in consequence visited by multitudes of Jews, and, as they say, by not a few Christians, who experienced the beneficial effects of his supernatural power. A very few years since, his grave was still visited as a means of help in all sorts of trouble. . . .

Their sect is on the wane. Within the last ten years several of their greatest Rabbies have died, and the

* The Jews are bound on the Sabbath to have three meals—the first on Friday night, the second when they come from the synagogue on Saturday morning, and the third on Saturday afternoon.

survivors, it is said, have lost much of their influence, as they promised to reverse a decree, relative to military service, which the Russian Government issued some years ago, but were utterly unsuccessful. The decree was executed, and the Tsaddikim lost their credit. It is, however, much to be feared that the transition from fanaticism will be to infidelity, unless proper means be used to lead them to the truth.

BISHOP HALL'S EMPLOYMENT OF THE DAY.*

EVERY day is a little life; and our whole life is but a day repeated: whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic,—to number not his years, but his days. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spend it, desperate.

We can best teach others by ourselves. Let me tell your lordship how I would pass my days, whether common or sacred, that you may either approve my thriftiness, or correct my errors. To whom is the account of my hours either more due or more known? All days are His, who gave time a beginning and continuance; yet some he hath made ours, not to command, but to use. In none may we forget him; in some we must forget all besides him.

First, therefore, I desire to awake at those hours, not when I will, but when I must. Pleasure is not a fit rule, but health: neither do I consult so much with the sun, as with mine own necessity, whether of body or in that of the mind. If this vassal could well serve me waking, it should never sleep; but now it must be pleased, that it may be serviceable. Now, when sleep is rather driven away than leaves me, I would ever awake with God; my first thoughts are for him, who hath made the night for rest, and the day for travail; and as he gives, so he blesses both. If my heart be early seasoned with his presence, it will savour of him all day after.

While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect, my mind addresses itself to her ensuing task, bethinking what is to be done, and in what order; and marshalling my hours with my work. That done, after some meditation, I walk to my books; and sitting down amongst them, I dare not reach forth my hand to salute any of them till I have first looked up to heaven, and craved favour of Him to whom all my studies are referred; without whom I can neither profit nor labour. After this, out of no great variety, I call forth those which best fit my occasions; wherein I am not too scrupulous of age. Sometimes I put myself to school to one of those ancients whom the Church hath honoured with the name of *Fathers*, whose volumes I confess not to open without a secret reverence for their holiness and gravity: sometimes to those later doctors, who want nothing but age to make them classical: always to God's book. That day is lost whereof some hours are not improved in those divine monuments: others I turn over out of choice; these out of duty.

Ere I can have sat to weariness, my family, having now overcome all household distractions, invites me

to our common devotions, not without some short preparation. These, heartily performed, send me up, with a more strong and cheerful appetite, to my former work, which I find made easy to me by intercession and variety. Now, therefore, I can deceive the hours with change of pleasures, that is, of labours. One while mine eyes are busied, another while my hand, and sometimes my mind takes the burden from them both: wherein I would imitate the skilfullest cooks, who make the best dishes with manifold mixtures. One hour is spent in textual divinity, another in controversy: histories relieve them both. And when the mind is weary of other labours, it begins to undertake its own. Sometimes it meditates for future use; sometimes I write for myself, or for others. The decay of a weak body makes me think these delights insensibly laborious.

Thus could I all day (as ringers use) make myself music with changes, and complain sooner of the day for shortness, than of the business for toil; were it not that this faint monitor interrupts me still in the midst of my busy pleasures, and urges me both to respite and repeat. I must yield to both: while my body and mind are joined together in these unequal couples, the better must follow the weaker. Before my meals, therefore, and after, I let myself loose from all thoughts, and now would forget that I ever studied. A full mind takes away the body's appetite, no less than a full body makes a dull and unwieldy mind. Company and discourse are now seasonable and welcome. These prepare me for a diet, not glutinous, but medicinal. The palate may not be pleased, but the stomach; nor that for its own sake. Neither would I think any of these comforts worth regarding in themselves, but in their use—in their ends; so far as they may enable me to better things. If I see any dish to tempt my palate, I fear a serpent in that apple, and please myself in a wilful denial. I rise capable of more, not desirous; not now immediately from my trencher to my book, but after some intermission. Moderate speed is a sure help to all proceedings; where those things which are prosecuted with violence either succeed not, or continue not.

After my later meal, my thoughts are slight; only my memory may be charged with her task of recalling what was committed to her custody in the day; and my heart is busy in examining my hands and mouth, and all other senses, of that day's behaviour. And now the evening is come, no tradesman doth more carefully take in his wares, clear his shopboard, and shut his windows, than I would shut up my thoughts and clear my mind. That student shall live miserably who, like a camel, lies down under his burden. All this done, calling together my family, we end the day with God. Thus we do rather drive away the time before us than follow it.

I grant, neither is my practice worthy to be exemplary, neither are our callings proportionable. The lives of a nobleman, of a courtier, of a scholar, of a citizen, of a countryman, differ no less than their dispositions; yet all must conspire in honest labour. Sweat is the destiny of all trades, whether of the brow or of the mind. God never allowed any man to do nothing. How miserable is the condition of those men who spend the time as if it were given to them,

* Bishop Hall's Letter to Lord Denny.

and not lent! As if hours were waste creatures, and such as should never be accounted for: as if God would take this for a good bill of reckoning;—" *item*, spent upon my pleasures forty years." These men shall once find, that no blood can privilege idleness; and that nothing is more precious to God than that which they desire to cast away—*time*.

Such are my common days: but God's day calls for another respect. The same sun arises on this day, and enlightens it; yet because that Sun of Righteousness arose upon it, and gave a new life unto the world in it, and drew the strength of God's moral precept unto it, therefore justly do we sing with the Psalmist, "This is the day which the Lord hath made." Now I forget the world, and, in a sort, myself, and deal with my wonted thoughts as great men use, who, at some times of their privacy, forbid the access of all suitors. Prayer, meditation, reading, hearing, preaching, singing, good conference, are the business of this day; which I dare not bestow on any work, or pleasure, but heavenly. I hate superstition on the one side, and looseness on the other; but I find it hard to offend in too much devotion—easy in profaneness. The whole week is sanctified by this day; and, according to my care of this, is my blessing on the rest. I shew your lordship what I would do, and what I might: I commit my desires to the imitation of the weak; my actions to the censures of the wise and holy; my weaknesses to the pardon and redress of my merciful God.

AN INTRODUCTORY ADDRESS *

To the Parishioners of St. Ebbe's, Orford.

BY THE REV. JOHN GARNIER, M.A.,

Fellow of Merton College, and Curate of St. Ebbe's.

"For I determined not to know any thing amongst you, save Jesus Christ, and him crucified."—1 Cor. ii. 2.

"For there is none other name under heaven given among men whereby we must be saved."—Acts, iv. 12.

THESE bold words were spoken by two of the most faithful and sanctified men that God has ever been pleased to call to the ministry of the Gospel. Bold, we may well call them; for at the time when the one was written, and the other was spoken, the truths which they each conveyed were not likely to please the fancies of those to whom they were addressed. Then, as is the case now, the name of Christ was not a popular name; the doctrine of Christian self-denial and the cross was not a fashionable doctrine. The enemy of souls was too much on the alert to allow the "glad tidings" to be welcomed with joy; and he never busied himself more than when the first preachers of the truth took up the sword of the Spirit, and began to cast down the walls of his strong-built tower, and to dig up its ancient foundations. The heart of man was the mansion which Satan had tenanted almost without any resistance or opposition, from the time that he gained his first victory in the garden of Eden. And when by his subtle wisdom he found that the arm of God was directed to overthrow his kingdom, and to seize upon that palace which had been formed for the residence of Jehovah, then he strove with redoubled force, and threw a thicker veil over the eyes of men,

* This interesting address has been forwarded to us, with the request that it may be inserted in our pages. We are willing to do so, not only from the excellence of the address itself, but from respect to the memory of one who, in the mysterious dispensations of Providence, was cut off by disease caught in the performance of parochial duty, and who promised fair to be an eminently useful minister. Mr. Garnier died of small-pox, a few months after his entrance on the curacy.—*En.*

lest they should see the truth, and be converted and live.

We may see it in the success with which his labours were attended from the conduct of those who still bowed down at his unholy altar; we may see it in the case of the Jews, who made a stumbling-block of the cross; we may see it also in the case of the puffed-up Greeks, who counted it foolishness, and treated it with contempt. To destroy the works of this cunning and powerful serpent, to pour forth the very precious blood of atonement, to choose unto himself a peculiar people from among the children of Adam, and to save them from that pit which Satan had caused to gape beneath the feet of every human creature,—this was the business which the Son of God descended upon earth to perform, when he bid farewell for a season to the glory which he had with the Father, and put on the humble clothes of flesh and mortality. You all know, my brethren, the circumstances of our Saviour's history, the most wonderful that was ever written. You must all, I am sure, have read or heard of the zeal with which he entered upon his great and difficult work,—a work which no love but God's love could have planned, no power but God's power could have possibly carried into effect. He came, not with the pomp of kings or princes, but in the lowly form of a little helpless child. He lived not in the soft and costly chambers of a gilded palace, but in the huts of the poorest sinners. The doctrines which he taught were not the imperfect commandments of blinded men, but those pure words of truth which he had learned from his heavenly Father—words which did not flatter the pride of worldlings, but which tended to humble them in the very dust. He declared boldly, plainly, and openly, to all that heard him, that there was not one amongst them who was not a guilty, perishing, death-deserving sinner. He pointed out the gulf which lay between the creature and the Creator; he shewed them the tables of the law, which were all broken in pieces; he informed them that they were not the children of God, but the children of the wicked one, the children of the devil, the children of the first murderer, the children of the father of lies. This was the plain and homely manner in which he convinced the world of sin, and ungodliness, and pride. And then immediately his bowels of compassion and love yearned towards those whose nature he had taken upon him. He could refrain himself no longer, but sounded the glad tidings of the Gospel in their ears, and set forth that plan which his mercy had arranged for welcoming sinners back again into the favour of God. He let them know that all the sins of the whole world were to be laid upon his own innocent head—that he was the sacrifice which the eternal Father had provided; that death would be overcome, and the yawning mouth of hell would be closed, by himself enduring the wrath of the avenging and insulted Godhead. He told them that he had willingly stepped down from his throne in heaven, and had entered the lists, as a champion in behalf of poor sinners, against the powerful prince of darkness. He then explained to them how that his own blood should thoroughly cleanse and purge the crimson dye of sin; that his own death should buy for man the excellent gift of eternal life; and that when he should arise triumphant from the prison-house of the grave, then the bars and bolts should be removed from the gates of heaven, and its doors thrown open wide to receive every single son of Adam that chose and was willing to enter.

How truly and exactly he kept his sayings, and fulfilled his promise, I need scarcely now inform you—how grand a victory he gained over the deceitful enemy of the human race; how he bruised the serpent's head, and completely vanquished the smooth-tongued tempter in the wilderness. We can find, too, from holy writ, that the agony which entered the very soul of the Man of sorrows, the exceeding woe which

he felt upon looking over the long catalogue of transgressions for which his love induced him to become an atonement—his grief well-nigh overcame his strength, and he would have sunk down to the ground, had he not been supported by a messenger from heaven. And then at length the hour and power of darkness arrived, and ignorant and wicked men led him forth to the place of death. Thither he goes calmly, quietly, silently, carrying away with him the load of our sins, and the accursed, nay, the blessed cross to which he deigned to nail them all. Upon that memorable day, the wrath of God's justice fell upon his own and beloved Son. Upon that day the long reckoning which man owed to God was paid by God himself, and redemption was purchased by his own costly blood. Upon that day, the great Creator entered upon terms of reconciliation with the creature; the gulf between heaven and earth was filled up for ever—a bridge and highway were thrown across—a ladder was let down from paradise to the world—and the high wall and barrier which had been raised between man and God, because of sin, was levelled with the dust and destroyed. Nor did the love of Christ stop here. As soon as he had broken forth from the chains of death, and risen up by his own power from that grave in which it was not possible for him to see corruption, he was anxious at once to proclaim to all men the good news of peace and salvation through his own merits and mediation. He appointed, ordained, set forth, and endowed with heavenly grace, many chosen servants to tell it out among the heathen, that the gates of heaven were now unlocked and unbarred; he ordained them to go forth, and carry the Gospel-message into all the ends of the world, and to raise the ensign of the cross in far countries and in distant isles.

And who is ignorant of the zeal, faithfulness, love, gratitude, and devotedness, with which the fishermen, and others like them, earthen vessels and weak instruments, promoted the kingdom of Christ? Who does not know with what boldness the persecuted, despised, buffeted, and afflicted apostles, proclaimed that name, which, though above all names, was nevertheless a name hated, blasphemed, and set at naught by the world? Who does not know how that they "counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord;" yea, and even suffered the loss of all things, so that they might win Christ at last? They spoke, in a plain and rude language, the same pure Gospel-doctrine to every class of persons: they had not one doctrine for the rich, and another for the poor; but they preached the same crucified Christ, and declared the same method of salvation, to the lettered Greeks, the high-minded Jews, and the poor, ignorant barbarians; they came not to court the flimsy applause of rich men, who were sinners like themselves, but to seek subjects and to enlist followers under the banners of that Lamb of God who taketh away the sin of the world. And how was it that they effected this? Why, not with excellency of speech, or of wisdom—not with the false learning of this world—not with the enticing words of man's wisdom,—but with that which was unknown to the great princes of the earth; namely, the true and holy wisdom of God, the demonstration or putting forth of Christ's Spirit and Christ's power. They went forth revealing those deep and hidden things which the Holy Ghost alone teacheth; they compared spiritual things with spiritual; they spoke as the oracles of God; and having their Saviour as their guide and counsellor, they were thus enabled rightly to divide the simple, yet too often misunderstood, words of truth. And the very same plain, pure, and powerful mode of teaching and preaching, it is my sincere desire and humble intention to adopt, as long as I am permitted to keep guard upon this watch-tower, and to minister to this congregation.

By the special providence and grace of almighty God, I have been placed as a shepherd, pastor, and

overseer over one of the most numerous and important flocks in this extensive city. I should indeed be not a little short-sighted, nay, blinded and hardened to a degree, if I did not see and feel how awfully responsible is the situation to which I have been thus called; but my faith tells me that He who has been pleased to set me here, will also be pleased to guard, guide, succour, strengthen, and bless me. My faith tells me that the same good Spirit which guided the pen of Paul, and put powerful words into the mouth of Peter, will also, not indeed miraculously, but powerfully and effectually illuminate or enlighten me with the true knowledge and understanding of his word; that both by my preaching and living I may be enabled to set it forth, and shew it accordingly. And because God is wont, by means of the foolish things of the world to confound the wise, and by the weak and frail things to instruct the ignorant, I have a good hope that that sovereign grace, which is sufficient for even the most helpless of all his creatures, will perfect his strength in my weakness, and enable me to declare unto you the whole counsel of God. It is indeed, my beloved brethren, a matter of the deepest joy, and the warmest encouragement, to think that there are so many true, faithful, zealous, and sincere Christians amongst those whose souls are committed to my care; many, I trust very many, who at the last great day shall be adorned with the unfading crown, and be seated near the throne of Christ. Of those hundred and sixteen persons who on Christmas-day drew near to the Saviour's table, and spiritually ate his broken body, and spiritually drank his poured out blood; of those I trust the greater number were indeed the elect children and chosen sons of God. To all such who have been buried, and are dead to sin, and are born again, and risen unto righteousness, let me now address a few words of counsel, comfort, and consolation. "What can you render unto the Lord for all the benefits that he hath done unto you?" How can you express that love and gratitude which I am sure you feel that you owe to that free grace which stopped you perhaps in your course of sin, and pointed out the steep precipice down which you were falling, and enabled you to cling hold of Jesus Christ, and to climb the Gospel-ladder which leads to heaven; or else which guarded you on the right hand and on the left, and caused you, from your very infancy, to grow with your bodily growth in the likeness of angels, and strengthened you together with your bodily strength in the family of saints? How entirely should you be clothed with humility, when you know that none of us can turn and prepare ourselves by our own natural strength to faith and calling upon God; that whatever good works we have been allowed to perform have been wrought, not by ourselves, but by the Holy Spirit in us, and that, after all, we are only unworthy and unprofitable servants? And yet, on the other hand, let not this thought render you idle, and careless, and slothful; but, on the contrary, strive the more anxiously to work out, with fear and trembling, your salvation, which is the eternal and free gift of God. And, above all, my beloved brethren, let your hearty prayers go up day by day, like winged messengers, unto the throne of grace; pray earnestly, humbly, sincerely, unceasingly; pray every morning; pray every noon-day; pray every evening; pray in your goings out; pray in your comings in; pray in the house of God; pray in your own secret closet. Ask for, beg for, implore the precious promises, the choice blessings of Christ; yea, talk, converse, plead, wrestle, with the good Father of all heavenly and earthly mercies. Again; wheresoever an opportunity offers of your being a guest at the Lord's table, and there feeding on the banquet of that most heavenly food, I bid you refuse not; but go there, I beseech you, willingly, cheerfully, and gladly; go, and shew ye the Lord's death till he shall come again; and you

may rest assured that the richest blessings of the Holy Spirit shall be poured upon you from heaven, like the warm shower or the refreshing dew upon the thirsty field: the lovely graces of Christ, your own, ever-present Friend, shall come and dwell in your hearts; and the holy beams of your heavenly Father's countenance shall be reflected on your souls, while you are changed to his image from glory to glory by the Spirit of the Lord.

I have also, my friends, every reason to thank God, with all my heart and soul, that he has been pleased to bless me with helpers and fellow-labourers to supply my lack of service in behalf of my flock. The exertions of those who have kindly undertaken to visit their poor brethren and sisters in the hour of sickness and distress, and to spread abroad, as far as they can in the district committed to their charge, the Gospel-seed and leaven—their exertions are, doubtless, most acceptable to God through the great and good Shepherd of his people. Let me entreat you to continue your labour of love with renewed zeal every day; consider how true a blessing you may be to your respective neighbourhood; and do not fail to ask continually for help from heaven in this important and lovely work of faith. But let me remind you that your spiritual work is only that of a helper, and not of a minister. You may speak with love, kindness, and entreaty, but not with authority. You may out of God's word admonish and comfort the needy sinner as a brother; but you must not rebuke or teach as an overseer or father. You may speak as the oracles of God; but you cannot speak as ambassadors for Christ, or deal as ministers and stewards of his mysteries. If you succeed in doing any good work, then be thankful and humble; give to God alone all the glory for making use of you as an unworthy instrument in his hands of love. And let humility be the daily dress of those who have consented to "feed the lambs of Christ," to teach his little ones in the Sunday-schools. The souls of that dear little flock are, in a way, committed to your charge. Before you will be able to instruct them, you must be yourselves instructed by the Spirit of God. Search, therefore, without ceasing the holy Scriptures, and pray without ceasing for wisdom from above; reading by the light of the Spirit, and praying in the Holy Ghost. And what a delightful thought, to think, and hope, and believe, that when the day of account shall come, you may each lead up to the throne of Christ some little tender spirit, whose feet you may have been allowed to guide in the ways of pleasantness, and to direct into the paths of peace! And doubt not but that your reward of grace shall be great indeed; it shall be with Urbane and the beloved Persis, with Tryphena and Tryphosa, with Phebe and with Clement, and with other fellow-labourers, whose names are in the book of life.

I now, my brethren, turn to another portion of my flock, of whom I cannot speak but with much pain and deep sorrow. I allude to the cold, formal, and outward professors of religion; those to whom the Gospel has come in form alone, and not in power; in letter alone, but not in spirit; those who on Sundays wear the showy appearance of piety, but who during the week throw it off with their Sunday clothes. These are they who cannot bear the spiritual doctrines of the Gospel of truth; who would blush if they were called saints; who would count it an insult if they were denied the name of Christians. These are they who attach themselves to prophets who speak not right, and, like the rebellious sons in the days of Isaiah, are sleeping in a death-like slumber, and cannot bear to be awakened or roused. Is it that you have never read the Bible, that you thus think to earn or merit heaven by attending alone to the mere decencies of life? by coming to church twice on Sunday? by coming to the communion twice

a-year? by making clean the outside of the cup and platter? by paying "tithe of mint, and anise, and cumin?" by whitening and beautifying your persons with that which may deceive your frail, sinful, short-sighted brethren? by dressing up, as it were, your bodies with the gaudy and tinselled clothes of worldly morality—bodies which will one day lie in a narrow, chilly grave, and be preyed upon by worms and creeping things? O, "tell it not in Gath, publish it not in the streets of Askelon"—in this place and in this parish, where the pure and simple cross has been preached for years and years—where Christ has been held up to your notice, and set before you as the only way, the truth, and the life,—in this parish there are still numbers of false professors, who by their deeds, which speak the secrets of their hearts, practically deny the crucified Saviour, and thus count the Gospel as a cunningly devised fable, or as idle tales. I speak thus warmly, my beloved brethren, hoping, by God's grace, if it may be by any means, to convince you of your error, and to deliver my own soul. Go, then, this very evening—go and open that holy book, which has probably till now been allowed to remain upon the dusty shelf, unheeded, forgotten, or despised, or else which has been only read in a cold and formal manner—open it, and see what there is written by the Saviour's revealing spirit. You will find that, if God were to enter into judgment with his servants, no man living would be justified; that by grace, and grace alone, we are saved, through faith; and that (salvation) not of ourselves—it is the gift of God, not of works, lest any man should boast. You will find that all Christians have become new creatures; that they are born again, and have crucified upon the Saviour's cross every carnal lust, worldly desire, and ungodly principle. You will find that the righteousness of Christ is the only foundation of any claim to the mansions of heaven; that those fancied merits in which the proud sons of Adam are apt to make their boast, are accounted as filthy rags in the eyes of God; and that repentance—sincere, true, and earnest repentance—is the first stepping-stone to the kingdom of heaven. These are a few of the truths which you may each discover in the pages of holy writ: I now anxiously entreat you to read them all with humility and prayer.

And what shall I say to those poor, unhappy, misguided, blinded, ignorant men, who actually hate the name of Christ; who laugh at the joys of heaven, and mock at the woes of hell; whose lives consist in one continual, open, and determined warfare against the Lord of Hosts; who delight in gluttony, revelry, drunkenness, blasphemy, hatred, variance, and strife, regardless whether or not to-morrow they die. And oh, what an awful thought flashes across my mind to think that of those within these walls there are many who, if the Judge were this moment to descend, would be at once thrust down into the flaming pit of hell! But to you I will now declare the Gospel news. You, then, my brethren, who are in so sad a state, you are the very persons whom Jesus the Saviour is anxious to save; you are those for whom Christ died; you are those grievous sinners which he especially came to seek and to save. And He who cannot lie, and whose words are firmer than the everlasting hills, and more steadfast than the heavens and the earth—the great, the good God, now promises that the crimson or scarlet dye of your many sins shall be entirely purged, cleansed, and made as white as snow; that none of your evil deeds shall ever be mentioned more; that the long catalogue of your offences shall be blotted out, once for all, from God's book of reckoning, if you choose to repent at once, and are willing to be reconciled to the Saviour of sinners. If you refuse the precious offers of pardon and peace, then you refuse to be saved—then you wilfully cast away your immortal souls. In that case, you are like a drowning man who pushes away the plank let

down to support him; or like one who is unwilling to escape when his house is in flames, and his neighbour warns him of his danger. But I would have you all to know and lay it to heart, that now is the accepted time, that now is the day of salvation; that before an hour has elapsed, your bodies may be in their respective graves. And your souls, oh, where will they be? I implore you, I beg you to repent? By the value of those years which are flying away on the wing, and, when once gone, can never be recovered; by the value of those immortal souls, which will one day either reign in heaven or rail in hell; by the heavy weight of those sins which you cannot surely bear; by the love which you owe to yourselves, and the debt of gratitude which you owe to your Creator; by the wondrous kindness of your heavenly Father; by his mercy in prolonging your days on earth; by the blessed cross and precious death of his beloved Son; by the wounds which he received, and the measure of woe which he endured; by his glorious resurrection and triumphant ascension;—I entreat you, I pray you, I beseech you in Christ's name, be ye reconciled to God. I beseech you to repent, and save your souls alive; for why will ye die, my dearly beloved brethren, why will ye die, whom to save Christ has died?

Before I conclude, I would fain say a few words to my poorer brethren who may at any time be in trouble, sorrow, need, sickness, or any other adversity. To you especially I shall ever be anxious to be at all times a friend, guide, comforter, and adviser. It is my first duty, as a minister of Christ, to provide for your spiritual wants—to feed your souls with the bread of life. May God effectually enable me to proclaim with faithfulness the doctrines of the Gospel! But I pray also that he will fill my heart so plentifully with charity, love, sympathy, and compassion, that I may be ready at all times, as far as it is possible, to relieve the urgent wants of my hungry brother, to heal his wounds, to listen to his tale of woe, to assist him in the season of distress, and to distribute and communicate in good and necessary things. In almsgiving, it will be my duty to encourage, before others, the humble, diligent, and patient Christian; and whether he be a member of our own communion or no, still I shall ever hope, whenever and so far as I have the means, to relieve his urgent wants; considering myself entrusted with both the spiritual and temporal welfare of all. I now conclude, and commend you all to the care, favour, and protection of Almighty God the Father, Son, and Holy Ghost. May the Lord bless you and keep you; may the Lord make his face to shine upon you, and be gracious unto you; and may he so fill you with all spiritual benediction, that in this world you may receive more and more fully the knowledge of his truth, and in the world to come life everlasting. And do you, my brethren, in return, implore God's blessing on your minister's heart. Strive together in your prayers to God for me, that the word of the Lord may have free course and be glorified; that I may be wise to win souls to Christ, apt to teach, and in meekness instructing those that oppose themselves. Pray for me, who am a sinner like yourselves—weak, frail, mortal, unworthy, unprofitable sinner; pray for me, that I may study to shew myself approved unto God, a workman which needeth not to be ashamed, rightly dividing the words of truth; pray for me, that I may promote by my labours the Saviour's glory, and the salvation of the souls of my numerous and valuable flock; ay, pray for me, that I may count not my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God; and thus be enabled to say with St. Paul, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

THE CHRISTIAN'S HOPE, AND ITS FRUITS:

A Sermon,

BY THE REV. ALFRED JENOUR, M.A.

Rector of Pilton, Northampton.

1 JOHN, iii. 3.

"And every man that hath this hope in him purifieth himself, even as He is pure."

THE one great object of the revelation which God has given us, is to make us happy in making us holy. To this end every part of revealed truth more or less directly tends. Whatever we read in the Bible, whether it be a history or a prophecy, a doctrine or an exhortation, a promise or a precept,—the ultimate object of it is, unquestionably, to deliver us from the dominion of sin, and to bring every thought and desire into conformity to the will of God; that so, to use the language of St. Paul, "we may be made meet to be partakers of the inheritance of the saints." This is so manifestly the grand design of revelation, and such, in fact, so plainly the effect which it is calculated to produce, that it seems truly astonishing there should ever have been any question raised upon the subject; and much more so that there should ever have been persons, calling themselves disciples of Christ, who, under the pretence of magnifying the grace of God, have lived in gross sin, and in wilful disobedience to the plainest precepts of the Gospel. Yet some such persons there always have been, and still are, in the visible Church—men who "turn the grace of our Lord God into lasciviousness," and who, by their lives, bring dishonour upon the name of Christ, and discredit to a religious profession. The number of avowed Antinomians is, however, very small. There are but few persons who will venture boldly to maintain, in the face of Scripture and the common-sense and reason of mankind, that a holy life is not necessary to salvation; that a man may be notoriously immoral and vicious in his conduct, and yet, if he has faith in the atoning blood of Christ—or rather, if he say he has faith,—confidently hope for eternal life. But while the number of those who avowedly maintain such fatal doctrines is, I trust, very small, the same thing cannot, I fear, be affirmed of those who live and act as if such doctrines were true—I mean, who, although they with their lips disavow the opinion that salvation is compatible with unrighteousness and sin, yet, in their general practice, in their everyday life, shew that they think otherwise, and that, after all, their hope of salvation, if they can be said with propriety to have any, is that of the Antinomian, being built solely upon a barren profession of belief in Christianity, without any outward evidence to prove

its genuineness and reality. Of these, I say, the number is not small. On the contrary, I fear we should find, if we were to make diligent search, too much reason to conclude that it is very great. We should find that in the nominally Christian Church there are multitudes who, although they would shrink with abhorrence from the avowal of Antinomian principles, differ nothing from the rankest Antinomian in practice.

Now, the words of the text bear, as you must perceive, upon this subject: "Every man," says the beloved apostle, "that hath this hope in him purifieth himself even as he is pure." What a solemn and awakening declaration have we here! What earnest and anxious inquiry should it excite in us all! "Every one that hath this hope in him purifieth himself, even as He is pure." Hence then it would appear, that every one who is really a Christian—every one who has a well-founded hope of salvation,—will make himself pure as Christ himself, without which no one has a right to hope that he will be saved. But is it indeed so? Is it really true that we cannot be saved unless we become, even in this life, as pure, and holy, and sinless, as the eternal Son of God himself? This is a point it behoves us to inquire into. It involves a question, as you must at once see, of infinite moment. And recollect that this is the declaration, not of a fallible man, but of an inspired apostle; of him who is called, by way of especial distinction, "the disciple whom Jesus loved." Now, the apparent import of the text is certainly what I have just stated. It is surely, therefore, deserving of your most serious consideration. Let us then proceed to examine these words with all that seriousness, and all that solemn attention which they deserve.

You will perceive they present two points for inquiry:

I. The Christian's hope—what it is.

II. The practical effects of that hope.

I. The first point we have to consider is the thing alluded to, the hope of the Christian: "Every man that hath this hope in him." What, then, is that hope of which the apostle speaks? We find this question satisfactorily answered in the verse immediately preceding our text: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Here, then, is the Christian's hope; consider it attentively; mark what it consists in; observe, if I may so speak, its characteristics. This hope is, that he shall in every respect, in body as well as in soul, in the now material and corruptible part as well as in mind and in spirit, be made wholly like his Sa-

viour; and that thus changed and glorified, beholding him face to face, clothed in the brightness and majesty of the eternal Godhead, he shall for ever rejoice in the light of his countenance. This is the Christian's hope; a hope, therefore, you will observe, altogether different from those expectations which men untaught by revelation form to themselves respecting the future: being derived, not from the uncertain reasonings and surmisings of men, but from the infallible promises and assurances of Him "who cannot lie;" and consequently, it is not a vague and indefinite hope—a hope of we know not what—an expectation of the possibility of a future state of existence, and of the enjoyment of some sort of good in that state, but without any thing like a clear and distinct idea of what that good may be, whence derived, or what it may consist in. This, I say, is not the character of the Christian's hope; on the contrary, that hope has in it something positive and definite: it is simple in its nature, and easy to be understood. To be endued with a capacity for the enjoyment of the presence of the Infinite and Eternal, and to be actually admitted into his presence—this is surely something definite and intelligible. Not that I mean to affirm that we can fully realise and rightly estimate the excellence of the Christian's hope; or rather, I should say, anticipate its accomplishment. It is not possible, indeed, hampered as we are with worldly things, and dimmed as is the understanding even of the most spiritual, perfectly to apprehend all that "weight of glory" which is prepared for the believer; yet, as to that which constitutes the essential part of his hope—as to the sum and substance of it,—that is easy of apprehension; being comprised, as I have before said, in these two things—the being for ever with Christ, and resembling him in all things.

Further, you will observe that this is a real hope. It is not a mere wish, a doubtful surmise, a faint desire; it is a sure and certain hope. It is a hope such as a man has who feels confident in his own mind that the things he looks forward to will be accomplished: "*We know* that when he shall appear, we shall be like him." What a blessed knowledge is this! How worthless and contemptible in comparison is all other knowledge! Yet how few care to attain it!

And, let me add, since hope implies not only a bare expectation, but expectation accompanied with desire; not merely a certain anticipation that the things hoped for will take place, but an earnest longing also for the arrival of the time of their accomplishment,—it will be thus with the hope of the Christian. Consequently, if the great subject of his hope

be the presence of Christ, that presence is what he will long for; that is what he will desire above all things, and feel to be the highest of all privileges—the perfection of happiness.

Now I am anxious, before we pass on to the consideration of the effects of the Christian's hope, to press these points upon your notice. Most persons, it is to be feared, are content with the most vague and indistinct ideas imaginable respecting their condition in a future state. The truth is, the future, I mean the futurity beyond the grave, occupies but little of their thoughts or attention. They desire, and in a certain sense perhaps hope to be, happy. But this is all. As to the sources from which their happiness hereafter will flow—the foundation on which it will be built—they seem neither to know, nor to care to know any thing. The general opinion, in fact, in regard to this point, is, that all inquiries about the subject are vain and unprofitable, because nothing has been revealed. This idea is founded upon the words of St. John in the verse preceding our text, and which have been already quoted. Because the apostle says, "It doth not yet appear what we shall be," it has been inferred that no information is given us in revelation respecting our future condition. Yet this is obviously a misapplication of his words; for he immediately adds, "But we know that when He shall appear, we shall be like him;" shewing that what he had just before said, "it doth not yet appear what we shall be," refers to the ignorance, not of the Christian himself, but of the world. To the world it doth not yet appear—it hath not been yet made manifest*—what the Christian shall be hereafter: they see him now only a poor frail mortal creature, like all other men, liable to decay and death; not in the glory with which he shall be invested at the appearing of Jesus Christ. And looking at him only as he is outwardly, they know him not—they recognise him not as a son of God; even as they recognised not the Lord of glory himself. And therefore, so far as the world is concerned, the future blessedness of the believer is indeed a hidden thing: "it is not yet made manifest what he shall be." But to the believer himself it is revealed. "He knows that when Christ shall appear" (be manifested), he will be made like him, and see him as he is.† To suppose, therefore, that God has left us in a state of utter darkness and uncertainty in regard to this most interesting subject; that we can know nothing whatever respecting the sources of our felicity in the life to come, and the ge-

neral nature of it,—is, it appears to me, altogether an error, and that of a most mischievous character; arising either from ignorance of, or inattention to the plain words of Scripture. The Christian has a hope in him—a sure and definite hope; a hope firm and steadfast, and which is an anchor to his soul. This hope is, "that although worms destroy his body, yet in his flesh will he see his God;" that at the appearing of Jesus Christ he will rise from the grave in his image and likeness, and behold him as he is, and abide with him for ever.

This, brethren, is the Christian's hope; and however the mere nominal Christian, or more open infidel, may despise him for entertaining such a hope, he would not exchange it for all the kingdoms of the world, and the glory of them.

II. We now pass on to the consideration of the effects of this hope. "Every man that hath this hope in him purifieth himself, even as He is pure." Now, observe in this the implied certainty of the connexion between the hope of the Christian and the life of the Christian; between the sure anticipation of glory hereafter, and holiness here. "Every man that hath this hope purifieth himself." Hence, then, there arises, as I have before said, an inquiry of infinite importance—of the highest and most solemn interest to us all,—namely, what that purification is of which the apostle speaks: in what sense the believer purifieth himself, even as Christ is pure.

Now, it must be admitted that, as there are apparent difficulties in this case, the assertion of the apostle does not seem at first sight to accord with other parts of Scripture, or with the experience of Christians in general. The general tenour, both of the Old and New Testament, is to this effect—that human infirmity and inborn corruptions cleave to the believer even to the end of his days; yet the declaration in the text would seem to imply that he is entirely free from them; that he is as pure as Christ. The constant testimony of the Divine word, also, in regard to the measure of sanctification to which the Christian does attain, is, that if he is in any respect holier and better than others, it is the grace of God that has made him so; but, from the assertion in the text, it would appear as if the work of sanctification were his own; "he purifieth himself." Here, then, are the two points we have to consider, and on which I desire for a few moments to fasten your attention—the extent to which the Christian attains purity, and how far the work of purification is his own.

With reference to the first point, we cannot, I think, consistently with the general tenour

* ουτω εμφανισθη.

† Compare Rom. viii. 18, 19; and Col. iii. 1-3.

of Scripture, and the universal experience of Christians, interpret the apostle's words to signify, that every one who believes in the promises of the Gospel will necessarily, in an absolute, unrestricted sense, be as pure and holy as Christ. For supposing we were to admit the possibility of attaining to absolute perfection in this life, yet it would not follow that the attainment of it is in every case an indispensable condition of salvation. No one, I believe, ever ventured to assert this. Yet that purity of which the apostle speaks is an essential characteristic of every Christian, from the time he entertains the hope set before us in the Gospel—every man that hath this hope in him. The meaning, therefore, manifestly is, not that the Christian is even now actually as pure as Christ, but that he desires to be so, and endeavours to make himself so, setting Him before him as his example and pattern, and striving in all things to be like him; and that he will, in fact, attain to this conformity to the image of his Saviour to a certain extent, and that more and more, growing in grace continually as he proceeds onwards in his spiritual course. To use the beautiful imagery of St. Paul, "Forgetting the things which are behind, he reaches forth still to those which are before, and presses towards the mark for the prize of his high calling." More than this cannot, I think, be intended by the language of our text. Were we to take it in a strictly literal sense, we should, I fear, necessarily cut off from the hope of salvation all men, without exception; and surely be "making the heart of many sad whom God hath not made sad."

But although I make this admission, I must candidly tell you that, in my opinion, Christians by profession, and especially in the present day, are much more disposed to underrate than they are to overrate the influence which the hope of the believer ought to have upon the character and conduct. For although to be pure as Christ in an absolute sense is a blessedness reserved for the life to come, yet we ought unquestionably to strive to attain to that perfect purification even here, and never to be satisfied with any thing short of it. And this, in fact, as the text implies, is a necessary consequence of possessing the hope spoken of. The very circumstance of our hoping to live for ever with Christ will in itself make us anxious to be like him; for it is impossible we should regard with joyful anticipation the prospect of living for ever with one between whom and ourselves there is no resemblance. Hence, notwithstanding that perfect similarity may be unattainable here, the attainment of it will be our great object. What-

ever Christ is as exhibited to us in the Scriptures, that we shall desire to be. Is he, for example, represented as gracious and merciful, full of love, benevolence, and compassion? Then shall we desire in these respects to resemble him. We shall endeavour to purify ourselves from every thing of a contrary character; from every disposition and affection, that is, which is inconsistent with that perfect, holy, disinterested love which dwelt in the breast of the Saviour, and was manifested in all that he said and did. We shall constantly and vigorously resist, and anxiously endeavour to root out from the heart, every thing the least resembling hatred, or malice, or envy, or revenge, or selfishness in any shape. Beholding with admiration the astonishing love exhibited in such perfection in him, we shall hate and mourn over whatever there is in ourselves unlike him. Nor shall we be satisfied until we love our fellow-men and our fellow-Christians even as he loved us.

Again: is he exhibited to us as holy? as removed at an immeasurable distance from all that is low, sensual, and polluting? In this respect also shall we desire to be like him. Although unable, it may be, to attain to that perfect purity which dwelt unalloyed in the soul of the Son of God, yet shall we aim at it. Our object and desire will be to be as free from pollution and defilement as he was. The very mention of impurity will be hateful and offensive. (See Ephes. v. 3, 4.)

In short, whatever there is of beauty and excellence in Christ—be it love, or sympathy, or truth, or purity, or whatever else,—that will the man, who hath this hope in him of which I have been speaking, emulate and pursue. On the other hand, whatever he finds in himself which was not in Christ, that will he hate, and seek deliverance from.

But in what sense is this work his own? How can he be said to "purify himself," seeing that we are every where told in Scripture that it is God alone that can cleanse the heart; and that he worketh in us both to will and to do of his good pleasure? After what has been said, you will not, I think, feel much difficulty in regard to this point. The Christian does not, as an independent agent, purify himself. The idea is absurd, and involves an impossibility. As well might "the Ethiopian attempt to change his skin, or the leopard his spots," as man attempt, in his own unassisted strength, to renew his nature and restore the Divine image to his soul. But although the work of purification is God's; although it is his prerogative alone, by the effectual operation of his Spirit, to "write his laws upon the mind, and put them in the heart,"—we are not mere machines, nor

does he treat us as such. He deals with us as with rational, intelligent beings, capable of discerning between good and evil, and of choosing for ourselves. We have power to pray to him, and therefore "he will be inquired of by us." We know when a sinful desire arises in the mind, when an evil passion is at work in the heart; and he will have us therefore resist that desire, and strive to get the mastery over that evil passion, in order that we may be pure, "even as he is pure;" and in every attempt to resist and conquer, he will supply us with grace: and thus, although the work is his so far as regards the imputation of spiritual life, and the supply of grace sufficient to maintain that life in existence; yet, since we are free agents, and the grace of God works upon us in accordance with the essential characteristics of our nature, the language of the text is fully justified, which tells us that "every man that hath this hope in him purifieth himself, even as he is pure." This is, in fact, the way in which the Scriptures always speak. St. Paul holds precisely the same language in his epistle to the Corinthians as St. John here: "Having therefore, dearly beloved, these promises, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God." And St. Peter: "As he which hath called you is holy, so be ye holy in all manner of conversation." These passages, as you must perceive, are exactly parallel with the text, and teach us, like it, what seems a palpable contradiction to the natural man, that whilst "it is God that worketh in us both to will and to do of his good pleasure," we also must "work out our own salvation with fear and trembling."

But it is time to come to the personal application of our subject, which may be comprised in two questions. Have we the hope of the Christian? And has that hope produced in us the effect ascribed to it in the text? These are important questions, and I would earnestly recommend them to your consideration.

First. Have you the Christian's hope? Do you really believe the promises made to us in the Gospel? Do you confidently look forward to the appearing of Jesus Christ, to being made like him and dwelling with him for ever? Can you anticipate with joy that day when he shall be revealed from heaven in majesty and glory, to judge the quick and the dead? Let me again remind you that this is the great subject of the Christian's hope. It is not the merely being made free from the cares and anxieties, the labours, and toils, and sufferings of this present life, that we are taught in the New Testament to regard as constituting the happiness of the life to come;

but it is the beholding Christ, and being where he is, and the being made free from all sin and defilement,—this, this, brethren, is the blessedness of heaven. "I go," said our adorable Redeemer—who now is exalted at the right hand of the Majesty on high—to his amazed and disheartened disciples, "I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." If, then, you have no anticipations founded upon these promises—if your expectations, as regards a future existence, are simply that it will be a state of enjoyment, because you will be delivered from many things which now trouble you; and if even these expectations amount only to a surmise, a faint impression on your minds that possibly there may be a life to come,—O then, I say, do not think for a moment that you have the hope of the Christian. Your views in reference to this subject, be assured, are founded, not upon the word of God, but upon the uncertain deductions of man's reason; and you will find in the day of trial that they will not afford you any solid ground on which the tempest-tossed soul can securely rest.

But supposing you have this hope—then I ask, does it produce the effect ascribed to it in the text? Does it exercise a constant daily influence upon you? Does it make you set Jesus Christ before you as your example and pattern, and anxious in every respect to be like him? Unless something of this kind be the result of that hope you profess to entertain, can it, my friends, be the hope of the Gospel? Can it be that hope of which the apostle says, "Every one that hath this hope in him purifieth himself, even as He is pure!" My heart's desire and prayer to God for you all is, that you may have this hope. Let this also be your prayer for yourselves; and then, when he shall appear, you will be like him, and see him as he is.

JESUITISM.—No. IV.

In England.

THE accession of James to the throne of England was viewed with no very favourable eye by the popish party. Nurtured in that Protestantism to which his mother was so strongly opposed, he made no scruple to avow his determination not to tolerate the Romish influence, to which he justly attributed so many of the disquietudes of the preceding reign. He had not himself been a year upon the throne before five separate attempts were made for his destruction by the Jesuits, though they were concealed. A proclamation was consequently issued, by which they were expelled the country in 1604. For the issue of such a proclamation, the Romanists had themselves to blame: they might have enjoyed full liberty to worship according to their ritual; but the case was, as adverted to in a former paper, entirely altered, when they were constantly devising plans for the overthrow of the state.

The grand incident which marked this reign, as far as Jesuitical trickery was concerned, was the memorable Gunpowder-plot, which is styled—in the act of parliament enforcing the observance of the 5th of November as a day of thanksgiving to God for the deliverance wrought,—“an hellish conspiracy of the Jesuits and seminary priests.”* The persons employed were unquestionably acting under Jesuitical influence. It were unjust to affirm that the Romanists, as a body, were concerned in it. The scruples of conscience which might have deterred them from embarking in an enterprise so diabolical were without difficulty removed. The principle that kings might be deposed, nay, murdered with impunity, if they opposed the dissemination, of course made the vile act assume the appearance of a meritorious enterprise. Sir Everard Digby, after his condemnation, said, in a letter to his wife, “Now for my intention, let me tell you that if I had thought there had been the least sin in the plot, I would not have been of it for all the world; and no other cause drew me to hazard my fortune and life, but zeal to God’s religion.” Absolution was pronounced on the unhappy men who undertook the perpetration of the deed; and they went about it with the conviction that they were verily serving the interests of what they deemed the true Church. The veneration afterwards testified to the memories of those who suffered for their share in this nefarious attempt, abundantly proves the feelings with which its success was viewed by the adherents of Rome. Mr. Southey says, “When one of their confessors, Garnet, suffered for his share in the treason, it was pretended that a portrait of the sufferer was miraculously formed by his blood upon the straw with which the scaffold was strewn; the likeness was miraculously multiplied; a print of the wonder, with suitable accompaniments, was published at Rome; Garnet in consequence received the honour of beatification from the pope; and the society to which he belonged enrolled him in their books as a martyr.” “At Louvain,” says Mr. Lothbury, “he was addressed in prayer in the following words: ‘Sancte Henrice, intercede pro nobis.’” Waddington informs us that his bones were preserved as relics, and his image set up over altars. A portrait of Garnet was publicly sold at Rome, by permission of the superiors, with this inscription, “Pater Henricus Garnettus Anglus, pro fide Catholicâ suspensus et tectus, 3 Maii, 1606.” Two Jesuits, moreover, who were privy to the whole proceedings, were preferred to important posts by the pope himself. Garnet had arrived in England in 1585, as provincial of the Jesuits. The parliament immediately after passed an act, obliging every one to take the oath of allegiance, to which no Roman Catholic could justly object. It did not require him in the slightest degree to swerve from the Romish faith—it simply required the persons who took it to abjure the pope’s power of dethroning kings. Such an act was essential for the stability of the kingdom, and was consequently condemned by the Jesuits, although many Roman Catholics scrupled not to take it. It excited also the displeasure of the pope; Paul V. required that no Roman Catholic should take it under pain of damnation. Urban VIII., in 1626, exhorted them to lose their lives, rather than take that noxious and unlawful oath of allegiance, by which the sovereignty of the Church would be taken from the vicar of the Almighty.

After the failure of the plot, the Jesuits still continued secretly to attempt the furtherance of their designs during the reign of James; and to their machinations may, in no small degree, be referred the disasters attendant on that of his successor. More than fifty Jesuits were in London at one time, fomenting divisions; though the arts which they employed,

and the disguises they assumed, effectually concealed them from public suspicion. These men were instructed by their superiors, that the murder of Charles might be perpetrated for the welfare of the Church; many of them, it is believed, were in the parliament army. “When the late King (Charles)” says Mr. Ware, author of *Foxes and Firebrands*, “was murdered, Mr. Henry Spotswood, riding casually that way, just as the king’s head was cut off, espied the queen’s confessor there, in the habit of a trooper, drawing forth a sword and flourishing it over his head in triumph, as others then did; at which Mr. Spotswood, being much amazed, and being familiarly acquainted with the confessor, rode up to him and said, ‘O father, I little thought to have found you here, or any of your profession, at such a spectacle.’ To which he answered, ‘That there were at least forty or more priests and Jesuits then present on horseback, besides himself.’”

The following extract from the *Reliquiæ Baxterianæ* is worthy of attention:—

“And here I shall insert a passage, not contemptible, concerning the Papists, because I am fallen into the mention of them. In Cromwell’s days, when I was writing that very book, viz., against the Papists, and my *Holy Commonwealth*, and was charging their treasons and rebellions on the army, one Mr. James Stansfield, a reverend minister of Gloucestershire, called on me and told me a story, which afterwards he sent me, under his hand, and warranted me to publish it, which was this. One Mr. Atkins, of Gloucestershire, brother to Judge Atkins, being beyond sea, with others that served the late king, fell into intimate acquaintance with a priest that had been (or then was) governor of one of their colleges in Flanders. A little after the king was beheaded, Mr. Atkins met the priest in London, and going into a tavern with him, said to him in his familiar way, ‘What business have you here? I warrant you are come about some roguery or other.’ Whereupon the priest told him, as a great secret, that there were thirty of them here in London, who, by instruction from Cardinal Mazarine, did take care of such affairs; and had sat in council, and debated the question, whether the king should be put to death or not? and that it was carried in the affirmative; and there were but two voices in the negative, which was his own and another. And that, for his part, he could not concur with them, seeing what misery this would bring upon his country. That Mr. Atkins stood to the truth of this, but thought it a violation of the laws of friendship to name the men. I would not print it without fuller attestation, lest it should be a wrong to the Papists. But when the king was restored, and settled in peace, I told it occasionally to a privy councillor, who advised me not to meddle any further in it, because the king knew enough of Mazarine’s designs already. But about this time I met with Dr. Thomas Goad, and occasionally mentioned such a thing; he told me that he was familiarly acquainted with Mr. Atkins, and would know the certainty of him whether it were true. And not long after meeting him again, he told me that he spoke with Mr. Atkins, and that he assured him it was true; but he was loth to meddle with the publication of it. Nor did I think it prudent myself to do it, as knowing the malice and power of the Papists.”*

It were vain to attempt to trace the various workings of the Jesuits during successive reigns. It is a well known fact, that they were to be found amongst various ranks, and filling different stations. Some were discovered and obliged to leave the country; others laboured to infuse the leaven of their dangerous doctrines as schoolmasters, under a Protestant guise. Much are we indebted, indeed, to the providence of a gracious God for deliverance from papal error and thralldom; and that we have established amongst us a Church, which, to use the eloquence of Dr. Southey,

* The reader is referred for a full account of the plot, and of the Jesuitical influence which conducted it, to the Church of England Magazine, No. 76, vol. iii.

* Appendix to Crossthwaite’s Second Sermon. Pp. 147-158. Dublin, 1835.

"has rescued us first from heathenism, then from papal idolatry and superstition; it has saved us from temporal as well as spiritual despotism. We owe to it our moral and intellectual character as a nation; much of our private happiness, much of our public strength. Whatever should weaken it, would in the same degree injure the common weal; whatever should overthrow it, would, in sure and immediate consequence, bring down the goodly fabric of that constitution, whereof it is a constituent and necessary part. If the friends of the constitution understand this as clearly as its enemies, and act upon it as consistently and as actively, then will the Church and State be safe, and with them the liberty and prosperity of our country." Since this eloquent description of the blessings flowing from the Church of England was penned, new dangers seem to press upon her, and new enemies to have arisen. That Jesuitical influence is at the present moment active in attempting her subversion, is scarcely to be doubted. May He whose arm has shielded her in times past, defeat the machinations of her enemies; and may she come forth from the furnace of persecution, should these enemies for a season be permitted to triumph, purified and strengthened, to set forth with increasing energy, and more ready zeal, those great and saving doctrines of the Gospel, which are inseparably interwoven in her scriptural formularies.

TAU.

The Cabinet.

THE FUTURE JUDGMENT.—Trace the course of the worldly man to a scene beyond the grave. Here, on earth, his boast is that he is called a Christian. He bears the name, he vows the vow, he wears the cross: but let death have long seized his victim, and let the grave have yielded him up to judgment, amid those assembled millions of millions, how changed the scene! The Egyptian may come from the regions in which he worshipped mystic deities; the Greek may rise from the tomb, over which, ages before, orators may have poured the heathen panegyric; the Roman may be roused from the ruins of some fane devoted to some strange god; the Hindoo may have been summoned from the scene of wild rites, offered to more wild divinities; and the poor Indian may rise from the west, from some haunt in which he breathed his last song of prayer to one whom he called the Great Spirit: all these may kneel at that throne, and may ask for mercy. They may plead, that if they lived and died in sin, it was because they lived and died in ignorance; that if the disease of their souls was never healed, they had never rejected a physician whom they had never seen nor known; they had never cast from them salvation, of which they had never heard the sound. Such may be their plea for pardon and for peace: but for the high-minded Christian, what are his appeals and his excuse, when the record of his transgressions is recited with the painful accuracy of truth? What can he say in his defence and for pardon? Let us, if possible, picture to ourselves such a being in such a state. He must falter forth the confession, that he wore the garb, and vowed the vow, and worshipped in the temple, and knelt at the altar, and boasted of his privilege—but that all was hollow, all was false! He promised obedience, and was sinful; he knew his duties, and forsook them; he was led to the feet of his Saviour, and deserted him; and so he lived and died, proud of the name, the honour, the display; but an alien from the God who adopted him; a traitor to the Son who died in mercy to save him; and unsanctified by that Holy Comforter whose gifts were promised for his aid, but were opposed, reviled, and quenched.—*Rev. F. E. Thompson.*

CHRISTIAN CHARITY.—It is a cruel mockery of our nature to represent Christian charity with all the

decorations of a heathen goddess, and arrayed in the fond and romantic ornaments that charm and invite the imagination. Alas! Christian charity has no wings to bear her through a purer and loftier atmosphere, while she showers down blessings upon the multitude beneath; she does not drop the sheaf into the poor man's bosom, or the garland upon his cottage, while she passes in her car of triumph over his head. But sometimes she is found in the most loathsome of human habitations, and in contact with wretches from whose guilt or whose misery the moral sense recoils, and at which the refinement of education shudders in disgust: sometimes her figure is scarcely discernible while she struggles her lonely and weary way through the crowd of poverty, impurity, and sin. She may be seen turning into the dark and comfortless hovel, and speaking the blessed Gospel of God over the dying embers of a winter's fire, to the shivering, perhaps hardened, beings that surround it. At other times, she stands over the damp and squalid bed, where the frame is racked with suffering and disease—where perhaps conscience is doing her angry work, or is lying still more fearfully asleep. It is folly to attempt to reconcile this to the Christian's mind by painting her with the graces and virtues in her train. Alas! even the blessed beings that are then perhaps actually around him—the constituted authorities of Heaven, that minister to a Christian's imagination, and upon which his fancy is permitted to repose,—even these often appear to forsake him; the guardian-angel seems to stand far aloof above the cabin that is the scene of pollution and depravity; the waving of golden pinions is but dimly seen through the soiled and shattered lattice; the song of cherubim and seraphim is only heard faintly, aloft and at a distance, through broken intervals, between the shrieks of bodily pains or the groans of mental agony. But the Christian recollects, that there was one gracious Being who went before him, and who left an invigorating spirit behind him, whose office was to support those whom all the world had forsaken.—*Wolfe's Remains.*

I WILL NOT OFFER UNTO THE LORD OF THAT WHICH COST ME NOTHING.—In this determination of David, an important principle of religion appears to be involved. It is, that the sacrifice which costs us nothing is of little value in the sight of God. Of course I do not allude now to the blood of victims shed on the altar. In lieu of such offerings, once prescribed by the Divine ordinance, we, who live under a more spiritual dispensation, are commanded to render unto the Lord the sacrifices of the heart. But in making such offerings, we must not rest satisfied with surrendering merely that portion of the heart which we have no inclination to bestow elsewhere. By such a sacrifice—if sacrifice it may be called—we seek to please ourselves, not God. If we would evince a desire to please him, some self-denial must be practised; some inclinations, which our corrupt heart fondly cherishes, must be surrendered; some desires, dear to ourselves, yet contrary to his will, must be given up, and given up in deference and obedience to his will. That only such sacrifices are calculated to gain acceptance with God, reason and religion alike teach us, though it is the Gospel alone which can teach that even these sacrifices are acceptable only through the merits of our Redeemer. The precepts of the Mosaic law are in a great measure conversant about ceremonial rites and observances. But under the veil of the outward ceremony, a deeper and more important meaning is often concealed; and these same precepts, spiritualised in their application, convey valuable instruction to those who interpret them, not by the letter but the spirit. Thus, with respect to those sacrifices, we have been taught that they were often "shadows of better things to come," and point out the spiritual sacrifices which we should offer unto the

Lord. Now, the offerings prescribed by the Mosaic law were, for the most part, of a costly nature. The worshipper was required to give in tribute to the Lord that on which he set some value. He was required to offer on the altar his flocks and his herds, the most valuable property that he possessed; and on some occasions to a very considerable amount. It was expressly enjoined that the animal to be slain should be perfect, "there should be no blemish therein" (Lev. xxii. 21). "The first-born of all the cattle were to be given to the Lord; and an animal was to be offered in commutation, even for the first-born of the children" (Numb. xviii. 15). In like manner, also, "the first-fruits of the earth were to be brought unto the Lord" (Deut. xxvi. 2). These regulations, it is unquestionable, were in part designed to infix deeply in the minds of the Israelites the important truth, that the Lord might justly claim a share in all their possessions, since from his hand they all proceeded. But the sort of demand made upon them seems further to shew that He who declared himself to be a "jealous God,"—a God who would not be satisfied with imperfect obedience or stinted services,—required oblations which had some value in the estimation of the giver. And to us who interpret these ordinances spiritually, they seem to say that the best of our affections, the first-fruits of our devotional feelings, our unexhausted strength, and our energies yet fresh, yet capable of some other service, should be consecrated and devoted to the Lord.—*Dean of Chichester.*

Poetry.

HYMN.*

GLORY to God on high!
The vast and dome-like sky
With "thousand times ten thousand" harps is ringing;
Glory to God on earth!
The voice of sacred mirth,
From all her homes, responsive joy is singing.

Peace on the mountain's head
Her soft'ning hues hath shed,
And sleeps becalm'd along the waveless ocean:
Peace o'er the meadow broods;
And from the solemn woods
Wins the soft whisp'ring of their pure devotion.

Peace tames each beast of prey:
Gazelle and lion stray
In sportive bands along the purple heather;
The infant's tiny grasp
Plays with the stingless asp,
And kine and bears repose in peace together.

Peace in the human breast
Hath built her downy nest,

* From "Ethiopia stretching out her Hands unto God: a Seatonian Poem. By the Rev. Thomas E. Hankinson, M.A., of Corpus Christi College, Cambridge." J. W. Parker. — The poem from which this extract is taken is the last of the Seatonian prize poems, for which the author has been a frequent successful competitor. The examiners last year gave notice, that should any poem appear to them to possess distinguished merit, a premium of 100*l.* would be adjudged instead of the ordinary prize (40*l.*); and that premium was justly awarded to Mr. Hankinson. The subject is handled with much good taste and Christian feeling; and the work is dedicated to the Church Missionary Society, to the objects of which the proceeds of the publication are to be devoted.

"The peace of God that passeth understanding:"
Charming each passion still;
Swaying the obedient will;
Height'ning each hope, and each delight expanding.

All hail, thou Prince of Peace!
O'er earth, and skies, and seas,
The golden sceptre of thy love extending!
Hail! to thy sapphire throne
A world, thyself hast won,
The gen'ral incense of its praise is sending!

When Asia sang thy name,
And Europe's glad acclaim
Rous'd the far west in kindred strains replying:
Miss'd not thine ear one tone
From him, the lost, the lone,
Sad Afric's child, amid his deserts dying?

It did! Thy Spirit burn'd
To comfort all that mourn'd;
To preach glad tidings to the banish'd stranger;
To bid the slave be free;
The savage bow to thee,
And bless his God, his Saviour, his Avenger.

Thou dost unveil thy face;
The wild and lonely place
Breaks forth with joy, and strews thy path with roses:
Awaking at thy smile,
From Ocean to the Nile,
Afric to Thee her buried stores uncloses.

Gold, frankincense, and myrrh;
Such are thy gifts from her,
The token off'rings of her willing capture:
Her myriad voices sweet
Earth's mighty choir complete,
The diapason of creation's rapture!

PSALM FIFTEEN.

(For the Church of England Magazine.)

LORD, who is he whose everlasting rest
Is on thy Zion's glory-circled crest,
Whose dwelling, founded on th' eternal rock,
Smiles at the storm, and braves the tempest's shock?
Even he whose pure and undefiled life
Shuns every thought of sin, each word of strife;
Whose tongue dissembleth not, whose lips impart
Truth from the fountain of an upright heart;
Whose eye, intent upon the world within,
Marks not with joy an erring mother's sin:
He whose heaven-tutor'd mind hath cast aside
Its veil of unbelief and human pride,
And hails with love sincere all those who raise
With him the words of prayer or notes of praise;
He who forgetteth not the vow he made,
But cheerfully to God and man hath paid;
Who giveth freely as he hath receiv'd,
And ne'er the widow or the orphan griev'd.
He who thus liveth, when this earthly frame
Shall sink into the chaos whence it came,
"Stedfast, immovable," unharm'd, shall stand,
Strong in the might of an almighty hand.

L. C. W.

LINES

*On Visiting Hornsey Churchyard.**

"I walked to Hornsey, to take a last glance at the old church previous to its removal; but upon my arrival in the churchyard found that none but the steeple remained: vexed, I sat down upon a gravestone, and scribbled, by way of consolation, the annexed verses.—10th July, 1832."

I would have sav'd thy stately pile
From ruin's reckless hand—
Have yet approach'd thine altar, while
That altar yet could stand.

I would have nurs'd thy feeble age,
And propp'd thy falling frame,
Till slow consuming time had left
Thee nothing but a name.

I would have watch'd with anxious eye
Thine ultimate decline;
Nor should thy life of ancients
Have ended, but with mine.

The curious traveller no more
Shall seek thine hallow'd spot,
But muse in silent sadness o'er
Thy reverence forgot.

No more in thee the weary rest,
No more the matin's sung;
No more the swallow finds a nest,
Nor sparrows lay their young.

Faded escutcheons of the great
In heedless ruin lie;
Themselves, their birth, their deeds, their state,
Condemn'd with thee to die.

Miscellaneous.

THEATRICAL AMUSEMENTS.—If there exists a class of amusements, captivating in their nature, calculated above all others for impression and effect, but whose direct tendency is to stablish, strengthen, settle the spirit of the mind in that ungodly, vain, and delusive course whose progress is disappointment, and whose end is destruction; I ask whether it be not the part of one who watches for your souls, to raise his warning voice against this particular evil, so far and so frequently as he may judge it expedient, and to use, in the exercise of his discretion, his utmost endeavours to preserve you from this specific danger. Now, such I do conscientiously believe to be the nature and effects of theatrical entertainments; and that this is really, though not apparently, one of its most fearful evils. Other evils may be of a grosser form, and produce, in present shame and suffering, more grievous consequences; but they are more partial in their operation, although of great extent; but this is the prevailing evil, the ordinary impression, the general effect of this kind of worldly dissipation. The world is, indeed, continually counteracting, in various ways, the saving influence of true religion, and leading mankind "in a vain show," and bringing them to destruction both of body and soul; but the theatre is one of its most powerful instruments, and seldom fails, I fear, to do its work. The grounds on which David remonstrates with mankind,—the contempt of religion, a supreme regard to this present world and its lying vanities,—form the very staple of dramatic compositions; they are the material out of which plays are made, and furnish the established lessons of the stage. And if you desired to learn yourself, or to teach your children, to turn

* From Alfred Clarkson's Remains, of Queen's College, Cambridge.

what is man's true glory into shame, to love vanity, and seek after leasing,—the theatre is the place where these things are most effectually taught, because communicated through a pleasurable medium, and by the aid of every accompaniment calculated to recommend and to rivet the pernicious instruction. It is a principle of human nature, and none knows it better than that evil spirit who is the ruler of the darkness of this world, that what passes under the eye, and is represented in action, and exhibited amidst appropriate scenery, makes a far deeper and more lasting impression than what is merely read or related. And hence, in his restless and malignant opposition to the government of God, and to the happiness of man, Satan has never failed to avail himself of the aid and advocacy of the stage. Here it is that he most successfully inculcates evil sentiments, excites evil desires, inflames evil passions, encourages evil propensities, leads the unwary into temptation, and obtains for his agents and instruments their likeliest and most effective opportunities of bringing their wicked devices to pass. But to confine myself more particularly to the particular subjects of my text. Where could you soonest learn to become a scoffer at religion, and turn man's true glory into shame? to regard pure and fervent piety as a thing to blush for, rather than to glory and rejoice in? where would you be most likely to lose your reverence for spiritual things, and to regard it as weak and unmanly to mind religion, and watch over your words and ways, and order them according to God's holy word? where would you most effectually be taught to confound right and wrong, and look upon that as harmless which you have hitherto dreaded as dangerous, and consider the tender conscience of a servant and saint of God as a foolish and an enthusiastic preciseness? where would you be led on from step to step in your ridicule of religious restraints and in your contempt of godliness, till you should be prepared to sit and settle down in the seat of the scorners, and become the prey of those infidels and blasphemers who, like the master whom they serve, are going about seeking whom they may devour? I answer, without fear or scruple, at the theatre. And let any one who has drunk into the spirit of theatrical entertainments look into his own heart, and dare to deny that the direct tendency of such amusements is to diminish any respect for religion which he might have felt, and to cause him to regard it with enmity or contempt. Again, where is the emptiness of the world and the deceitfulness of its flattering prospects most carefully concealed, and its "lying vanities" set off to the greatest advantage, and commended most successfully to the affections of the heart and the pursuit of the life? Where is the carnal mind most powerfully animated to the eager chase after these faithless phantoms? Where is the worldling most fully confirmed in his desires for earthly riches or glory, and for pleasure and sensual delights? Where do these things take surest hold of the very soul, and most powerfully affect and excite the desires of the mind? Let any one look into the state of his heart on returning from hearing the sentiments and witnessing the scenes of a theatrical entertainment, and honestly ask himself what are its direct tendency and its actual effects; and few consciences will be found so blinded and hardened as not to acknowledge at once—the great lesson which has been taught is "the love of vanity;" and the actual effect which has been produced is to give a fresh stimulus to the search after "leasing."—From Sermon by Rev. T. Best, of Sheffield.

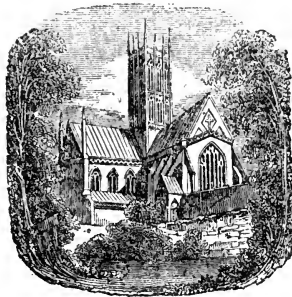
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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A SCRIPTURAL ARGUMENT FOR
EPISCOPACY.

To collect from Scripture as opportunity may offer, and to treasure up in the mind, the different proofs it affords of the doctrines and order believed and held amongst us, cannot be an unprofitable study. We ought to be instructed in all points relating to the constitution of our Church, that we may be able to give an answer to those who require of us a reason for our observances. The Israelites were commanded to set up memorials of God's dealings in the days when he visibly interfered for their protection and government, that their children might have sensible proofs to refer to of his will and wisdom: we should, in like manner, endeavour to chronicle his interpositions, in the Christian Church, by himself or his inspired servants, that we may point to manifest tokens of the Divine hand in the building of our Zion. For I consider that that hand has been extensively at work; and I cannot shrink from saying that God has evidently traced out a form of Church government under which he would have us ruled, as well as inculcated a faith which he would have us embrace. It was not according to the spirit and scope of the Gospel that its provisions should be so minutely defined as those of the Law; but yet enough is exhibited to guide us into conformity with the Divine will. And in following this we must proceed upon the ground of humble faith. We shall thus be churchmen, not through *preference* merely, which many seem to think is all the reason that can be looked for, but on *principle*.

I have been much impressed with thoughts
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of this kind while reading over the epistles to Timothy and to Titus. These supply, it appears to me, an argument so striking to the episcopal constitution of the Church, as to carry conviction to the mind of unprejudiced persons. It will be observed that in these letters the apostle describes the qualifications of two classes of ministers, to the superior of which he seems indifferently to apply the terms "elder" and "bishop," (comp. Tit. i. 5 with 7) and to the inferior, the name of "deacon." That there was no very great difference between these two classes, is apparent from the fact, that the descriptions of their characters do not much vary; and, further, a hint seems given (1 Tim. iii. 13) that the inferior would, by good conduct in the trust committed to them, be, very probably, advanced to a higher degree.

But having found these two orders of ministers, it is sometimes triumphantly asked, Where is the third? and advantage is taken of the fact, that the names presbyter or elder, and bishop or overseer, are indiscriminately applied to the same persons, to argue that there is no difference of order between him to whom, in later times, we find the appellation of bishop exclusively restrained, and the minister whom we now call a presbyter or priest. The appellation, however, is of little importance, especially when we remember that the precision of modern usage, in regard to titles, was anciently, in many respects, disregarded; the only question is, whether different individuals bore, as far as we can trace, a different and distinct office. Now, I can feel no surprise that but two orders are mentioned in these epistles; indeed, it would have been somewhat puzzling had we met

with three. For St. Paul did not commission Timothy and Titus to select and consecrate the third and highest order of ministers, whom we call, exclusively, bishops—they were such bishops themselves; and he naturally addresses to them admonitions proper to guide them in that function, to discharge precisely those ecclesiastical duties which bishops now peculiarly discharge.

Let us examine this point a little more particularly. They were to ordain ministers: “the things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. ii. 2): “for this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee” (Tit. i. 5). They were to examine before ordination: “let these . . . first be proved; then let them use the office, . . . being found blameless” (1 Tim. iii. 10); “lay hands suddenly on no man” (1 Tim. v. 22). They were to govern, and if need were to judge ministers: “Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear” (1 Tim. v. 19-20). They were to exercise a superintendence over the doctrine taught in the Church: “Take heed unto thyself, and unto the doctrine” (1 Tim. iv. 16): “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . . from such withdraw thyself” (1 Tim. vi. 3-5): “A man that is an heretic after the first and second admonition, reject” (Tit. iii. 10). They were to direct the mode of public prayer: “I exhort . . . that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority” (1 Tim. ii. 1-2). Finally they were to exercise their functions in an authoritative manner: “These things command and teach. Let no man despise thy youth” (1 Tim. iv. 11-12): “These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit. ii. 15). I might have gathered more particulars, but these may suffice; and they are just descriptive of the peculiar duties in which the highest order of ministers amongst us differs from the second.

Now, it will be observed that these directions are addressed to *individuals*, and that they are not found in those letters written by the apostles to Churches or communities. I am utterly at a loss to account for this, except upon the episcopal hypothesis. I cannot conceive how these epistles to Timothy and Titus, just answering to the

charges which a metropolitan might be supposed now to give to a suffragan bishop, can be explained on other principles. A single person is required to examine, to ordain, to govern the ministers, to superintend with authority the affairs of a Church. What is the commission thus granted to that single person, but the designation of him to truly episcopal functions? If he were only one of the body of ordinary ministers, having precedence merely, and not jurisdiction over other pastors, how could, with propriety, such admonitions be given to him individually? Here is all the power which is exercised, on the Presbyterian principle, by a synod directed to be wielded by one man. In our Church we have precisely the exemplification of this; in those differently constituted there is not. We have, then, a striking proof, drawn from Scripture, that the mode of Church-government subsisting in the apostles' days was substantially the same as that established among ourselves. We have in these epistles the three orders complete, of bishops, priests, and deacons—the first commissioning and ruling the other two.

It is of little moment to inquire whether a bishop of the primitive ages had a settled diocese; all that we need shew, to prove for our own Church the possession of the more excellent way, is the fact that there existed a superior class of pastors distinct from those who performed the ordinary ministrations. Whether, then, individuals of this separate class had their jurisdiction limited by geographical boundaries, or whether their authority was commensurate with the extent of the Church, is obviously of minor importance. It is one of the points which would be left to be adjusted according to the circumstances of the times.

I might easily have enlarged upon the argument which I have adduced; but I prefer commending it, after this simple statement, to my readers' own reflection. They will, I am convinced, see in it the forcible plainness of truth; and they will thank God for the privilege of communion with a Church fashioned after the apostolic model. But I cannot conclude this paper without a word of solemn warning to those who rest contented with an outward form, however fairly proportioned, and neglect the lively power which gives every order and ceremony its value. Let them remember that the Jews had a Church described in every minute particular by the Divine command, and yet through their unbelief those natural branches of the vine were broken off. We must apply to ourselves as Christians the admonitory caution once given to them: “He is not a Jew which is one outwardly; neither is that cir-

cumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart—in the spirit, and not in the letter; whose praise is not of men, but of God.” I.

THE CHURCH AND ITS CORRUPTERS IN THE APOSTOLICAL AGE.

BY THE REV. RICHARD BURGESS, B.D.
Rector of Upper Chelsea.

NO. VII.

The Persecution of Domitian, in which St. John is banished to the isle of Patmos—his book of the Apocalypse—the State of the Asiatic Churches—General View of Christianity at the close of the First Century.

I HAVE purposely reserved what may be considered the last work of St. John, for conducting us to the end of the first century. We have already traced the successful struggle of the truth against the blasphemies of Simon the sorcerer, and against the sapping errors of the Judaising Christians. We have seen it resist the gross conceptions of the Ebionites, and the mystic extravagancies of the Gnostics; and it now remains to see how it was left in those regions where it first grew so mightily, and prevailed, before the strain of inspiration, which first issued from the wilderness of Judea, died away in an island of the Ægean sea. Of the ten fiery persecutions which, as it is commonly reckoned, Christianity underwent previous to its final establishment, that under the emperor Domitian is accounted the second, as that under Nero was the first. At the death of Titus, which happened eleven years after the destruction of Jerusalem, Domitian, his brother, became master of the Roman world: his tyranny lasted, without interruption, until the year 96, and was succeeded by the mild administration of Nerva. The persecution under Domitian was probably of short duration, as it does not appear to have been begun until the last year but one of his life. We are informed by Suetonius, that he put to death, in the latter part of his reign, his cousin Flavius Clemens upon a slight suspicion. He is described as a man of an indolent disposition, even to contempt. As this was the reproach frequently cast upon the Christians by the heathens, and for some other reasons which might be alleged, this Clement is supposed to have suffered as a Christian: he was accused, according to Eusebius, with his wife Domitilla, of impiety and Judaism. Domitilla and her niece of the same name were banished to separate islands in the Mediterranean sea. We are further informed by the biographer of Domitian, that he exacted with great severity the Jewish tax; and the same was demanded of those who lived at Rome according to the Jewish customs without entering themselves as Jews, or who, dissembling their origin, had omitted to pay the tax levied upon that nation. It is not improbable that these were Christians converted from Judaism, to which Suetonius alludes; and even heathens who had embraced Christianity were frequently confounded with the Jews.

There are also allusions in the satirist Juvenal to the persecutions of the Christians under Domitian; but the emperor appears to have been urged on to vex the saints of God by a motive which will not surprise us, in a temper so suspicious and timid. He had heard of a kingdom which was to be established upon the throne of David; and we learn, from a very early writer, frequently cited by Eusebius, that he caused strict search to be made for all the surviving posterity of David, of whose house and lineage was Joseph. The two grandsons of St. Jude were then surviving; and as that apostle was considered by some as the brother of Jesus, and by others as his cousin, the two surviving descendants were judged to have some pre-

tensions to the throne of that extensive kingdom which had been announced. They were brought into the emperor's presence; and they confessed that they were of the family of David. The emperor inquired what wealth they had. They answered, that the whole of their possessions consisted in thirty-nine jugera of land, which they tilled with their own hands. Being asked concerning Christ and his kingdom, and to explain what and where it should be, they answered, that it was not an earthly, but a heavenly kingdom, which would only be manifested at the end of the world, when the Lord, descending from heaven, should come to judge the quick and the dead, and render to every man according to his deeds. Domitian, it is said, then dismissed the grandsons of St. Jude with contempt, and ordered the edict for the persecution of Christians to be revoked.

If this account of Hegesippus be correct, St. John must have been released during the lifetime of Domitian; but, however that may be (and the difference will only be about a year), it was in consequence of this persecution that St. John was exiled; and his having been with Jesus of Nazareth, and making an open confession of being a member of that spiritual kingdom which he came to establish, must have marked him out at the commencement of the persecution as a subject of jealousy and suspicion. But, above all the authorities of contemporary or early writers, we have that of the apostle himself: “*I, John, who am also your brother and companion in tribulation (intimating that his brethren also were suffering persecution), and in the kingdom and patience of Jesus Christ (not improbably alluding to the charge of seeking a worldly kingdom), was in the isle that is called Patmos, for the word of God and the testimony of Jesus Christ.*” So far, then, we gather that in the year 96 at the latest, the Christian Churches had again to suffer tribulation from without; and the last surviving apostle, in extreme old age, was banished into an island of the Ægean sea. (It was situated between Scaria and the promontory of Miletus, and is about eighteen miles in circumference.)

It pleased the Lord Jesus to irradiate the solitude of his aged servant with the brightest beams of inspiration. We have read that on the Lord's day, the first day of the week, which had now received that distinguishing appellation, and in every subsequent age of the Church has been accounted holy unto the Lord by all true Christians,—on the Lord's day the apostle was in the Spirit. Like as in those visions of old which the prophets of Israel saw, St. John was borne away in an abstraction of thought by an irresistible impulse; and a voice, powerful as the sound of a trumpet, broke upon his astonished ear. The first words declared the majesty of the Eternal Being from whom the voice proceeded. Isaiah had called the Lord Jehovah “the First and the Last;” and now the Lord Jesus assumes that title to signify that he, in the unity of the Father, is also the Eternal Jehovah: “*I am Alpha and Omega, the First and the Last.*” He commands the evangelist to write what is about to be represented to him; and not only so, but to send what he wrote to the Seven Churches of Asia.

The attention of many conscientious Christians has been particularly directed, of late years, to the sublime and mysterious predictions contained in this Book of Revelation; and sometimes, in their zeal for establishing a favourite system of interpretation, an undue preponderance over the rest of God's word has been given to its difficult phraseology. The apostle was commanded to write down three distinct classes of subjects: the things which he had seen—the things as they then existed—and those which were to come to pass hereafter. Now, he had *seen* the glory of Him who was the first and the last; and if, as some suppose, he had not yet written his Gospel, then this may be considered as a command to write the things he

had seen in Jesus during his abode on earth. The existing state of things which he wrote of undoubtedly means his description of the Churches in Asia; for he tells to each its real spiritual condition, and confines himself to correcting the several abuses. Some think to see in these seven Churches a mystical representation of seven periods through which the Church of Christ must pass before the end of all things; but it requires more ingenuity than well consists with the simplicity of Christian belief, to discover any such hidden mystery in the mind of the apostle. He merely writes, as he was ordered, the things that are; but when he has finished his seven letters to the Churches, we find the strain of inspiration cease; and it is at the beginning of the fourth chapter, and in a second vision, that he takes up the future state of the Church of Christ. "*After this,*" says he, "I looked, and behold, a door was opened in heaven," and the same voice which he had heard before said, "Come up hither, and I will shew thee the things which must be hereafter; and immediately," it is added, "I was in the spirit." The second vision therefore contains the prophecies which belong to the Church in every place and in all ages, even to the end of time.

On this occasion we must necessarily confine ourselves to the state of the Asiatic Churches. It is more than probable that all the seven Churches were founded by St. Paul; for when that apostle was at Ephesus, where he taught for two years, it is said that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Ephesus, situated on the shores of the *Ægean* sea, was the consular capital of that part of Asia Minor called Asia, and all the other six cities where those Churches lay, according to the order in which they are addressed, in a circuit beginning with Ephesus and ending with Laodicea. If we fix the foundation of the Church at Ephesus in the reign of Claudius, or about A.D. 54, it will be found to have remained faithful, amidst all the attempts to corrupt it, for thirty-two years—that is, to the time when St. John addressed it. The angel, or messenger, to whom he writes, signifies the bishop, or overseer, in each respective Church, through whom the flock was to be warned and instructed from the inspired word. Ephesus had not been without its false apostles, and those who partook of the licentious manners of the heathen inhabitants; but it appears they had tried the life and doctrines of those men by the unerring word of God, and had found them, as the apostle says, to be liars. Here is probably allusion made to the Gnostics, who were the false apostles; and, as we learn from St. John himself, the Nicolaitanes, who were the evil-workers. But although the Church of Ephesus remained pure in her faith, and as yet blameless in life, there was not that same ardour and love which distinguished her first converts. The elders to whom Paul could commit the keeping of the flock were perhaps now no more; and the grievous wolves which he dreaded, and the perverse speakers which he predicted would arise out of its own bosom, had already come to pass. The zeal of the teacher had grown cold; and, to use the beautiful expression of St. John, "the Church had left its first love." The redeeming quality was found in a firm resistance to a class of abandoned men which infected Christianity in the East. The author of this sect was Nicolaus, who not only permitted licentiousness among his followers, but attempted to corrupt Christianity by his doctrines; for a little further St. John mentions the doctrines of the Nicolaitanes. It is probable he proceeded from the school of Simon Magus, because he also allowed of immorality. I can hardly suppose this Nicolaus to have been one of the seven deacons chosen at Jerusalem, for it is said *they* were men full of the Holy Ghost; I should rather imagine this to be a sect got together in Ephesus by a person of that name,

who wished to introduce some of the Gnostic principles, and make his doctrines conformable to his practice.

The abhorrence in which St. John appears to have held them, marks out this as the most pernicious sect which arose in the first century. The Ephesian Church was threatened with the sorest of judgments, if she returned not to her former love and purity. The candlestick, that is, the light of the truth, was to be removed; and who does not know that the judgment has been too faithfully executed? It is two hundred years since Ephesus could produce a single Christian. It is now an empty desert; and so completely is the candlestick removed, that in a neighbouring village, where the last with the name of Christian retired, none are now to be found who acknowledge the Lord Jesus. The angel of the Church of Smyrna was probably the blessed Polycarp, when St. John addressed it. The attempts to corrupt this Church arose from another quarter—from those who, previous to their conversion, had been Jews, and, by becoming outwardly members of the Church, and pretending to that circumcision of the heart which constitutes the real Jew, declared themselves to be such; but St. John exposes their hypocrisy, and denounces them as being of another synagogue, viz. of Satan. It appears they had much harassed the faithful servants of Christ; and still more affliction awaited the Christians of Smyrna. A day of trial was to come, through which some of them, continuing faithful even unto death, were to receive a crown of life. This really happened to the angel of the Church, Polycarp, who in the time of M. Aurelius came to Rome, where he sealed the truths of the Gospel with his blood. The Christians at Smyrna were poor, and probably continued long stedfast in the faith. They are not threatened, like the Ephesians, with the total loss of the Gospel; and not even the cruel rage of Tamerlane, in 1402, could entirely efface the Church of Smyrna. It even now contains a great number of Christians, perhaps some of the most zealous in Asia: it possesses two bishops, a Greek and an Armenian.

Pergamos is sixty-four miles north of Smyrna, and was the capital of Mysia: it was the residence of the famous dynasty of Attalus, and the great resort of the priests of Esculapius. The temple dedicated to that god was renowned, and from all Asia multitudes flocked to the impure worship. It is no doubt on this account that St. John calls it the seat of Satan. The Christians of Pergamos had hitherto kept the faith, although they had been put to trials. Antipas, one of their number, and perhaps a teacher, had given his life for the faith. But the seeds of spiritual decay had fallen amongst these faithful brethren; the dissolute practices of the Nicolaitanes had been but lightly overlooked in some that professed to be of the Church; and they appear to have allowed others amongst them who ate of the idol's sacrifice—some who had gone from the service of Christ to the temple of Esculapius, and so denied the Lord Jesus.

The fourth Church is that of Thyatira. The apostle extols it for its faith, charity, and patience, and for its good works, which continually increased; but he has also occasion to rebuke it for suffering a false prophetess to seduce the unwary, by making them associate with heathen worshippers, and also teaching licentious practices. It is very probable that under the emblem of the prophetess Jezebel is signified the doctrine of the same Nicolaitanes which he had pointed out to the Church of Pergamos in connexion with the prophet Balaam. It was, however, only a leaven in the lump; for there were many who knew not nor partook of their doctrines, and whom St. John exhorts to stand fast, that they may in the end have the victory over all their enemies.

The defection in the Church of Sardis is told in unequivocal terms: it had a name to live, but was

dead. The light was fast fading; and the only thing that remained was to endeavour to strengthen the things that were ready to expire. A few names, even in degenerate Sardis, were left, who had not relapsed into the vices of the Gentiles; but when those were called hence to be clothed in white raiment, and enrolled for ever in the heavenly orders, the Spirit of the living God most probably departed. Then was fulfilled that which had been announced—the Lord Jesus came at an hour when they knew not, and cut off the impenitent and unbelieving Christians of Sardis, who knew not how to use the precious talents which the Gospel had committed to them. Sardis still remains as a warning to all apostate Churches of the awful judgments of God.

The Church of Philadelphia was but weak in the faith, but hitherto had kept it. A period still awaited it when the Gospel was to make more progress through its instrumentality. The Jews of the city, who doubtless persecuted the followers of Christ, were afterwards to embrace the faith. The door which the Lord openeth cannot be shut by man. A promise, moreover, is made to the Philadelphians, that they should be preserved from the general persecution which was to come upon the Christian world, to try them that dwell upon the earth; and it is not a little remarkable that Philadelphia was preserved almost untouched during the destruction which came upon all the rest of the Asiatic Churches in the fourteenth and fifteenth centuries. It is still a city in a somewhat flourishing condition: it now contains more Christians than any of the other six cities, and it bears the name of Allah Shek, *i. e.* the city of God.

Finally, the apostle addresses the Church of Laodicea, and announces its awful doom. Pride and luxury seem to have undermined the purity of the Gospel in this city; but although the Laodiceans were rich in worldly possessions, they were poor in spiritual things. The last warning was given to the declining Church. The Lord Jesus stood at the door and knocked, as he does at the heart of every revolted subject; but it does not appear that any one opened to his appeal. Laodicea was repeatedly overthrown by earthquakes, and as often rebuilt; but it now lies completely desolate—not a Christian nor a Turk will fix his abode there; and its only inhabitants are wolves and other animals of prey. Such was the state of Christianity in Asia when the apostle spoke from the isle of Patmos. Either before Domitian's death, or immediately after, St. John was released, and no doubt returned to Ephesus: it is said he governed the Churches of Asia during the remainder of his life, which seems most probable. St. Jerome relates that he was carried to the Church at Ephesus by his disciples daily, and when he had only sufficient strength to say a few words, those generally were, "My little children, love one another." His disciples asked him why he continually repeated to them the same thing? He answered, "Because this is the commandment of God; and if this be fulfilled it is enough." He died in the sixty-eighth year after the crucifixion, that is, in the ninety-ninth year of the common era. With him the voice of inspiration ceased. And although we have seen the seeds of error sown in the Asiatic Churches, we find the Christians of the East both numerous and steadfast under the reign of the emperor Trajan.

From the celebrated letter of Pliny to Trajan, we learn that Christianity had widely spread itself over the whole of Asia Minor; and the Roman proconsul affords an unconscious testimony to the purity of their lives, and in some degree to their doctrine. The writings of St. John had no doubt silenced the cavils of the Ebionites and Cerentians, and reduced the Docetes to a more rational system of theology. It is certain that his gospel was read, as the most ancient of the fathers say, in every Church under heaven; and consequently the Lord Jesus was exalted in his

divine, and believed on in his human nature. The Church at Antioch could not fail to be directed well by the pious Ignatius; and Polycarp, the disciple of St. John, must have retained much of his master's spirit and influence. Such of the Hebrew believers in Syria and Judea who returned not back to the synagogue, must have found the necessity of acknowledging a divine Saviour; for in the time of trial and persecution, nothing less than God manifest in the flesh can be a sufficient object of faith; and thus, after the final dispersion of the Church of Jerusalem or Pella, we find the believers at Elia no longer troubled with the Ebionist errors. The Churches of the West were more uniformly steadfast in the faith; and except the heresy of Theodotus, we do not find the Church which was at Rome subject to any doctrinal errors. The apostle of the Gentiles had well defined the faith in the metropolis of the world; it stands in his inspired epistles in all its purity; and we, not less than others, are responsible for the manner in which we have received and used it.

THE CHRISTIAN MOTHER.—No. XI.

BY MRS. MILNER.

THE formation of good habits is undoubtedly one of the principal objects of education; and universal experience points to the season of early youth as the period in which this work may be most successfully carried forward.

This is true with respect to all beneficial habits, the most trivial as well as the most important; and it is especially true with respect to those moral and religious habits to which my remarks in this paper will have reference.

It must not, indeed, be forgotten, that in order to be really good, habits, as well as insulated acts, must spring from Christian principles. To bring her children under the influence of these principles will consequently be the great end which a Christian mother will constantly propose to herself. While she inculcates the duties of self-denial, obedience, and an inviolable regard to truth, she will be careful to refer them all to the love and fear of God.

Since, however, we can expect little efficacy from the best "rules, ever so often inculcated, farther than as practice has established them into habits,"* the mother who is anxious for the religious improvement of her children will sedulously endeavour to lead them to such an early practice of all indispensable Christian duties as may render those duties easy and familiar.

Of all habits, perhaps the three above mentioned—self-denial, obedience, and the strictest accuracy with regard to truth—are those to the formation and fostering of which a well-judging mother will first direct her efforts.

Of the importance and necessity of inuring children to self-denial, I have already spoken in a former paper. It may therefore be sufficient, on the present occasion, to remark, that self-denial is not only important on its own account, but that it is also absolutely essential to the right performance of many other duties. Without it, there can be no persevering industry, no true liberality, nor any conscientious discharge of those numerous Christian duties to which the human heart is naturally disinclined. To

* See Locke on Education.

lead her child to fortify, by repeated acts, a habit of self-denial, must consequently be one of the very first objects which, in her daily conduct, a judicious mother will constantly keep in view.

It is an object which may be, and which ought to be, steadily pursued, long before what is commonly called instruction can be given or received; even while the infant is in the cradle. Every mother must have observed those symptoms of self-will which are exhibited by babes in the very earliest dawn of their reason. The passionate tears, and the little hand clenched in anger or impatience, afford but too clear indications of the self-will which, even at this early period, is strong within the breast; and that is no real tenderness which indulges the wishes even of an infant, when thus improperly signified. The youngest child may be taught, long before it can understand verbal instruction, that its desires will not be gratified if manifested with passion or impatience; and the mother who, from mistaken affection, or from any other cause, neglects thus early to cultivate in her child a meek and self-denying temper, lays the foundation of much future unhappiness both for herself and for the infant whom she holds so dear.

A habit of self-denial is essential to that obedience to parental commands to which children ought, from their earliest youth, to be accustomed. Filial obedience is not, indeed, a characteristic of the present age; but the Christian mother will not need to be reminded that she must regulate her system of education, not by the uncertain maxims or fleeting manners of the world, but by the infallible and unalterable standard of the word of God.

It is almost needless to observe, that a habit of obedience must, from its very nature, be early implanted. Self-denial, industry, and various other duties, are equally obligatory in age and in youth; but obedience is peculiarly incumbent upon children and young persons; and must therefore necessarily be inculcated, and wrought into a habit, during the earliest season of life. Moreover, if there were in the Bible no such precept as "train up a child in the way that he should go," natural reason would teach us to seize that period in which the heart is the most susceptible of impressions, and the temper the most flexible, for the establishing and strengthening of all beneficial habits.

It will not be disputed that the children even of Christian parents do not always exhibit in their conduct that prompt and cheerful obedience to parental authority which the law of God enjoins; and with respect to very young children, it is by no means uncommon to hear mothers, not perhaps justify, but certainly palliate, their own neglect of enforcing such obedience, by the plea that their tenderness of heart will not permit them to inflict any kind or degree of pain upon the objects of their affection. Such mothers should be advised very strictly to examine their own motives. That which they imagine to be simply an amiable repugnance to inflict pain upon a beloved object, may arise from selfishness, as well as from tenderness. She who passes over an instance of disobedience may be induced to do so by regard to her own ease, rather than by a consideration of the pain which she must otherwise occasion her child. If,

however, tenderness of heart be indeed the true and only cause which indisposes a mother to use such means as may be requisite in order to enforce the duty and the habit of obedience, let her reflect that such tenderness will be best shewn by a steady perseverance in that course of conduct which will most conduce to the real and permanent happiness of her child. Daily experience proves that children who are unaccustomed to restraint, and who are not habituated to submission to authority, are unhappy even during the naturally gay period of childhood; but the fatal consequences of early injudicious indulgence are still more apparent in the misery which in after-life is produced by unruly passions and exorbitant desires.

It is obviously essential to the welfare of young persons, that during that inexperienced season of life when the passions are strong and the judgment weak, they should willingly submit to the guidance of their parents; and although it be quite unreasonable to expect that those who have never been accustomed to obedience in childhood, will in advancing youth thus cheerfully submit to parental authority, yet it may be continually observed, that those parents who have been the most weakly indulgent to their children in infancy are the very persons who are the most apt to require passive obedience from the same children at a later period, and the most ready to complain if their expectations are disappointed.

Let the mother who would shew herself just, as well as affectionate, pursue a directly opposite line of conduct. Let her accustom her children to unreasoning obedience in infancy; in the rational hope that, in their more advanced years, what was once a mere habit of submission, will become a conscientious regard to the authority of their parents, and a cheerful acquiescence in their wishes.

It can scarcely be necessary to observe that, although I would earnestly urge upon mothers the necessity of firmly establishing their own authority, yet I would be understood to deprecate every thing like harshness or severity. The very circumstance that I recommend the period of infancy and early childhood as that in which a habit of obedience should be formed, must sufficiently demonstrate that for this purpose I advise the use of none but gentle means. An infant is easily governed; and this consideration alone ought surely to be sufficient to induce mothers not to postpone the inculcating and enforcing of a habit of obedience till the will has become too stubborn to be bent without such a degree of force as must occasion much needless suffering to a child, while at the same time it is in the highest degree painful to maternal affection.

I remarked in my last paper, that one of the most effective methods of instructing children in any duty, is to direct their attention to some interesting scriptural example of the performance of that duty.

Let the mother who would inculcate filial obedience fix the thoughts of her little ones on the early history of that Saviour who was once, like each of themselves, a little child. His birth was celebrated by "a multitude of the heavenly host;" and we are told that he "grew, and waxed strong in spirit," being "filled with wisdom;" and that "the grace of God was upon him." But none of these circumstances exempted him from the

duty which, as a child, he owed to his earthly parents. The story of his remaining, unknown to them, at Jerusalem, and at twelve years old disputing with the most learned of the Jewish doctors, so that "all who heard him were astonished at his understanding and answers;" and of his returning home at the desire of his mother, and dwelling with his parents at Nazareth, and being "subject unto them,"—will excite in the mind of an ingenuous child a deeper feeling of the beauty and excellence of filial obedience than any exhortations on the subject, however forcible or reiterated.

Having mentioned the importance of accustoming young persons to an habitual accuracy with regard to truth, it only remains that I should offer a few remarks upon that subject.

Addressing myself, as I do, to Christian parents, it is clearly unnecessary that I should make any observations on the guilt of falsehood, or of that meaner kind of falsehood—equivocation. The passages of Scripture which declare the beauty of truth, and the sinfulness and hateful nature of deceit, are too numerous to be here quoted. Not to insist upon the prohibition in the decalogue, "thou shalt not bear false witness against thy neighbour,"—a prohibition which may, perhaps, be supposed to extend only to one particular kind of falsehood,—the solemn declaration, that the gates of the heavenly Jerusalem will be eternally shut against "whosoever loveth or maketh a lie,"* must be sufficient to incite mothers to a very anxious consideration of the most effectual means that may be devised for instilling into the minds of their children an abhorrence of every species of deceit.

The habit of speaking, on all occasions, the strict and literal truth, must, like other habits, be formed in early youth. The youngest child who is capable of oral instruction can comprehend the plain declarations of Scripture, that "lying lips are an abomination to the Lord," and that "he that speaketh lies shall perish," with others of a similar import; and the fearful history of Ananias and Sapphira is suited, like all Scriptural stories, to leave a deep impression on the young imagination; and can scarcely fail to excite, in the mind of a child, a permanent horror of falsehood. But I would venture to suggest to mothers, that any means which they may use for the purpose of inculcating the truth, and a hatred of deceit, may easily be rendered ineffectual, if, by treating childish offences with undue severity, they inspire their children with a dread of acknowledging any fault of which they may have been guilty. The natural effect of the manifestation of excessive anger on the part of parents against childish faults, is to induce children to conceal such faults; and doubtless very many ingenuous, and amiable, and well-instructed children, have, by such injudicious treatment, been confirmed in habits of falsehood and equivocation. Let, therefore, the mother who would habituate her children to openness and sincerity, keep a strict and constant watch over her own temper. Many childish offences ought not to be punished at all; they may be mischievous in their consequences, but no way indicative of wrong tempers or dispositions. Parents are sometimes too apt to punish what

they consider the faults of their children, rather in proportion to the injurious effects which they may produce, than to the motive or intention from which they spring; but surely a due consideration of the subject would convince all persons who are concerned in the management of children, that nothing is really a fault in a very young child which does not betray some sinful temper or disposition. Inexperienced, forgetful, and thoughtless, children are and must be; and to punish them for actions which arise from circumstances necessarily attendant upon their time of life, however inconvenient the consequences of such actions may be, is to punish them for being children, not for being wicked.

It is hoped that these suggestions, by preventing needless and unjust anger on the part of mothers against childish offences, may tend to prevent those habits of concealment and prevarication which timid children so often early acquire, and which they generally retain long after the cause which produced them has ceased and is forgotten.

One other observation I would offer to those mothers who are aware of the almost indelible nature of habits early and insensibly acquired.

There is in the conversation of some persons a species of inaccuracy, which, although it may usually be termed exaggeration, or embellishment, and may not, in fact, deserve the harsh name of falsehood, is yet quite at variance with that simplicity of truth which should be inculcated upon children; and the mother who is duly convinced of the important effects which apparently trivial causes, frequently recurring, produce upon the mind, will take especial care to avoid this error in all her intercourse with her children, or with other persons in their presence. Parents should never forget that young persons are much more likely to be influenced by that which they accidentally hear in conversation, than by any thing which is addressed immediately to themselves. This it is which renders the utmost caution and discretion in the choice of her associates a duty incumbent upon every mother who herself conducts the education of her children. Since, however, no degree of care can preserve young persons from occasionally hearing what may be injurious to them, it is the more necessary that the example of the mother, which is constantly operating, and which, of all others, is incomparably the most influential, should be unexceptionable and salutary.

It may not, perhaps, be useless to add, that any degree of carelessness with respect to truth should be as habitually avoided by a mother, and discouraged in a child, as intentional deviations from it. If a child relate any event or circumstance, however trivial it may be, let it be related accurately. This habit of strictly accurate description is one which a mother should carefully foster, from the moment her child can express its thoughts in words; it may be formed, by practice, long before the mind can receive any ideas of the beauty of truth, or the wickedness of falsehood and deceit; and, once formed, it will, like all other habits, acquire strength with each advancing year. The mother who thus conscientiously watches over her children in their early childhood may confidently hope that those practices which in infancy were merely the result of good habits, will, by the grace of

* See Revelation, xxi. 27; and xxii. 15.

God, become in after-life Christian duties, performed upon those principles which the Scriptures alone can teach.

THE JAILOR OF PHILIPPI:

A Sermon,

BY THE REV. PHILIP NICHOLAS SHUTTLEWORTH, D.D.
Warden of New College, Oxford.

ACTS, xvi. 29-32.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house."

MANY of my hearers will probably have fresh in their recollection the portion of the sacred history from which this passage is taken. Paul and Silas had been occupied in preaching the Gospel at Philippi, in Macedonia, and having been arrested under the accusation that they were "troubling the city, and teaching customs which it was not lawful to receive, neither to observe, as inconsistent with the authority of the Roman government,"—they had been publicly scourged, and then delivered over to the common jailor, who, in conformity with the order of the magistrates, "thrust them into the inner prison, and made their feet fast in the stocks." The sacred narrative, having stated these facts, then proceeds as follows: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's hands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that his prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

My brethren, we have here a striking instance of the regenerating power of the word of life upon the human heart, even in its most

hardened and degraded state. It is one very remarkable characteristic of the inspired Scriptures, that they relate nothing in vain; but that, however revolting the circumstances, however humble the condition of any individual whom they record, the history narrated is always calculated to afford an useful lesson to the whole race of mankind, and to apply to the case of every human being, be his situation in life what it may. The passage before us is of this description. The person here presented to our contemplation is perhaps at first sight the most unpromising, as a vehicle for spiritual edification, that can possibly be imagined,—a common jailor in a profligate heathen city of Greece. I scarcely need observe that, in a situation of this kind, human nature becomes coarse and hardened, even in spite of itself. Of this man's early history, indeed, we know nothing; but we may readily surmise what it most probably had been. At once an associate with, and a taskmaster set over, felons and murderers; accustomed to receive, with a servile spirit, the ferocious orders of his darkened and capricious rulers, and then ferociously to execute them upon the unhappy captives committed into his hands,—he may perhaps be considered as occupying the most extreme possible position from that point of Christian meekness which the Gospel requires us to arrive at. Living, as he did, an uneducated heathen among the very outcasts of the heathen, it is probable that, during the whole course of his career, not one doctrine of true religion, possibly very little of the better portions of even gentile wisdom, had ever met his ears. And that he was a man of violent and uncurbed passions, we naturally infer from the circumstances related of him, that his first impulse, when he supposed his prisoners had escaped, was to destroy his own life by a suicidal act. Here, then, were the hard and seemingly hopeless materials upon which Divine grace had to act; upon which the word of Gospel-truth had to work the great miracle of subduing boisterous and violent passions into a new, meek, and heavenly nature; and, my brethren, you have heard how it succeeded. We see here, at one single glance, that transition from what Scripture calls the natural man to the regenerate man, which may, as in this instance, by the Divine blessing, be the work of a single moment; but which, to the generality of mankind, is the slow result of long discipline, of secret and constant prayer, and of a painful continuous struggle with their perverse and rebellious appetites.

In the example before us, as in other instances during the infancy of the Christian Church, God took a shorter and more direct

course for the accomplishment of his purpose than he deems necessary to do at the present day. The operation of his grace was immediate, because the urgency of the occasion would admit of no delay. A few short hours, accordingly, saw the self-same person a rough, unfeeling persecutor of Christians, and himself a Christian—a tyrant over his prisoners, and a humble penitent at their feet. On the preceding evening he had scourged them in all the coarse arrogance of borrowed authority: on the following night was that same man bathing the wounds which himself had occasioned; drinking in the words of truth from their lips; receiving baptism at their hands; rejoicing with a subdued, contrite, and affectionate heart; and believing in God and Jesus Christ with his whole house.

And now, my brethren, let me observe, that the case to which I have now called your attention is (making a due allowance for the change of time and circumstances) that of every one of us here present. It is not the history of the jailor of Philippi which is alone concerned in this narrative, but that of human nature in general. The contrast between what that man had been, and what in a few hours he became, after receiving the glad tidings of the Gospel, was indeed great;—but, my brethren, it was not greater than that which every other child of Adam is destined to undergo, if he really succeeds by the Divine help in putting off his natural corruption, and assuming the full purity of the religion of Christ. Our spiritual nature is, in all of us, made up of the most fearful extremes. We may rise to be the associates of angels, or we may sink to be the companions of demons, in proportion as we cherish or resist the assisting grace of God's Holy Spirit. Our passage through life is a pathway leading us in the midst of opposite attractions, each drawing in different directions. We have carnal appetites which sink us to the earth; we have spiritual apprehensions and longings which direct us to heaven. We are fallen, far indeed fallen, from that original purity in which the first man was created; but still that better nature is rather crushed and encumbered, than absolutely extinguished within us. The language of holiness, even yet in our more favourable moments, sounds as sweet music to our ears. It speaks to us like the voice of a long absent friend whom we may have neglected, and from whom we may have become estranged, but whom we perceive to be a friend still. Every human heart has accordingly its tender and assailable point, through which religion may, at some fortunate opportunity, make itself felt. That heart may appear to be cased, as it were, in

adamant by its natural ferocity; it may have had its healthy tone impaired by habits of sensual indulgence; it may have become, as it were, morally paralysed by the stupor of infidelity; and yet, meanwhile, the power of conscience within it is not really extinguished, though it may sleep a sleep little short of death. It is to this dormant state of our better faculties that the parental mercy of the Almighty occasionally addresses itself with a voice that will make itself heard, warning us to flee from the wrath to come. All of us, no doubt, can look back to some occasional moments of our lives when we have felt ourselves thus addressed. When, for some short period at least, this world appeared to us as nothing, and eternity as every thing. And happy will it have been for us if the warning voice then afforded was not disregarded by us; happy, if we have learned to pray that those salutary visitations might become frequent, which had thus far only been occasional; if we have invited the Holy Spirit to take up his permanent abode within our breasts, instead of thus knocking at the door only at rare and remote intervals. The human being, my brethren, probably does not exist, provided he has been endued with the full use of his reasoning faculties, who has not, at some moment of his life, felt within him such a summons to holiness as that which I am now describing; which, if listened to at the time, would have rendered to him the work of reformation comparatively easy. Now, it is in our learning to make the most of these opportunities when, by God's mercy, they do occur, that the whole art of a holy life, if I may venture to use such an expression, depends. What are called the accidents of fortune, are, in fact, nothing less than portions of that moral discipline by which the Almighty trains us for eternity. A well-disposed mind accordingly sees in every circumstance of life, whether it be what the world calls prosperity, or what it deems adversity, only so many means by which the Holy Spirit addresses the thinking principle within us, calling us to provide for our salvation. Be those means sweet, or be they bitter, they are all equally merciful, if they answer this their purpose of fitting us for a better state of existence. God accordingly operates variously with each of us according to our various dispositions and feelings. Some of us he brings over to himself by awakening our gratitude for his temporal blessings; some he subdues by the softening effects of sorrow and affliction; some he rouses from the lethargy of sin as if by thunders, and by presenting himself to them as an object of terror. So was it with the person whose remarkable case we are now consider-

ing. He had lain down to sleep with all the recklessness of a mind brutalised by a coarse and degrading office. He was awakened suddenly from that sleep by the roar of the elements, the heaving of the earth beneath him, and the rattling of the solid doors as they severally burst from their holdings. He imagined his worldly prospects ruined for ever by the escape of the prisoners for whom he was responsible; and he rushed towards death, the hopeless, interminable death of the heathen and the suicide, as his only refuge. But there was higher and better consolation at hand than any that heathenism could afford. His soul, shaken from its habitual associations, was now, as it were, taken by surprise, and exposed, naked and defenceless, to the searching word of Christian truth. The world and the flesh, appetite, habit, and prejudice, had nothing at hand to suggest, no crafty arguments ready by which to elude the force of that powerful reasoning which called upon him to flee from the wrath to come. The opportunity was at once awful and favourable. There he stood in the presence of his own prisoners, trembling and defenceless, ready to receive from the eloquent Paul the thrilling tidings of salvation. He did receive them, and the effect was what you have heard. God, with whom one day is as a thousand years, and a thousand years as one day, accomplished in that short night the victory over the spirit of unbelief; which, in the ordinary course of his providence, is the slow result of many a painful effort, of many an obstinate and recurring doubt, and of many a sigh after the false pleasures of this world. The setting sun had left him a hardened heathen. The following sun at its rising found him a softened Christian, sobbing, and yet rejoicing over his new feelings and his awakened heart.

And now, my brethren, let us apply to ourselves the impressive lesson which this narrative is calculated to convey. We here, as I have already observed, see at one glance the whole process of that transition from the natural to the regenerate state, which, under some modification or other, every individual human being must undergo, if the Gospel is not to remain to us a mere dead letter, without energy or vitality. We, like the poor man before us, were all born in sin, and, had not Divine grace intervened for our rescue, had all remained at this moment the children of wrath. Like him, all of us must, in order to deserve the name of Christians, put on, at some time or other, a new nature, and become, by God's blessing, new creatures. Let me not, however, be mistaken. I do not believe that it is the course of God's dealings with mankind at the present day to operate so

immediately and miraculously upon the human heart as it pleased him to do upon the singular occasion which we are now considering. The change of mind and of character which *we* must look for is not the mere momentary fervour of an excited spirit, but the deliberate training of the heart; the slow, but steady adaptation of our whole nature, by long and laborious practice, to the perfect law of Christ. With the suddenness of this poor man's conversion, *we*, in our day, have nothing to do. The instantaneous effect with which Divine grace operated upon him was well suited to those early times, when the darkened state of heathenism rendered extraordinary means necessary. *We*, on the contrary, have, by God's blessing, drunk in from our very cradles the lessons of Christian truth. With *us* the light of the Gospel has advanced steadily and gradually, like the dawn of the morning sun. With him it resembled rather the lightning flashing through the darkness of midnight. *Our* complete conversion from the spirit of this world to that of evangelical holiness will proceed with the steady pace of natural and ordinary occasions. If it is, by God's mercy, to take place at all, it will have been the business of our whole life; that incessant and interminable conflict between our worse and our better principles, by which the spirit is made almost imperceptibly to prevail over the flesh, until the whole man is brought into obedience to the perfect law of Christ.

With, however, this single exception of the suddenness of the change wrought in the person whose history is now before us,—in all other respects, I repeat, the example it supplies affords a correct specimen of what may be expected to take place in us all. With us the work is spread over a long period of time; with him it was compressed into a smaller compass. But still it is the same work; and in both cases accordingly the arrangement and succession of events will be found to be nearly identical. To ourselves our Saviour's general rule is no less applicable than it was to him, viz. that we must be born again before we can enter into his kingdom. God is, indeed, pleased in his wisdom to vary, under a thousand different forms, the modes of trial under which he respectively places us. To some he makes the path of righteousness comparatively easy by affording them naturally teachable dispositions, the blessing of devout parents, and the wholesome influence of good example. To others these advantages are dealt out in a far more scanty proportion. But, after all, it signifies comparatively little through what difficulties we attain to salvation, if, indeed, we do attain to it. The course of

even the best men through this world is a course of hard spiritual conflicts. A life of holiness, since the fall of our first parents, is necessarily in some degree a life against nature, and can be unintermittingly pursued to the last by the aid of the divine Spirit only. But it is not among the better, and, as it were, the more select specimens of the human race, that the preacher must seek for his most powerful examples of admonition and exhortation. Look at much the larger portion of mankind—at those whom Scripture emphatically denominates “*the world* :” in what an awful state of moral obduracy do we perceive them, until God’s grace interferes to awaken them from their state of listlessness! Take a hasty glance of human society in general, and see there, on one hand, the reckless thoughtlessness of youth; on the other, the calculating selfishness of age: the debasing seductions of criminal pleasure in the commencement of manhood, and the bewildering occupations of worldliness and avarice in more advanced life! What a fearful picture do they present! Having eyes, they see not; having ears, they hear not. Like men in whose limbs mortification has already commenced, they go through life, and approach the awful confines of the grave, totally unconscious of their danger, and with an indifference and a composure which is truly terrific. Now the question is, How is the second birth unto righteousness, that necessary qualification for meeting their God, to be accomplished in the case of persons such as I am now describing; of men by whom the threats of the Gospel are considered as words without meaning, and the exhortations of the preacher as the mere language of fanaticism? The case appears to be absolutely hopeless; and yet the Almighty has even here his means of working out his merciful purpose. In the absence of gentler means, he can still speak to them as he spoke formerly to the jailor of Philippi. If they will not listen to the still small warning voice, He has his thunders and terrors in reserve, which will, at all events, make themselves heard. The poor man mentioned in my text would probably have gone thoughtlessly through the whole career of his life, in a state of hardened heathenism, had not the earthquake, which shook the prison to its very foundations, by the terror which it excited, placed his spiritual nature for a moment in a new position, and allowed the workings of Divine grace to take effect. And so it is often with the obdurate sinner at this moment, when it pleases God in his mercy to commence the work of salvation in his heart. That heart, perhaps, has been hardened by long prosperity. If so, one obvious remedy

remains;—it must be softened by adversity. The fascinations of pleasure, or the exhilaration of continued health, have perhaps served only to knit the bands of this world more tightly around it. They must therefore be loosened by pain and sickness. It is thus that God’s seeming judgments often become mercies to us, when what we should have deemed mercies would have only proved our ruin. Ill health, adversity, or calumny, are, at one moment, accordingly allowed to overtake us. At another, friends are successively cut off; disappointment succeeds disappointment; and we begin at length effectively to feel the perfect hollowness and instability of this world’s goods. But God’s salutary work, at this stage of the process, is as yet only begun. The commencement of the spiritual life to a person thus forcibly awakened from his dream of pleasure and folly, is, for the present, a state, not of joy, but of anxious alarm. He begins to look around him—first of all in despair—then slowly and distrustfully, with an inquiring search after comfort in that quarter where he now inclines to suspect that, after all, true comfort is alone to be found. He takes up his Bible, but the long-neglected Bible presents him with its terrors, no less than with its consolation. His sins begin to present themselves in still more and more formidable array to his conscience. He reads that the penalty of sin is death, and he feels that that penalty, in all its bitterness, he has incurred. It is then that he utters, from the depths of his heart, the trembling exclamation of the jailor in my text, which all of us probably have at times expressed in a like spirit of alarm, “What must I do to be saved?” The question is indeed an awful one. “What *shall* we do to be saved?” Here, my brethren, at this fearful point, with eternal condemnation staring us in the face, and when consolation is the most wanted, here natural religion leaves us. It leads us to the edge of the precipice, and there it deserts us. It can suggest the heart-stirring question of a judgment to come, but it can afford no satisfactory reply how we shall escape condemnation. Mark then, my brethren, the extreme unfairness with which the enemies of Christianity calumniate a religion, the merciful nature of which they do not understand. They represent it as a system of severe enactments, of impracticable rigour, and of spiritual terrors exclusively its own. The charge is unfounded and undeserved. It is, I repeat, natural religion which, having thus suggested to us all the fearful consequences of sin—which having reminded us what must be the awful state of an immortal soul severed from all communion with its Creator,—leaves us without re-

source or remedy, to combat with our fears and our misery as we best may. But that momentous question which natural religion can not answer, revealed religion can. "What shall I do to be saved?" cries human nature in its agony, conscious only of its disease, but hopeless of a cure. "Believe in the Lord Jesus Christ, and thou shalt be saved," is the satisfactory reply of the Gospel. So it spoke in former times to the repentant jailor of Philippi; so it speaks, in the language of unmixed mercy, at this moment to every contrite sinner, to every individual here present, who sincerely turns from the evil of his ways to the holiness which is through Christ Jesus.

My brethren, I entreat you, suppose not for a moment that these observations do not apply equally to us all. We all of us, I repeat, are sinners more or less. Measure our merits and demerits by the Gospel-standard, and there is not one single righteous person among us, no not one. "All we like sheep have gone astray;" and if God, in his mercy, has laid upon our blessed Redeemer the iniquity of us all, that we may escape through his merits, let us accept this great boon with the gratitude and self-abasement which it deserves. Sin, when duly considered in all its monstrous deformity, is indeed a fearful thing. It is the one great blot, the one great deviation from beauty and harmony perceptible in God's works. Our reason, our conscience, and our Bible, alike tell us that where there is sin, *there* there must be responsibility,—where there is responsibility, *there* there must be punishment. To the mere natural man, accordingly, God must necessarily be a God of wrath, for the plain reason, that he is a God of holiness. It is to no human philosophy, but to the eternal Gospel, that we are indebted for the solution of this fearful riddle. In the single doctrine of "Christ crucified for the sins of mankind,"—in this one great cogent truth, solely and exclusively, is briefly summed up the grand problem of our salvation; how the soul of man, having sinned as it has done, may still, by God's mercy, escape condemnation, and become capable of heaven; and a soul-stirring truth indeed it is which these few words contain. Can we have a stronger proof of God's deep abomination of sin, than that, in order to blot it out of the universe, he caused Christ's precious blood to be shed? Can we doubt that sin demands punishment, when we learn that rather than leave it unpunished, Christ stripped himself of his glory, and took the penalty upon himself? Can we doubt of the fulness of God's mercy, and of his readiness to forgive sins, when we know that such an expiation has already been paid on the behalf of those who look to him

through faith? What then, I ask, ought, according to the soberest reason, to be the practical effect of these sublime doctrines upon our minds? Obviously this—an increased detestation of that sin, which has already created so much misery and confusion in God's works—a deep and awe-stricken feeling of gratitude to Him who has paid so vast a price for our salvation, with its natural consequences, and a determination to walk henceforward in implicit obedience to his laws. And, lastly, as the natural result of these various feelings, a spirit of love and charity to the whole human race, to our friends, to our kindred, and (according to Christ's own stupendous example) to our bitterest enemies. "By this," says our blessed Saviour, "shall men know that you are my disciples, if ye love one another." Thus it was in the case of the jailor, whose conversion has called forth these reflections. The evening before that event, he had thrust the feet of his prisoners into the stocks, and had lacerated their flesh with scourges. He became a Christian, and the consequence was that the following morning found him employed in washing their stripes, setting meat before them, and rejoicing and believing in God.

Such are the blessed effects of that conversion from the natural evil of our ways which Scripture designates by the expression of the new birth. Recollect, however, that the phrase "new birth," would be words without meaning, did we not by them understand entire newness of life, and an effectual change from sin to holiness. As, then, Christ died, and was buried, so—to use the language of St. Paul—"let our old man, our former corrupt nature, be also buried with him in the grave." As he rose again, so let us also deem ourselves risen again with him, even in this world, to a new and purer existence. Remember, also, the natural consequence of these improved feelings, as we find them illustrated by the narrative in my text. As the terrors of the jailor disappeared, joy succeeded in their place: "he rejoiced, believing in God." Let us also, then, and for the self-same reason, rejoice in the God of our salvation; not with that self-sufficient joy which proceeds from a confidence in our own righteousness, but with that subdued and trembling gratitude which better becomes our situation—that, namely, which is felt by the conscience-stricken criminal at the glad tidings of an unexpected pardon. Meanwhile, let us strive to finish our course in holy fear; remembering that our earthly race is as yet only partially run; that our probation is not yet over; and that our victory over the world is not as yet secure. We

have still our perverse appetites and passions striving within us for the mastery. We cannot in this world, in this prison of the flesh, entirely shake them off; but we may, by the Divine grace, resist them. We may learn to hate sin, and to turn away from its seductions. Let us do this, and we may be assured that it shall not be permitted to be our ruin. It is thus that even our spiritual trials may eventually be made to each of us a source of joy and comfort. "We know," says St. Paul, "that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our body." And yet he proceeds to tell us, that this prolonged trial is, if rightly employed, a source of holy joy. "All these things," says he, "work together for good to them that love God." "And who," he adds, "shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through Him that loved us." May God, my brethren, lead us through this our state of trial to that eternal joy which he has prepared for those who seek him through the merits of our Lord and Saviour Jesus Christ!

CEDARS *

ARE repeatedly mentioned by the sacred writers. The cedar is a majestic and beautiful evergreen, rising to the height of thirty or forty yards, and being sometimes from thirty-five to fifty feet in girth. It has leaves not unlike those of the rosemary, and distils a gum to which various qualities are attributed. The wood of it is solid, beautiful, inclining to a brown colour, and possessing a strong aromatic smell; and the tree bears a small apple like that of the pine. Cedar-wood has the reputation of being indestructible, and instances are recorded of its having been taken from buildings uninjured after a lapse of two thousand years. It has, however, been remarked, that "in relation to these properties there is much vulgar error and confusion, the cedar of Lebanon being often confounded with trees of different genera."

Mount Lebanon and the range of Taurus are the native spots of this stately and magnificent tree, remarkable for its wide-spreading arms, each of which is almost a tree in itself. Its maturity is said to be not so slow as some imagine; and the observations of those who have cultivated it even in England prove that in rapidity of growth it almost equals any forest-tree. For example, there is a cedar-tree at Highclere, the seat of the Earl of Caernarvon, which, from every inquiry made about the precise date of planting it, when

fifty-eight years old measured ten feet one inch in circumference at three feet from the ground. One brought direct from Mount Lebanon, and planted by Dr. Uvedale in the manor-house garden at Enfield about the middle of the seventeenth century, had a girth of fourteen feet in 1789. We are told that eight feet of the top of it was blown down by the hurricane in 1703, but still it was forty feet in height; and its top was again injured in 1791. Its measurement in 1821 was seventeen feet in girth at one foot from the ground, and sixty-four feet in perpendicular height; it contained in all, including the branches, about eight hundred feet of cubic timber. A remarkable cedar was blown down at Whitton, in Middlesex, in 1779. The trunk of this tree was sixteen feet in circumference at seven feet from the ground, and twenty-one feet at the insertion of the great branches twelve feet above the surface; there were ten principal limbs, averaging twelve feet each in girth. The tree had attained the height of seventy feet, and the branches covered an area of one hundred feet in diameter. Some attribute this cedar to the age of Elizabeth. Two of the cedars planted in the Royal Gardens at Chelsea in 1683 had in eighty-three years acquired a circumference of more than twelve feet at two feet from the ground, while their branches extended over a circular space forty feet in diameter. The Chelsea cedars are most picturesque trees at the present time; but there are still more magnificent ones at Zion House, Warwick Castle, Stowe, Blenheim, and other seats of our nobility. It has been introduced into Scotland, where it seems to grow fully better than in England. There are fine specimens at Niddrie Marischall near the city, and at Prestonhall in the county of Edinburgh; and at Hopetoun House in the county of Linlithgow, where they were brought and planted by John Duke of Argyll in 1748. It is said that two acres of the cedar of Lebanon have been planted in Ireland, where they are growing like larches.

Gilpin says, in his celebrated work entitled "Forest Scenery," that we cannot expect to see the cedar in perfection in our climate, and that the forest of Lebanon is perhaps the only part of the world where its growth is perfect; yet we may in some degree form a conception of its majesty and beauty from the resemblances of it at this distance from its native soil. But the cedar is properly an Alpine tree, and it is quite a mistaken notion that, because it comes from a warm country, it should always be placed in a dry soil with a warm exposure. "The country in Syria adjacent to Lebanon is indeed warm," observes Sir Thomas Dick Lauder, in his edition of Gilpin's work; "but the mountain itself is of a great height and of a very different climate. The cedars of Lebanon grow in a wet mountain-soil, and are exposed to as much frost and snow as occurs in most parts of Scotland. We therefore never find that the cedar is hurt by frosts in this country; but being placed in gardens, and in a dry situation, both with regard to the soil and climate, it turns out to be a mere bush compared to that lofty tree which it ought to be. It appears to us that the cedar has all along been mistaken, precisely as the larch was at first, and that it should be planted heavily and hardily. But the great difficulty at present is to get plants; and he who

* From "The Natural History of the Bible." Edinburgh Printing and Publishing Company. 1833.—Contains within a small compass much interesting information.

should be the means of bringing into the country large quantities of the seed gathered from the proper parent-trees in Libanus, or elsewhere, would be a very great benefactor to these islands. There are, however, numbers of pet cedars in Scotland as well as in England; so that, notwithstanding the indolence of British planters with respect to this tree, we believe that the celebrated forests of Lebanon cannot now boast of so many cedars as our own island can do. Solomon's fourscore thousand hewers produced a considerable havoc, and time has done the rest of the work of destruction."

The cedar abounds in America, and particularly in the United States. The trees are highly ornamental in the cities and towns—New York, for instance, where they grow luxuriantly in the public walks of the city, and have a most picturesque and romantic effect. The late celebrated Mr. Cobbett, in one of his multifarious works entitled "The Woodlands, or a Treatise on preparing the ground for Planting," &c., quotes an author (Miller) who reckons thirteen varieties of the cedar, but he confines his own observations to two only, the red and the white cedar. He introduces what Michaux, in his "American Sylva," says respecting the red cedar. "The foliage is evergreen, numerously subdivided; it diffuses a resinous aromatic odour when bruised; dried and reduced to powder, it has the same effect as the common juniper. The name of red cedar is descriptive only of the perfect wood, which is of a bright tint; the sap is perfectly white. The most striking peculiarity in the vegetation of the red cedar is that its branches, which are numerous and close, spring near the earth and spread horizontally, and that the lower limbs are during many years as long as the body of the tree. The trunk decreases so rapidly, that the largest stocks rarely afford timber for ship-building of more than twelve feet in length. Its diameter is very much diminished by deep oblong crevices in every part of the trunk, which are occasioned by the large branches persisting after they are dead. The wood is odorous, compact, fine-grained, and very light, though heavier and stronger than that of the white cedar and cypress. To these qualities it unites the still more precious character of durability, and is consequently highly esteemed for such objects as require it in an eminent degree. The nearer the red cedar grows to the sea, and the farther southward, the better is its wood. I have observed that the turners of Philadelphia make the large stop-cocks of this wood. In the Southern States it is commonly chosen for coffins."

Thus far our miscellaneous author quotes from Michaux; and he now gives us his own observations. "The red cedar," says Mr. Cobbett, "is surpassed by no wood in lightness, and yet it yields not to the locust or the live oak in durability. Many are the instances in Long Island where you see posts of this wood that must have stood for a century and more, though exposed to the weather all the while. These trees grow on the very barrenest and most exposed parts of the coast, where no other trees will even live. In winter time, in many parts of the country, their boughs are a great resource for the feeding of ewes that have lambs, in the absence of all other green or moist food. These trees would thrive on any of the

poorest of our hills of chalk, of sand, of gravel, or of rock. But as to the white cedar, this tree wholly differs from the red cedar, for it loves wet land, and even a swamp; and not only a swamp, but a swamp covered by every spring-tide, even where water is saltish—a thing that agrees with no other tree that I know of, for even the alder will not live if frequently visited by water that is what is called brackish."

These delineations will tend to illustrate the cedars of Lebanon, which grew in that mountainous region often amid perpetual snow. These cedars have now almost disappeared, and those which remain are merely the degenerated representatives of the ancient forest. But the cedar-wood often mentioned in the Scriptures as odoriferous cannot be that now called the cedar of Lebanon, as its timber had comparatively little fragrance. The cedar-wood was partly used for purifications (Lev. xiv. 4, 6, 49, 51, 52; Numb. xix. 6). The common supposition is, that this kind of cedar-wood was a species of juniper, which produced berries and leaves remarkable for their thorny stiffness. One variety is noticed as peculiar to Syria and Phœnicia, and as serving for nautical purposes, as in the prophecy against Tyre:—"They have taken cedars from Lebanon to make masts for thee" (Ezek. xxvii. 5).

It has been already observed that cedar-wood is prominently mentioned in the Scriptures. Hiram sent cedar to David, which he "prepared in abundance;" and every reader is aware of the important uses to which it was applied in the erection of the Temple of Jerusalem by Solomon, and in his other magnificent undertakings. But the tree itself is often noticed in such a manner as to shew that it was peculiarly esteemed by the ancient Orientals of the Old Testament times. Solomon, we are told, spoke of trees, "from the cedar of Lebanon to the hyssop that springeth out of the wall;" namely, from the highest to the lowest and most insignificant in comparison. It is generally employed by the prophets in a figurative sense, to denote power, strength, and longevity. Thus, the power of Jehovah is mentioned as irresistible—"The voice of the Lord breaketh the cedars of Lebanon." David joins the palm-tree and the cedar in a manner equally characteristic; the former noted for its flourishing head, the other for the multiplicity, length, and thick verdure of its branches:—"The righteous shall flourish like a palm-tree, and spread abroad like a cedar of Lebanon." No tree in the forest is more remarkable for its close-woven canopy, and its grandeur and form are consequently the favourite subjects for illustration. In the words of Gilpin, "its mantling foliage, or shadowing shroud, as Ezekiel calls it, is its greatest beauty, which arises from the horizontal growth of its branches, forming a kind of sweeping irregular penthouse. And when to the idea of beauty that of strength is added, by the pyramidal form of the stem and the robustness of the limbs, the tree is complete in all its beauty and majesty."

The Cabinet.

THE BENEFITS OF AFFLICTION.—The excellent and gracious drift of our afflictions is the bettering of our souls. He who could pray, "Remember David, and all his troubles," could also say, "It is good for me

that I have been afflicted, that I might learn thy statutes." Well, therefore, did the angel that spake to Daniel put these two together, telling him that those persecutions which should befall God's people should try them, and purge them, and make them white, according to that which the Lord speaks by his prophet Zechariah: "I will bring the third part through the fire, and will refine them as silver and gold is refined; and they shall call upon my name, and I will hear them. How justly, then, doth the apostle profess to glory in tribulation, as knowing that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed" (Rom. v. 3, 4). O the sweet and happy fruit of affliction! Who would not welcome that pain of body which works health to the soul, that loss of goods or temporal estate that enriches the soul, that trouble and disquiet that brings a sweet peace of conscience and joy in the Holy Ghost? How many have we seen, who with Jeshurun (Deut. xxxii. 15) have waxed fat, and kicked against the Almighty in the pampered time of their prosperity, who, in the time of their trouble, have, with broken hearts and bended knees, sought their God, and found him to their unspeakable comfort?—*Bishop Hall.*

CHRISTIAN UNITY.*—It is clearly and obviously one great purpose of the Gospel-scheme of redemption, to unite all those who are partakers of its benefits in one happy and holy society. It is intended constantly to remind those who have a common hope of eternal bliss, who are here members of a common spiritual household, who are united under "one faith, one Lord, one baptism," who are journeying on together to the same final home,—in the meantime to "love as brethren;" to cultivate the utmost harmony of feeling, and the most affectionate interest towards each other; more especially in all things which concern their common religious advancement and spiritual welfare. But how different is the real aspect of the Christian world from these intended results of our holy faith! As yet, how little have mankind been influenced by the kindly and benevolent precepts of Christianity! The body of professing believers is in all things the reverse of a well-compacted and mutually sympathising family. Sectarian names and party distinctions are almost indefinitely multiplied; the nominal Church of Christ on earth is divided and subdivided on every controvertible point; nay, do not mutual hostilities, and mutual recriminations, and alienated affections, predominate, where all should be harmony, and unity, and peace? A condition such as this, every feeling and religious mind must deplore; but where shall we seek for the remedy? how shall the powers of man oppose evils which have attained so great a height, and mingled themselves with the very elements of human society? What can individuals hope to effect in such a case? They may, indeed, and they ought, to offer in the house of God, with the deepest, sincerest devotion, the beautiful prayer of our liturgy, to be delivered from heresy and schism; and further, that all who "profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." In their more private devotions, they ought to pour forth the earnest desires of their souls, that the God of peace and order would send forth his Holy Spirit to compose and calm the turbulence of these jarring and discordant elements; that he would promote in his own Church—redeemed and purchased by the blood of Christ—that spirit of unity, of subordination, and of love, which, as it will characterise the Church of Christ triumphant in heaven through all eternity, so should it be a distinguishing feature of

the Church militant upon earth. It should be the earnest desire and object of every true follower and disciple of Christ, that the men of the world should be compelled to exclaim of those who form his own religious communion, what the Gentiles were compelled to exclaim of believers in the primitive times.

Poetry.

"YOUR FATHERS! WHERE ARE THEY?"

Zechariah, i. 5.

BY MRS. RILEY.

(For the Church of England Magazine.)

"Your fathers! where are they?"

Low in the grave they sleep;
They bore the burden of the day,
And now its harvest reap.
They toiled, the rest is won;
They wept, their tears are dried;
They fought, the fearful strife is done,
And earth's last foe defied.
Empires have pass'd, and ages roll'd,—
Yet, if time's records we unfold,
The tale of life, its hopes and fears,
Remains the same through changing years:
Our fathers felt its joys and woes,
They sped their course, they reach'd its close;
We now, upon time's onward wave,
Pass from the cradle to the grave.

"Your fathers! where are they?"

On hist'ry's page they shine;
And homage from our hearts we pay
To many a noble line:
For England's laws they fought,
For England's faith they bled;
The jewels which their valour brought
Still deck each honour'd head.
Are those their children, who can read
The record of each valiant deed,
Yet see the ægis of our land
Profan'd by an unhallow'd hand?
Shame on the recreants, who can read
The record of each valiant deed,
Yet leave the altar and the throne,
For faiths untried, for names unknown!

"Your fathers! where are they?"

Within our hearts they rest;
We follow where they led the way,
To mansions of the blest.
The banner of their faith
Is still display'd on high;
Unstain'd they left it us at death,
Unsoil'd it yet shall fly.
Yes, England's name shall shine as bright,
Reflecting still religious light;
Unconquer'd on the field or wave
Shall England's flag the tempest brave;
And future ages yet shall trace
The lineage of her noble race,
Who left inscrib'd where'er they trod,
"We fought for honour and for God."

* From Sermon, by Rev. E. B. Ramsay, in aid of the Scottish Episcopal Church Society. Dec. 16, 1838. Edinburgh, Grant; London, Burns.

THE JEWS.*

LAND of the pure and sacred fire
Which guided Israel's favoured race!
Land of the full-toned prophet's lyre,
Bless'd fountain of redeeming grace!

O why is Sharon drooping now,
And Carmel's excellency gone?
Why do the lofty cedars bow
On the snowy height of Lebanon?

And why are Zion's children driven
As outcasts from the land they love?
Far scattered by the wrath of heaven,
Follow'd with vengeance from above?

Because, with blind and harden'd heart,
They smote the Lord, who came to save;
He came rich blessings to impart;
They gave him but a cross and grave.

Oh, Spirit of the living God,
Pour on thy people life and light;
Remove from them the curse of blood,
Remove their long and cheerless night.

Then Judah's harp, so long unstrung,
Shall vibrate to the Saviour's praise,
And Zion's songs again be sung
In God's own glorious dwelling-place.

Miscellaneous.

WATER IN THE WILDERNESS.—There only lacks the single gift of water to make "the desert rejoice, and blossom as the rose." In confirmation of this fact the following beautiful passage is selected from Lichtenstein's voyage to the Cape; where, speaking of the great Karroo, he says, "As soon as the rains begin to fall, and penetrate the hard coat of earth, these fibres (of roots) imbibe the moisture, and pushing aside the clay, the germ of the plant, under their protection, begins to shoot. As by successive rains the soil gets more and more loosened, the plants at length appear above it, and in a few days the void waste is covered with a delicate green clothing. Not long after, thousands and thousands of flowers enamel the whole surface; the mild mid-day sun expands the radiated crowns of the mesembryanthemums and gortinia, and the young green of the plants is almost hidden by the glowing colours of their full-blown flowers, while the whole air is filled with the most fragrant odour. At this time the whole dreary desert is transformed into one continued garden of flowers; the colonist, with his herds and flocks, leaves the snowy mountains, and descending into the plain, there finds a plentiful and wholesome supply of food for the animals; while troops of the tall ostrich and the wandering antelope, driven also from the heights, share the repast, and enliven the scene. But how soon is the country again deprived of all its glory! It scarcely continues more than a month. As the days begin to lengthen, the revived power of the mid-day sun checks once more the lately awakened powers of vegetation. Soon the streams begin to dry, the springs scarcely flow, till at length the complete drought compels the colonists to seek again their more elevated homes. Every day the Karroo grows more and more solitary, and by the end of September it is wholly deserted. The hardened clay bursts into a thousand cracks, which evince to the

traveller the vast power of the African sun. Every trace of verdure is vanished, and the hard red soil is covered over with a brown dust, formed from the ashes of the dried and withered plants.—*Note from the Rev. T. E. Hankinson's Seatonian Prize Poem.*

CORNISH WRECKERS.—There are popular fallacies, which, though generally believed, are seldom publicly asserted; and thus, like the slanders of private scandal, they long remain unrefuted. To these belongs the notion that the natives of the Cornish coasts make it their custom during stormy nights to lead horses with lanterns attached to their heads along the summit of cliffs, that ships may be lured to destruction by false lights. This inconsiderate fable we have seen gravely administered to the public within the last ten years. Then there are dark hints of murder committed on the victims of shipwreck, that the right of the wreckers to their pillage might remain undisputed; while all the recollections of sea-shore violence on the coasts of England are carried westward, and confused into a monstrous idea that the fathers of the present generation of Cornish fishermen and miners not long ago made wholesale murder a pastime, if not a profession; and even yet are their sons supposed to give strong indications of their parentage. We frankly confess that the world may be many years older ere the coast-born poor of Cornwall can be brought to respect, on principle, property cast upon the beach by the violence of the elements, custom for centuries having apportioned such waifs to the finder—still profanely are they called God-sends; but we are fairly borne out in saying that on no part of the coast of England is more self-devotion displayed for the safety of a distressed vessel whilst aid can be afforded her, or for the rescue of life when her destruction is inevitable.—*Forget-Me-Not, 1839.*

DEAD MASS.—Of all the ceremonies of the Romish Church, there is none perhaps which fills the mind with more painful reflection than a dead mass, as it is called. It is from this source that the Church in Belgium mainly derives its support. Persons who have never given a franc to the cause of religion during their lives, will bequeath a fortune to purchase the repose of their souls; and many a family in the middle classes of society is deprived of its legitimate inheritance, to procure the prayers of the Church in favour of a departed parent. Of course, the priests find no fault with this arrangement, and have no hesitation in giving passports into Paradise upon such terms; while the poor, who cannot pay for the transit, must even endure their purgatorial sentence with patience. A single service is all that is vouchsafed in ordinary cases, for which a fixed fee is unrelentingly enforced; but what will this avail in competition with thirty or forty masses, day after day successively, at which not only the relatives of the deceased, but the faithful generally are invited to assist!

It is our nature, when we do not know what may happen to us, to fear the worst that can happen; and hence it is that uncertainty is so terrible that we often seek to be rid of it at the hazard of certain mischief.—*Burke.*

FRIENDSHIP hath the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother.—*Lord Clarendon.*

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SPIRITUAL IDOLATRY.

IT was a solemn question which the Almighty put to the idolatrous house of Israel, "Is there a God beside me?" (Is. xlv. 8); and the correctness of the answer will readily be admitted, "Yea, there is no God; I know not any." And yet though the Most High was pleased to declare to his ancient people that he was indeed God, and that there was none else; although he denounced his severest displeasure against them if they followed after the gods of the nations,—idolatry was one of their most crying sins. With an infatuation amounting to insanity, they became idolaters at the very foot of Sinai, even under the thunders of Jehovah; and it was not merely to the golden calf in Horeb that, lightly esteeming the Rock of their salvation, they bowed with sinful adoration; or to the images erected at Bethel and Dan: but at various periods their mysteries in this respect called down the merited vengeance of God. Merited indeed was their punishment in being carried into captivity, and compelled to sit down and weep by the waters of Babylon, while they reflected on their freedom, and despaired of again beholding their fathers' land;—merited, when it is considered what great things God had been pleased to do for them, and that nevertheless they had forsaken him.

Idolatry is a sin, in fact, of the most heinous nature, and fearfully declares the alienation of the natural heart from God. It is the prolific source of evils of the most pernicious character, of vices the most detrimental to the happiness of man. It is a direct insult to the Majesty of heaven. "If," says the patriarch Job—"if I beheld the sun when it shined, or the moon walking in

brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the Judge; for I should have denied the God that is above." It is the fact that it is a denial of the God that is above, the First and the Last, the Creator and Supreme Disposer of all things, that renders idolatry so heinous; that it is a direct attempt to dethrone the Universal King, and to set up a creature in his place; and as he had punished the Jews for this offence, so did he not allow the Gentiles to escape; for the apostle tells us, that "because when they knew God they glorified him not as God, and did not like to retain him in their knowledge; therefore God gave them up to a reprobate mind." Viewing, then, the fearful results of idolatry, the dishonour it casts upon the Eternal Jehovah, and the misery which it produces upon the individual himself, we cannot but deeply lament the fact, that even in its most revolting forms it should predominate over so large a portion of the earth; and far, indeed, from desirable is that frame of mind which suffers a man to remain unconcerned as to the evangelisation of the world—the extension of the kingdom of the Redeemer upon earth. We should seek by every proper means to cause the light of Divine truth to shine upon the nations; that all men may become acquainted with the truth as it is in Jesus, and, casting their idols to the moles and to the bats, may offer the tribute of gratitude and praise unto Him who reigneth a King for ever upon his holy hill of Zion, before whose throne countless multitudes of pure and glorified spirits bow down in token of profoundest adoration, the tribute of gratitude and praise.

But while we deplore the melancholy facts that so large a portion of the human race should be in utter ignorance of the true character of God, should know nothing of those inestimable truths which form the stay, and comfort, and hope of the believer, we must not lose sight of the solemn warnings contained in the Divine word, against that spiritual idolatry to which we are all so much inclined, and of which we are so frequently guilty, even while we profess to maintain the unity of the Godhead with our mouths, and honour him with our lips; and the practiser of which may as correctly be said to feed upon ashes, and to be turned aside by a deceived heart, as the man who "maketh of wood his graven image; who falleth down to it, and worshippeth it, and saith, Deliver me, for thou art my God." I would endeavour, then, to point out the nature of spiritual idolatry, its cause, and its effects.

1. Whenever we allow any object to gain the chief place in our affections—whenever the mind is so engrossed with any pursuit as to lead us to neglect the duties we owe to God—and whenever we look for help or happiness from any other source when they are to be sought from God alone,—we are guilty of idolatry. The apostle, for instance, declares covetousness to be idolatry. We read of some who make the gold their hope, and the fine gold their confidence; and such were those whom St. James exhorts to weep and howl for the miseries that should come upon them: such was the young man who went away sorrowful from our Lord, when commanded to sell all that he possessed. And what are we to understand by the expression that covetousness is idolatry, but that the covetous man is so completely absorbed with the desire of the accomplishment of the object for which he labours, that he lives, to all practical purposes, as if there were no God who had the first claim to his affections, and the best right to his services. The grand question with him is, not how shall I please, glorify, and serve God; but how shall I increase my worldly store? In this he is an idolater. He does not with his body bow down to a golden image, which an idolatrous monarch may have set up, but his soul bows down to wealth, and he is never at rest unless when in the pursuit of his favourite object. And thus also the apostle speaks of some whose god was their belly, who minded earthly things. Now, what is here asserted of the love of money, or of the wish to minister to the appetite, holds equally true of every other desire of the heart which has a tendency, in the most minute degree, to estrange it from God. The love of worldly pleasure—the gratification of the lusts of the

flesh—even the desire for intellectual acquirements, laudable if kept within due bounds,—when indulged so as to interfere with spiritual pursuits, are idols set up to worship, but which must be pulled down, and renounced for ever, by the man who would serve God in spirit and in truth, and offer to him that worship which he claims, and to which he is entitled. We can be at no loss to understand what is meant by spiritual idolatry; and in observing the characters of those around us, there may be no great difficulty in particularising the idols to which they respectively bow down. It may be obvious by the whole tenour of their lives; but it may be at the same time not so easy to acknowledge that we ourselves are guilty of the same fault. Now, this spiritual idolatry arises from the deception of the heart. This is powerfully set forth in the book of the prophet Isaiah, where it is said of the idolater, "a deceived heart hath turned him aside" (xliv. 20). There is indeed in man a strong tendency to self-deception; and there is no advice more energetically delivered, and none more imperatively required, than "be not deceived." The untutored heathen vainly supposes that the stock which he has hewn can afford him help in the hour of need—that the gold and silver which he has molten can defend him from evil, and can bestow upon him every good. Here is self-deception in a most humiliating form. Here is a most melancholy picture of the prostration of reason and common sense—a most awful instance of the vanity of man's imaginations—of the darkening of the foolish heart. "They that make such images," says the Psalmist, "are like unto them, and so are all they that put their trust in them." Who would not seek to undeceive the wretched worshipper? Who is not deeply grieved to behold him thus prostrate before inanimate matter—a stock or a stone? Who does not desire to raise him from such a state of degradation, and to bring him to the knowledge of that sovereign Jehovah, by whom all things consist? But is there no evidence among ourselves of the incalculable mischief of a deceived heart? If we are joined to our idols, like Ephraim of old time, seeking for that happiness from the creature which the Creator alone can bestow; if we are lovers of pleasure more than lovers of God, and are trusting to an arm of flesh, which cannot succour in the hour of trial, and not seeking the aid of that arm of Omnipotence, which can overrule all events for good; if our wealth, to use the language of Solomon, "is our strong city, and a high wall is our own council;" or if we are supposing that it is possible to serve God and our lusts at the same time, forgetful of the

solemn and uncompromising assertion that no man can serve two masters, and that "if any man love the world, the love of the Father is not in him;"—then assuredly we are turned aside by a deceived heart; we are supposing that God's demands are not what they really are; we entertain unworthy views of the Divine character and our own responsibility; and we may rest assured that our views are wholly erroneous, and our hopes of future happiness without any sure and solid foundation.

But what are the effects of this spiritual idolatry? Speaking of the idolater, Isaiah says, "He feedeth on ashes: he cannot deliver his soul." Can language more forcibly describe the wretched condition of the man who places not his hope and trust in God alone—his entire destitution of the rich blessings of God's children? What a picture of squalid misery, of abject poverty, worse than the husks which the prodigal desired to eat! He feedeth on ashes. What food more nauseous, more unpalatable, more destitute of nutrition! It is thus, however, with the idolater. He eats not that which is good, neither does his soul delight itself in fatness. He lacks that spiritual nutriment, that heavenly manna, that wine and milk, by which alone he can be enabled to grow in grace, to advance towards the measure of the stature of the fulness of Christ. He is a stranger to those rich and varied privileges which are the comfort and strength of the believer; and his weakness is such that he cannot deliver his soul from the trammels by which he is bound, or of himself cast aside his idols and his abominations. Observe how great an influence sinful desires gain over the human heart; how bitter the bondage in which they enthrall their votaries; how impossible it is for man, by his own unaided powers, to break off evil habits incorporated in his very nature, which he has long delighted to indulge, which he is in his more sober moments willing to allow to be in the highest degree detrimental to his temporal and eternal interests. "Know ye not," says the apostle, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" This is the effect of spiritual idolatry. The idol claims, and it obtains readily, by degrees, the whole heart of the worshipper. It rules over that heart with supreme and undivided sway. The claims of Jehovah are forgotten, the threatenings of Jehovah's law are set at naught, the promises of Jehovah's grace and favour produce no impression—the whole soul falls prostrate at the idol's shrine, and the whole man is offered as a willing and ready sacrifice. And this, alas, is the

wretched condition of myriads of professing Christians. We are in little or no danger, indeed, of being so far deceived as to set up an image to worship; but we are in continual danger of exchanging the rich dainties of our Father's house for the ashes of the idolater—the liberty of the sons of God for the chains and the trammels of the prince of darkness. Surely, then, it is our duty and interest to beware of spiritual idolatry—of suffering any object whatever to distract the heart from that God who will not give his glory to another—of permitting any pleasure, any earthly desire, to be a competitor with God for your attachments, and to occupy the throne on which he alone is entitled to sit and reign. We must recollect that, though abundant in mercy and goodness, Jehovah is still revealed as a jealous God, and that we inevitably expose ourselves to his righteous displeasure, and to all the miserable consequences thereof, if we are not seeking to serve him with the whole heart; for it is the whole heart that he requires, it is the whole heart which, on every principle of justice, he is entitled to possess, it is the only offering that he will accept. And if we have forgotten the name of our God, or lifted up our hand to any strange God, shall not he search it out?

Let us examine ourselves, then, on these points. Are we willing to make any sacrifice for the sake of our Almighty Creator? Does the love of Jesus Christ his Son constrain us to live not to ourselves, but to Him who died for us, and rose again? Are we desirous that he should rule supreme over our affections? do we carefully and narrowly scrutinise the state of our hearts, lest any inordinate passion should be beginning to exercise sway over them? do we pray earnestly to be kept from idols? and can we from the heart adopt the language of the saint of old—"Whom have I in heaven but thee? and on earth there is none that I desire in comparison of thee." If we can answer these inquiries satisfactorily, as in the presence of a holy God, then may we have a good hope through grace that we are among the number of his faithful servants and acceptable worshippers. But if we are conscious that we do not love God as we are required to love him; that for his sake we are not willing to cast off, through his grace, every besetting sin,—then assuredly we are spiritual idolaters, turned aside by a deceived heart, justly amenable to the woes denounced against such as are in this miserable condition, though there may be no visible idol before which we prostrate ourselves. He who can read every thought of the heart, can discover that our hearts are not dedicated to him. We have need of pardon for past

guilt, and of grace to throw aside the chains which bind us. We have need of the aid of an Omnipotent arm, and for these things we ought earnestly to pray. No state can be more truly alarming than that of the man from whom the Most High departs, as he did from Saul, and whose hope is centred in those false gods which cannot afford him one moment's substantial peace, and which, like those to whom the mariners who were with Jonah prayed in vain, will be found to be of no avail. When Jehovah shall arise and his enemies be scattered, then they that have hated him shall flee before him. Then as the smoke vanisheth, so shall he drive them away: and as wax melteth before the fire, so shall the wicked perish before God. Y.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.*

Extract from a Letter addressed to the Foreign Translation Committee by the Rev. C. F. Schlenz:—

Malta, Oct. 18th, 1838.

Rev. and dear Sir,—I had the honour to address you last under date of June 8th, 1838. My communication then referred chiefly to the two great objects I had in view in undertaking the journey from which I returned six weeks ago, viz. the printing of our version of the Common Prayer-book in the Arabic, and the intended new version of the Scriptures into that language. During my subsequent stay in Egypt, I continued for some time to have much intercourse both with Christians and Muhammedans, which enabled me to form a better judgment as to the nature and importance of this work, as well as to exert myself in a measure to secure its acceptance and to promote its usefulness. I perceive distinctly that the Eastern churches in those parts regard the publication of these two works with feelings of much deeper interest than they commonly manifest in regard to works issuing from our press at Malta. As to the Common Prayer-book, it far outweighs with them in merit any religious tract, or any scientific or educational work. Considering the great want of general knowledge among the Christians in these parts, their ignorance of the Protestant Churches in the West, the unfavourable prejudices which the Roman Catholics have infused into their minds against us; and, moreover, considering their own formularies, or the formularies of the Roman Catholics, which have been partly presented to them, and the absence which they observe of any formulary among missionaries of the Independent persuasion from America,—we cannot expect that they should be able to conceive beforehand those intrinsic excellences which, though they lie modestly concealed, as it were, in the contents of our Common Prayer-book are evident in the comforts, the right knowledge of eternal truth, the paths of righteousness, of peace, joy, and happiness, of millions of souls;—excellences these which may well hold it forth as a model to any Christian community who desire a sanctified devotion of heart, purity of doctrine, edification, order, and decency, in all their doings. Without doubt, even as a mere formulary, and although still almost unexamined, yet as being the formulary of devotion, doctrine, the rites and ordinances of a very large, highly respectable, and influential community of

Christians, and therefore bearing the stamp of the concurrent approbation of millions in enlightened England and many other parts of our globe,—it cannot be uninteresting to our Eastern brethren, and must attract, particularly, the attention of the clergy. I was quite struck with the manifestation of friendly feeling expressed by many members of the Coptic clergy, and by their very patriarch, after they had seen and in part read the Common Prayer-book in Arabic, as printed at Bishop's College in Calcutta, a copy of which Dr. Mill presented to the patriarch, and which I have shewn also to bishops, presbyters, and laymembers of that Church. The priests almost invariably turned first to the respective creeds. The three golden links of the Apostolical, the Nicene, and the Athanasian Creeds, presented a pleasing attraction to their eye, and the catholicity of feeling thereby evinced by our Church gave them general satisfaction. I mentioned in my last communication, that the Copts as well as the Greeks protest against the *filioque* in the Nicene Creed; and I shall feel much obliged to you for any directions in reference to the printing, omitting, or putting into a clause, of this phrase. Of course I shall be ready to follow the final decision of the committee of your honourable society, to whose judgment I deem the first deference to be due. They also seemed to be much pleased with our communion-service, declaring that it removed the prejudice from their minds which had existed, under the idea that we had no commemoration of the Lord's Supper at all, or only once in the year; and even then in a manner very unbecoming Christians. They now perceive the contrary to be the truth. The book excited also various inquiries: for instance, after the confession of faith (the Articles) of our Church, which this edition does not contain; the rites of consecration and ordination, in which I found they differed from us, in that their presbyters too may ordain deacons, if there be no bishop present to perform the service. Besides these, there are other points of doctrine and discipline which the Common Prayer-book induced me to discuss amongst them with feelings of deep interest. From the information which I have obtained in regard to the printing of the Common Prayer-book, I am inclined to the belief that if it be published with all the contents, as we have contemplated and prepared it, in intelligible, correct, and graceful language, it is likely to meet with acceptance among many members of the Eastern Churches in these parts, and to prove to them, in various ways, even in a public sense, highly useful. The more they will read and examine, with attention and care, its contents, the more they will find to approve and admire. The Greek and the Copt, if they are at all acquainted with their own formularies, cannot peruse ours without discovering a striking similarity between both in many important things. Our prayers contain many a phrase which they find in their own, many a heart-consoling expression, calculated to animate, to excite, and cement the most harmonious and tender Christian union. Our creeds are approved of by them, with the exception of one Latin phrase. There is but little in form, and still less in doctrine, to which they would object in the administration of our sacraments. As to Episcopal Church government, they feel themselves on the most brotherly footing with ourselves. The reading of portions from the sacred Scriptures, and the singing of psalms during divine service, and the reading of homilies also, they find to be identical to both churches. But it will appear by a fair comparison, that there is better order and greater perfection in ours than in theirs. What an improvement, and what a blessing would it be, should the Coptic Church of its own accord adopt our formulary of prayers and rites! At present they have only old disfigured manuscripts in Arabic and Coptic, from which they perform divine service; and these manuscripts in many of their churches contain only

* The letter from which these extracts are taken was read at the monthly meeting of the society, held Jan. 8.

parts of their service: an inconvenience this which becomes the more injurious to their congregations, as their churches generally are very dark—the light of the wax-candle, as well as the eye of the reader, dim—and the minds of many, perhaps the majority of them, uninstructed in the art of reading well. May our heavenly Father, to whose kind care and gracious providence we would commend our sister churches in the East, soon illuminate their minds with the plenitude of Divine truth, so as to render their path of duty in this important concern both straight and pleasant!

That under present circumstances this translation of the Liturgy is likely to attract the attention of the upper classes of Muhammedans, and to find readers among them, is very probable. They are eager enough to read and to examine any thing which affects the national character and the destiny of European nations, especially the English.

With regard to my inquiries respecting the Arabic Bible, I beg briefly to state:—1. That there are two editions of the Arabic Bible in print, known to the Christians and Muhammedans in Egypt and Syria—the version which has been taken from Bishop Walton's Polyglot Bible, and the one published by the Propaganda, 1672.

2. That the Christians in these parts do not receive at all the version of the Polyglot Bible; and that, under a great many difficulties, the version of the Propaganda has in a measure obtained among them. How this version was regarded about a century ago, fifty years after its publication, we may learn from Rich. Simon's *Lettres Choisées*. Amsterd. 1730. tom. ii. p. 165. "On a imprimé à Rome une version entière de la Bible en Arabe, qui avoit été retouchée sur la Vulgate. Mais cette traduction Arabe est tombée d'elle-même, les peuples de Levant ne peuvent goûter ces sortes de versions. Les Maronites mêmes, quoiqu'ils soient entièrement soumis au Pape, ne les approuvent point." An attempt was made to print another version of the Arabic Bible at Rome, 1752; of this, however, only the first part appeared. This part comprises almost all the historical books of the Old Testament. As far as my knowledge extends concerning it, I am inclined to think that the version has been made from the Septuagint. A bishop of the Coptic Church, who entered the service of the pope at the Propaganda, was the editor of the first part. For what reasons the publication of the other parts was stopped, or suppressed, I could not learn.

3. The reason that the Propaganda version has in a measure obtained among the Christians in these parts, cannot have been because it had the sanction of the pope. The Greek, the Copt, the Armenian, the Nestorian, care little for the mandates of the Roman pontiff, and unite in their aversion to receive any thing from him that might lay them under any obligations, or draw them into the net of his numerous emissaries. The Maronites, who through Jesuitical intrigue were induced to enrol themselves under the papal banner, form the only exception to papal disobedience and dislike among these oriental Churches. But besides the strenuous exertions of the Roman missionaries in favour of the circulation of this version in these parts, it must be allowed that it possesses much intrinsic worth. For as to the faithfulness of the translation, although it has not been so faithfully executed as the holy import of the contents of the original would certainly seem to demand, yet it has in this respect much less demerit than that version which has been printed from Walton's Polyglot Bible. This the respective churches might easily have perceived, by a mere comparison of those portions of the sacred Scriptures which they possess, either in manuscript or in print. Again, the language and style of this version shew much propriety and good taste. It keeps aloof from the phraseology of the Koran, and also, in a great degree, from the vulgarisms of the

Bazaars and the Mishrabas (coffee-houses of the Arabs). True it is, that a great many instances may easily be pointed out in which it betrays a want of good taste regarding classical language, as well as a great many passages, especially in the prophets, the Psalms, and the apostolical writings, which do not faithfully reflect the true sense of the original. A variety of causes may, notwithstanding, have concurred to induce people to connive at this circumstance, and perhaps even to approve and love such defects. The oriental Christians generally in these parts, who for a long time have almost entirely neglected the classical study of the Arabic, would perhaps often prefer a want of classical taste in their religious books to a strict adherence to it; whilst the priests would perhaps occasionally prefer a want of faithfulness to strict probity. The truth of this I have witnessed in a great many cases, both among the clergy and laity. During my sojourn in Egypt, I have not wanted opportunities to discuss the correctness of passages in which the editors of the Romish edition have taken good care to give an unfaithful translation, in order to sanction or palliate their own theological errors, as well as those of the oriental Churches, if identical with theirs. Besides, there is so little of general, and more especially of theological learning, and such a want of scriptural interest and research amongst the present clergy of these Churches, that they might well remain ignorant of, or indifferent as to the defects of this version. But had they remained, even to the present time, so disaffected towards the version as to discountenance its use altogether, their duty would have been to produce a better one themselves, if they at all wished to be possessed of the whole canon of the word of God. But as to such an undertaking, whence could they have had the means, the knowledge and learning, the workmen, and the necessary pecuniary resources, to carry it into execution? The opinion of the Muhammedans differs materially from that of the Christians, with regard to these two versions. Their aversion to both of them is perhaps equally great. The Polyglot Bible version they dislike chiefly for its "presumptuous impropriety" in adopting the phraseology of the Koran, and for its inequality of style; the Propaganda version for its vulgarity and inelegancy of language. With regard to the Muhammedans of these countries, the truth is, that the Bible has hitherto been circulated almost exclusively amongst persons in the first rank of society, and of learned sheikhs, who have been accustomed to hear, and especially to read, classical language. These disdain to read translations, even of the most interesting works, if they betray vulgarity of language. During my stay in Egypt, I had sufficient opportunities to see proof of this. On a voyage on the Nile, I met several Muhammedan sheikhs, of great respectability, at the residence of the governor of Mansura, Abd Er Rahman Bey, a gentleman of uncommon talent, and one of the first functionaries of the pasha. He had brought these learned sheikhs from Cairo to perform, and to be present at, a marriage ceremony of one of the ladies of his harem. After the festivities of the occasion were over, he led me, in the presence of a very respectable assembly of Muhammedan guests, into a religious discussion with his Eastern sages, which lasted for several hours. In the course of the controversy, the subject of the translation of the Bible was touched upon. In their inquiries respecting the state of learning in Europe, they also asked whether we paid any attention to the study of oriental literature? to which I replied in the affirmative. I told them that at most of our universities professorships of Hebrew, of Arabic, of Persian, and of oriental languages in general, had been instituted, and that hundreds of youths were studying the languages of the East, and exploring the golden mines of its literature without ever traversing its sandy

plains. They were surprised to hear that many of our students were reading their Koran for the sake of obtaining a knowledge of its classical language. Whilst they were admiring the liberality of our sentiments, I expressed to them the hope that we should be so happy as to witness similar feelings influencing them and their people, and that they too would soon begin to study our sacred Scriptures. "If the translation of your sacred books," they rejoined, "has been as badly executed in the English as it has been in the Arabic language, we shall not think of doing so. Nothing could be more unpalatable to the good taste of an Arabic reader than the language in which you offer to us your Bible. If there be any evidence wanting to testify to the truth of the prophetic gift of our prophet, we have but to cite from the Koran the passage wherein he proscribes to us the reading of your sacred Scriptures, because of your having corrupted them. We would never entertain the uncharitable feeling that you had ever corrupted the original of your Bible: but any candid Arabic scholar who will take the trouble to read over a few chapters of this work, must feel persuaded that Muhammed in his accusation alluded merely to the worthless translation of your Bible, whereby the original beauty and perfection of Divine truth must have been in a great measure lost or obscured. Give us your sacred books in correct and elegant language, and you will find us disposed to read them."

On a subsequent day I was again invited by the governor to meet these learned sheikhs at his mansion. In presence of a great many persons, the governor requested the principal sheikh to read portions from the Psalms. In the course of reading, the sheikh repeatedly stopped, making his critical remarks upon the pitiful language into which, he said, the noble sentiments of the royal poet had been squeezed by the poor translator. At Cairo, also, I had sufficient opportunity to learn the delicate sentiments of the Muhammedans in regard to our translations; and undoubtedly, if there be any work which in their estimation merits a translation executed with correctness and elegance, it is that which contains the word of God. Indeed, this feeling of prejudice is with some of them so strong as to make them believe that a book containing a revelation from God cannot be translated at all.

I beg now to make a few general remarks with regard to the work of a new translation of the Bible into the Arabic language.

1. The undertaking of preparing a new version of the Bible into Arabic must, I think, appear from my foregoing statement a very desirable work, and a measure fitted to promote Christian knowledge in the East, to a vast extent, both amongst Christians and Muhammedans.

2. As this work opens to the charity of the Church a large field of activity, so it leads also to the contemplation, that unless it be effected by our Church, millions both of Christians and Muhammedans would in all probability have to remain, at least for a long time to come, without a correct version of the sacred Scriptures. And hence its vast importance, as well as our great responsibility with regard to it.

3. This work, being of such a desirable and important nature, it ought to be executed with the greatest precision and care, no pains being spared in order to render it as perfect as possible.

4. This version should be made faithfully to adhere to the original. If it be the design of translators to convey the true sense of the original, this ought to be the leading characteristic in the translation of every work, and more especially that of the Bible. Its divine Author, its sacred contents, the moral wants of its readers, the eye of the critic, and the eye of the enemy, all speak but *one* language to us. Take care! Be faithful!

5. But in this version, the endeavour to have the sense of the original faithfully and literally rendered ought not to be made at the expence of the purity of the Arabic language. This must appear not only free from Hebraisms and Grecisms, but must also satisfy the just demands of the Arabic grammar, and, so to speak, the vernacular cast of the language—its peculiarities—its independent spirit. Correct language will be expected both by Muhammedans and Christians in the East, and nothing could bring greater contempt upon our work from both, than our appearing deficient in this point. It would be regarded by them as the surest proof of our incompetency as to the whole undertaking. Here I beg to submit to the consideration of the Committee, that it would be desirable to prepare and to print this work with the vowel signs in all cases where the sense of the original might without them be misconstrued, particularly by persons who have not been in the habit of reading the Bible except but in very imperfect versions, or where without them the right sense cannot be ascertained but with much difficulty. This, I think, is of much importance generally, inasmuch as we ought to exhibit truth in the clearest and most unequivocal light possible. In making this remark, however, I feel particularly influenced by the consideration, that there at present exists so large a number of half-educated youths, both Muhammedans and Christians, in these countries, who will be much in need of such an help, in order to enable them easily and correctly to read and understand the records of eternal truth. And even the perfect Arabic scholar, if such an one be in existence, whether young or old, whether accustomed or not to the reading of our sacred books—even such a man would not be likely to despise the assistance thus proposed. Besides, there are great numbers of adult Christians, both of the clergy and laity, who without such aid would be unable to read a single chapter of the Bible with understanding.*

As regards a good style, elegance of language, and refinement of expression, we should not perhaps be consulting the best interests of the sacred objects we have at heart by paying too much regard to this particular. A good deal, however, I think may be accomplished without offending the taste of the Eastern Christians, or robbing the Koran of "the sacred pearls of its diadem," or without violating the sacredness of our own task, or obstructing its usefulness. I deem it to be a paramount duty of a Christian writer in the Arabic language, to shew to the Muhammedans that we may write this language well, and apply it even to the most holy of purposes, without borrowing the language or phraseology from the Koran. Yet as this is not an easy duty, so it is not absolutely necessary; and much time ought not to be spent in search of the beauties of language, only for the sake of gratifying a comparatively small number of high personages and learned sheikhs of delicate taste, whilst the far greater proportion of readers would, in all probability, be unable to appreciate them. The most expedient way, therefore, seems to be to adopt a middle style, avoiding "poetical dainties" as well as plebeian vulgarity. A certain difference of style must of course appear in parts of the translation, analogous to the different contents of the Bible. The translator must not be indifferent to the sublimity of the sacred poets and prophets—the plainness of the historians—the perspicuity, the vigour, and dignity of the apostles—the heavenly beauty and sacred majesty of Him who "spake as never man spake." Yet the application of the middle style will be proportionably most suitable to the whole work, and will most probably prove most useful to its readers.

6. With all deference to the opinion and judgment of the Committee, I beg to submit to their kind con-

* The very same measure, as to the printing, I beg to propose with regard to the Common Prayer-book.

sideration that the version should contain also the apocryphal books. This measure I venture to propose, because the Eastern Churches have been for many centuries past, and are still in a measure, accustomed to the use of these books, and ask for them;—because there is such a general and total want of the knowledge of the canon of the sacred volume, such an ignorance of its original languages, such an absence of its critical study, among the oriental Churches in these parts, as renders it extremely difficult, and almost impossible for us, to give them any satisfactory reason why it is that we withhold from them these books, especially as there are many of them impressed with the opinion, imparted to them by verbal tradition, that these books have some claims to their being used by the Christian Church, though they may not be canonical;—because they may be usefully read by Christians, and, if accompanied with a few explanatory notes, without injury either to Christian faith or morals: without them the history of the Church seems to be in want of a connective link of some importance;—because we are likely thereby to stop the mouths of our adversaries in these parts (the Roman Catholics), who accuse us before other Christian Churches of corrupting the Scriptures just on this very account, saying that we cut out whole books from the Bible to suit the convenience of our confession. What sad effects such slanderous insinuations are capable of producing we know sufficiently from experience. We have only to call to mind some strictures of the melancholy disputes which followed the translation of the Bible into modern Greek, and its publication and dissemination in Greece and Turkey. Yet I would not that the denunciation of the advocates of the Roman heresy should lead to the commission of the very crime it denounces—the corrupting of the sacred Scriptures; not indeed by cutting out, but by adding to their canon what does not belong to it *rightfully*. I would beg, therefore, to submit that the apocryphal books may be added at the end of the canonical books of the Old Testament, with a superscription to designate their character, and with a few notes in explanation of certain passages which, without such notes, might prove prejudicial to the right faith and practice of Christians.

7. The present circumstances of the Eastern Churches in these parts affords us little hope for help in the execution of this work. They have neither the men nor the means, neither the knowledge nor the will, requisite for such an undertaking. In all my repeated inquiries, among both the Coptic and Greek clergy, after persons capable of rendering us assistance in this work, I met with entire disappointment. Among the Copts I could not find a single individual who understood either Greek or Hebrew. They also entirely neglect the study of the classical Arabic. The Greeks also, to whom the Arabic is vernacular, have sadly neglected Biblical philology, as well as the study of the classical Arabic. Lately the Greeks of Syria have urgently requested us to aid them in the establishing of schools; and a Syrian gentleman, who has the religious and moral welfare of his countrymen much at heart—an intimate friend of the Greek patriarch of Antioch,—told me but a short time ago, that it would be in vain to seek for a person amongst his countrymen possessing the abilities of my translator. Amongst the Maronites of Syria, we might possibly find a few individuals capable of rendering us some assistance; but I have reason to fear that their religious prejudices would prevent them from doing any thing in behalf of such an object. I know of a person amongst them, very well acquainted with the Arabic, who a few years ago instructed a friend of mine in that language; but he is at present no longer disposed to assist us. Some time ago I asked him for his help; he answered, that were I to pay him fifty dollars per day, he could not put his hand to such

a work. The truth is, the Jesuits have done all in their power to prejudice these people against every benevolent operation of the Protestants. Some help we may derive for our work from the portions of the sacred Scriptures, and other Biblical and theological works, found amongst these respective Churches, both in manuscripts and in print. Of the Psalms there are various versions, with more or less merit. The lessons appointed to be read in the Churches of the Greek Roman Catholics contain the greater part of the New Testament.* The Copts possess the whole of the Old Testament in Arabic, the second book of the Kings excepted, in MS.; but besides the difficulty of access thereunto, it can be of little or no use to us. It is a wretched imitation of the Coptic, which has been translated with but very little accuracy from the LXX. They have also made a translation of the Coptic New Testament into Arabic, which they use in MS. in the reading of Scripture-lessons in their churches. The translation of this work is much better than that of the Old Testament, and may be of some use to us. They have also books of Homilies, Comments on the sacred Scriptures, Catechisms, Comments on their respective Creeds, and theological Dogmas, Liturgies, Evidences of Christianity, parts of the Church History, and Legends of Saints, in Arabic. I have succeeded in obtaining forty-five volumes, in print and in MS., which contain parts of the Bible, and such other works as I have just mentioned. These I have brought with me to Malta.

8. The personal assistance which I have, and have the prospect of obtaining, I may deem sufficient for the work. It is the best I was capable of securing. . . . Mr. Fares, my translator hitherto, has, during my absence, been offered the Arabic professorship at Malta by our governor. He accepts this appointment under conditions which will leave him sufficient time for the execution of the work under consideration. Except the lectures which he will have to give daily at the government schools, he engages to spend whatever time he has left free for the translation of the Bible. It being impossible to find a person in these countries with the abilities of Mr. Fares as an Arabic translator, it will be expedient to make any reasonable sacrifice in order to secure his services. Among the first circles of Muhammedans, and by the most learned sheikhs of Cairo, I have found his writings greatly admired; and among the Christians he passes, according to the expression of a rival scholar, for a miracle. . . . Now with this aid, I have reason to hope, that, by the blessing of God, I may be able to discharge the important duties incumbent upon me, in reference to my engagement of procuring a new translation of the Bible into Arabic, in a manner suitable to its sacred and imperative demands, and creditable to your honourable society.

9. With the beginning of the ensuing year, I intend (D.V.) to begin this work; the chief reason which induces me to defer the commencement thereof till that time is, that I have but recently recovered from a severe illness, and my medical friends advise me to spend a few months solely with a view of recruiting intellectual strength. Perhaps it might have been from various causes, or only from the sad accident which befel me on the Nile (the oar of a boat having fallen from a considerable height directly upon my head, which threw me down from the upper to the lower deck, and left me there for some minutes in a state of insensibility), that I had to suffer for nearly six weeks from an inflammation of the membrane of the brain. By the skilful treatment of Dr. Pruner at Cairo, and the kind attention of faithful friends, however, under the blessing of God, I so far recovered my health, that I left Egypt in a state of convalescence.

* It is worthy of remark, that these lessons have been translated in very correct and elegant language; but they betray a want of a faithful adherence to the original.

Yet I was advised not to pursue my journey to Syria, on account of the great heat of the summer season, since it might again have affected my health, which was still in a delicate state. Although at present I do not feel any particular inconvenience from my application to literary pursuits, yet I feel it to be incumbent on me, with regard to my health, as well as on account of my work, to use for a few months great moderation in my studies. By the commencement of the new year I hope I shall likewise have succeeded in engaging—in our service, so that we may then enter upon our work under all the advantages that we are capable of securing.

10. We have not yet been favoured with the Preface to the Common Prayer-book, and should be much obliged if you would be so kind as to forward it by the first convenient opportunity. Both our large and small founts of Arabic type have been finished during my absence, and the middle-sized one will be finished within a month's time; so that we may be able to begin printing the Common Prayer-book with the new characters as soon as we shall be favoured with the Preface, and any further instructions that may be deemed necessary concerning it.

Craving your kind indulgence regarding the trouble I have given you by this lengthened communication, I remain, &c. C. F. SCHILENZ.

Rev. G. Tomlinson.

Poetry.

THE LILY OF THE VALE.

(For the Church of England Magazine.)

HAST thou in vain desir'd repose,
Where fame its specious lustre throws
Around the pomp of power?
And art compell'd at length to come
To find if here content may bloom,
And seek within this humble dome
One calm and peaceful hour?

'Tis ever thus: the stream may rise
In hills that tow'ring pierce the skies;
In them it may not rest:
But still from crag to crag descends,
Still on its restless current heuds,
Until some lowly lake extends
A hospitable breast.

'Tis ever thus: the flowers that blow
Amid the peaceful meads below,
Upon the mountains fail:
Contentment springs in lowly ground,
Not where luxurious joys abound;
And still in humble hearts is found
The lily of the vale.

Oxon.

F. H.

SEPARATION.

WHEN friend from friend is parting,
And in each speaking eye
The silent tear is starting,
To tell what words deny;
How could we bear the heavy load
Of such heart-agony,
Could we not cast it all, our God,
Our gracious God, on thee;
And feel that thou kind watch will keep
When we are far away—
That thou wilt soothe us when we weep,
And hear us when we pray?

Yet oft these hearts will whisper,
That better 'twould betide,
If we were near the friends we love,
And watching by their side.
But sure thou'lt love them dearer, Lord,
For trusting thee alone;
And sure thou wilt draw nearer, Lord,
The farther we are gone!
Then, why be sad, since thou wilt keep
Watch o'er them day by day?
Since thou wilt soothe them when they weep,
And hear us when we pray!

O for that bright and happy land,
Where, far amid the blest,
The wicked cease from troubling, and
The weary are at rest;
Where friends are never parted,
Once met around thy throne;
And none are broken-hearted,
Since all with thee are one!
Yet, O till then watch o'er us keep,
While far from thee away;
And soothe us, Lord, oft as we weep,
And hear us when we pray!

REV. I. S. MONSELL.

Miscellaneous.

PAROCHIAL MINISTRATIONS.—The village-pulpit is not a place for controversy, but for instruction. And generally, I would say, appear not to know that you have a dissenter in your parish; but go on in the quiet and steady performance of your own pastoral duties, interfering with none, ready at the call of all, and after the apostolic admonition, "speaking the truth in love." Prove your attachment to your own Church, and your conviction of the superiority of her doctrines and discipline, not by inveighing against other churches, or against other denominations of Christians, but by a more strict conformity with the rubrics of your own Church, by a more grave, affecting, and becoming administration of her offices, and by a more unwearied attention to the spiritual wants of all her members.—*Bishop Coleridge: Charge delivered to the Clergy of Barbadoes, 1835.*

CHEERFULNESS.—I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.—*Addison.*

HYPOCRISY is the necessary burden of villany; affectation the chosen trappings of folly.—*Johnson.*

HE that aims high, shoots the higher for it, though he shoots not so high as he aims.—*Abp. Leighton.*

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REGISTER

OF

Ecclesiastical Intelligence.

FEBRUARY 1839.

Ordinations.

ORDINATIONS APPOINTED.

BP. OF LINCOLN, at Lincoln Cathedral,
Feb. 24.

ORDAINED BY ABP. OF YORK, at Bishop-
thorpe, Dec. 16.

PRIESTS.

Of Oxford.—Hon. A. Duncombe, B.A. Worc.
Of Cambridge.—J. Allott, B.A. Clare; T. C. Browne, B.A., H. N. Burrows, B.A. Trin.; J. W. Chaloner, B.A. Magd.; T. P. Dodson, B.A., W. Hey, M.A. St. John's; W. Metcalfe, B.A. Jes.; C. Morse, S.C.L. Queen's; W. S. Salmon, B.A. St. John's; G. P. Simpson, B.A. C.C.C.

Literates.—F. Keeling, H. Short.

DEACONS.

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Of Cambridge.—J. Holdsworth, B.A. St. John's; G. G. Lamotte, B.A. Emman.
Of Dublin.—R. Croker, B.A.

Literates.—C. Cooke, H. Prior, E. Robinson.

By BP. OF DURHAM, at Auckland Castle,
Dec. 16.

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By BP. OF DOWNS AND CONNOR, at Holywood Church, Dec. 16.

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Dec. 21.

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By ABP. OF DUBLIN, at Christ Church Cathedral, Dec. 23.

PRIESTS.

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By BP. OF BANGOR, at Bangor Cathedral,
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By BP. OF GLOUCESTER AND BRISTOL, at Gloucester Cathedral, Dec. 23.

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Of St. David's, Lampeter.—W. Evans, *Lett. dim. Bp. Llandaff*.

By BP. OF SALISBURY, at Salisbury Cath.,
Dec. 23.

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Of Dublin.—H. R. Brophy, B.A., W. Harte, B.A. Trin.

By BP. OF NORWICH, at Norwich Cathedral,
Jan. 6.

PRIESTS.

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Of Cambridge.—H. P. Cookesley, B.A. Trin.; G. Cotterill, B.A., J. D. Gilbert, B.A. St. John's; H. W. Headley, B.A. Caius; J. H. Prowett, S.C.L. Trin. H.; H. Ray, B.A. Em.; W. Snell, C. E. Wyde, B.A. Magd. H.

Of Dublin.—F. J. Ball, B.A. Trin.

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Of Oxford.—C. Crofts, B.A. Magd. H.; R. H. Guyn, B.A. Exet.; J. W. Horsley, B.A. Univ.

Of Cambridge.—F. M. Cunningham, B.A. Trin.; T. P. Famer, B.A. Queen's; F. G. Goodwin, B.A. C.C.C.; H. Herring, B.A. Magd.; R. Knipe, B.A. Clare H.; G. Mathias, B.A. St. John's; J. P. Royle, B.A. Trin.

Examiners.—T. Twiss, J. Walker, E. Cookey, examin. in disciplinis mathematicis, et physicis.

Dec. 17.—The Rev. J. A. Ormerod, of Brazen. elected a fellow of that society.

Dec. 24.—Messrs. P. Butler, W. B. Tritton, G. Philimore, G. A. Ward, J. F. B. Blackett, F. H. M. Blaydes, E. K.

CAMBRIDGE.

Dec. 29.—Rev. T. Smith, M.A., Queen's, appointed Hulsean lecturer.

The Hulsean prize adjudged to D. Moore, Cath. Hall: Subject: "That a revelation contains mysteries, is no argument against its truth."

Hulsean Prize.—Subject this year: "The Christian Scheme considered as a dispensation of Humility."

PRIZE SUBJECTS.

Chancellor's 3d Gold Medal.—"Bannockburn." Exercises are to be sent in to the vice-chancellor on or before March 31, 1839; and are not to exceed 200 lines in length.

Members' Prizes.—The subjects for the present year are (1.) For the bachelors: "Quænam commoda Britannia percipiat ex Coloniis transatlanticis." (2.) For the undergraduates: "Inter antiquorum et recentiorum eloquentiam comparatione factâ, utri palma sit deferenda." Exercises are to be sent in on or before April 30, 1839.

Kirslake, R. A. Coffin, C. H. Collins, admitted students of Ch. Ch.

Jan. 3.—W. Miller, B.A., elected esquire bedel, in room of Mr. Bobart, deceased.

E. Marshall, B.A., admitted actual fell. of Corpus.

Sir W. Browne's Gold Medals.—(1.) For the Greek ode, "Zenobia." (2.) For the Latin ode, "Curia Britannica flammis deperdita." (3.) For the Latin epigram, *Οὐχ ἔλκοισιὰ γίνεσθαι τὰ σήματα.* For the Greek epigram, *Φανῶντα συνετοῖσιν.*—Exercises to be sent in on or before April 30, 1839. The Greek ode is not to exceed twenty-five, and the Latin ode thirty stanzas. The Greek ode may be accompanied by a literal Latin prose version.

The Porson Prize.—"Shakspeare, Henry VI. Act ii. Scene 5, beginning 'The battle fares,' and ending 'How many years a mortal man may live.'"

R. Potter, B.A. of Queen's, elected a lay foundation fell. of that society. R. Moon, B.A., and J. Townson, B.A., were elected foundation fellows of the same society.

J. King, LL.D., president of Queen's, elected Lucasian professor of mathematics.

J. Sparke, B.A. of Clare H., elected fell. of that society.

DURHAM.

A professorship of mining is about to be instituted.

Proceedings of Societies.

SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

Every friend of humanity will be rejoiced to learn that, through the unwearied exertions of this admirable society, the brutal practice of bull-running at Stamford has at last been stopped. At a special meeting of the committee, held Nov. 19 at Exeter Hall, the following resolutions relative to this circumstance were passed:—

First,—That the committee deem it their duty to express their grateful acknowledgments to the Right Hon. Lord John Russell, the secretary of state for the home department, for the prompt and effective manner in which he has seconded the efforts of the society, in respect to the cruel practice of bull-running at Stamford, by sending down to that town a body of the metropolitan police, together with a troop of the 14th light dragoons; to which measures they mainly attribute the prevention of a renewal of the inhuman, immoral, and disgusting offence, which had been long and illegally perpetrated there. Secondly; that their thanks be also presented to the local magistrates of Stamford for their co-operation on this occasion, and for the intelligence, zeal, and firmness manifested by them. Thirdly; that the committee, after the successful issue of their endeavours, cannot separate without expressing to J. G. Meymott, Esq., their honorary and gratuitous solicitor, the high sense they entertain of the indefatigable perseverance and high ability evinced by him in the conduct of this affair.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The report of this society for the last year, to which is annexed the sermon preached by the Bishop of Rochester at St. Paul's before the charity children, June 7th, from Matt. x. 34, commences with the gratifying statement that, in reviewing the transactions for the year, "the society will find many reasons for gratitude to God. The benefits which he has enabled it to dispense should all of them be made the subject of humble thankfulness to the Giver of all good." It would appear that the receipts of the society from annual subscriptions, benefactions, and legacies, during the year, amounted to 18,819*l.* 13*s.* 9*d.*; and from dividends, rents, and sale of books, 55,212*l.* 11*s.* 6*d.*; while the total payments have been 75,678*l.* 9*s.* 8*d.* The issue of books, tracts, &c., from April 1837 to April 1838, has been—Bibles, 95,649; Testaments, 87,496; Psalters, 10,609; Prayer-books, 191,723; other bound books, 145,479; tracts, &c., 2,222,652.

The report contains many valuable documents relative to the society's operations in foreign parts, well worthy

the attention of the Christian public. A lengthened report by the Bishop of Australia throws much light on the religious state of that colony, and conveys much cheering intelligence; though it must be recollected that the efforts to disseminate the errors of popery have not been made without a baneful effect.

With reference to that disgrace to our country, the idolatry-taxes in India, it is painful to learn that "it does not appear that any effectual steps have actually been taken for the withdrawal of British patronage and support from the worship and service of idolatry in India, and for the extinction of all taxation arising from heathen superstition; but the friends of the society, who feel a deep interest in this question, cannot forbear to entertain the hope that something effectual may shortly be done for the removal of a reproach which, above all other causes, must seriously tend to impede the advancement of Christian knowledge in that part of the British dominions. As long ago as the year 1832, the society felt itself called upon to submit a memorial on this subject to the board of directors of the East India Company. A despatch of the directors of the company, agreed to in 1833, and ordering, among other important directions, 'that the pilgrim-tax should be every where abolished,' not having been carried into effect by the Indian government, subsequent notice was taken at the general court of proprietors in December 1836, which led to the transmission of a second despatch from the court of directors to India. It having been apprehended that in this despatch no adequate regard was paid to the main question, namely, the continued connexion of the East India company with the worship and services of idolatry, the society in the course of last year presented memorials to her majesty, to the court of proprietors of the East India house, the hon. board of control, and the first lord of the treasury, requesting attention to the subject in question, and praying relief in consequence. Nor is the society disposed to relax its efforts against the continuance of a system which is so strongly opposed to its wishes and objects, and to the uniform tenour of its principles. For it is evident that the overthrow of this system will destroy one of the strongholds of darkness and cruelty. And surely, after the attentive consideration given by government in the year 1833 to the society's memorial respecting an increase in the number of bishops in India, and the assistance then afforded in carrying through parliament those clauses of the India bill by means of which new bishoprics were erected at Madras and Bombay, and more especially after

the pledges recently given in parliament by the executive government, and the president of the board of control,—it is not too much to anticipate a favourable issue in a matter so immediately affecting the spiritual interests of a large class of the community.”

The report concludes with the following awakening appeal:—“Never since the society commenced its operations has a wider field been opened for the exercise of its ‘labour of love’ than at the present period. Of this fact the foregoing pages furnish ample evidence. The reasons for it may be found, partly in the increased interest which is undoubtedly taken by the people of this country in the diffusion of religious knowledge; partly in the supply of additional means of intercourse with distant regions; and, above all, in the declared purposes of the Almighty, whose everlasting Gospel is addressed to all that dwell on the earth, to every nation, and kindred, and people. It will be evident from a perusal of the interesting statements conveyed in this year’s report, that it is the object and aim of the society not only to instruct and comfort the poor and the young of our own land, but to take part with its sister institution, the Society for the Propagation of the Gospel in Foreign Parts, in endeavouring to bring the heathen to a knowledge of the truth as it is in Jesus; and to keep up in professed Christians, who have quitted our shores, that faith which they have received, but which, from various painful causes, too obvious to a reflecting mind, they might otherwise be in danger of entirely losing. The instrumentality of the Society for Promoting Christian Knowledge, through its diocesan and district committees, as well as by its own more immediate agency, in advancing these noble ends, is incalculably great. But it is perhaps scarcely necessary to repeat, that towards the real and permanent success of its pious designs the friends of the society must assist it by all the means in their power;—by their liberality, their prayers, their earnest endeavours to make known to their less-favoured brethren here, and in all parts of the world, the glory of their Divine Redeemer, and the inestimable blessings of his religion.”

PRAYER-BOOK AND HOMILY SOCIETY.

The operations of this most useful society, according to the last report, have been especially useful among seamen and bargemen at home, and also in circulating the formularies of our Church in foreign languages. From April 1, 1837, to March 31, 1838, 3,326 ships were visited or re-visited in the London river and docks; 913 of which have been spoken with particularly, and supplied with books; of the last mentioned, 69 masters of vessels regularly hold divine service on board when at sea; 45 occasionally; and 799 entirely neglect it. To the sailors on board these vessels there were sold 1,249 Prayer-books in English; 6 in German and French; 3 Books of Homilies; and 13 copies of a book of Select Homilies. There have been likewise 641 books of Select Homilies distributed gratuitously on board these ships for the use of the masters and their crews. The ships in the coasting-trade are now generally supplied with the book of Select Homilies; and many of the masters and seamen read them with profit, and frequently express their gratitude towards the society for the supply of such an excellent book; but there are yet a considerable number of sailors destitute of Prayer-books: these from time to time supply themselves with copies when they have a shilling to spare; and the society’s agent visits them. The cheerfulness often manifested by the sailors, on purchasing Prayer-books, seems to shew that the books are valued: and their grateful remarks frequently made for the pains taken by this institution and the Bible Society, evidence that much moral good, at least, has been effected by the plan adopted by these societies to call the attention of seamen to the duties of spiritual religion.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

The committee of the Society for promoting the Employment of Additional Curates in Populous Places feel themselves called upon to communicate to the subscribers to its funds, and to the members and friends of the Church at large, the progress which they have made in fulfilling

the duty which has been entrusted to them. They are the more anxious to present this statement to the subscribers, because a longer period than might perhaps have been anticipated has been taken up in making preliminary arrangements, and deciding on the mode in which the funds might be distributed to the best advantage.

The committee having resolved to entertain no applications which had not received the previous sanction of the bishop of the diocese, some delay necessarily occurred while they were passing through this channel; nor could the claims of each case be properly appreciated till a considerable number of them had been received, and carefully compared together; but as soon as this had been effected, the committee proceeded, without loss of time, to apportion their grants; which, after having received the approbation of the several dioceses, have been finally confirmed.

The number of cases taken into consideration by the committee, up to the present time, has been one hundred and fifty. Moved by the urgency of many of them, and placing a confident reliance on the expansive energies of Christian charity, they have determined to meet at once those which appeared most pressing and important, with such grants as shall in each case be adequate to the maintenance of one additional and efficient curate; thus bringing the society’s resources into immediate usefulness and activity.

On this principle they have granted a sum of 6,915*l.* to ninety-seven parishes and districts, the aggregate population of which amounts to 1,755,000; and with a view to include parishes of every class and description, the list comprises manufacturing and mining districts, provincial towns, country villages, and places in or near the metropolis.

As the society was not in a condition to make grants during the first year of its institution, the subscriptions and donations received during that period have been invested, in order to provide against unforeseen exigencies, and in the hope that the surplus may assist in creating a fund in aid of the permanent endowment of new churches.

A sum of 142*l.*, the residue of the society’s present annual income, has been reserved to meet such applications of a pressing nature as may be submitted to the committee in the course of the current year. But as this term will not expire till Easter 1839, and as this statement of the committee’s proceedings exhibits, it is to be feared, only a specimen of the spiritual wants of our populous parishes, and of the urgent necessity which exists for a large addition of efficient and active clergymen, it is hoped that the friends of the society will use their best exertions to increase the number of the subscribers, and that the members of the Church of England will come forward in behalf of a cause so eminently entitled to their cordial and Christian support.

The committee have the pleasure of announcing that district committees have already been formed in Manchester, Liverpool, Bury St. Edmunds, Southampton, the deanery of Winchcomb, and the dioceses of Worcester, Bath and Wells, Salisbury, and Exeter; and they desire to impress upon their friends the great importance of promoting such associations in their respective neighbourhoods.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following paper has lately been printed and circulated by this Society:—The Society for the Propagation of the Gospel has now been engaged for more than a century in promoting religious instruction and education throughout the colonies and dependencies of the British empire. It is conducted upon the principles of the Church of England, and the missionaries whom it employs are subject to the ecclesiastical authorities of the country in which they are placed.

During the earlier period of its existence, the labours of the society were principally devoted to the building of churches, the maintaining of clergymen, and the gathering together of congregations in the North American colonies; and since the separation of the United States of America from the British crown, the same operations have been carried on in the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, Cape Breton, and the Bermudas. By

planting branches of Christ's holy Catholic Church in each of these settlements, the society has endeavoured to extend the Redeemer's kingdom upon earth, and to communicate the saving truths of the Gospel to the population springing up in these immense territories.

The cost of the American mission was defrayed, during many years, from annual subscriptions, and from the interest of some considerable legacies. From the year 1813 to the year 1833, the society undertook the management of a grant annually voted by Parliament for the support of clergymen of the Church of England in the North American colonies. But this grant is now discontinued; and for the future the colonists can expect no aid from the mother-country, except such as arises from voluntary contributions.

The expenditure of the society under this head during the year 1837 amounted to more than 13,000*l.*; and there is an urgent demand for additional clergymen in every one of the provinces, more especially in Upper Canada and Newfoundland.

In the year 1820 the society founded a mission college at Calcutta for the education of missionaries and catechists, whether European, Indo-British, or native, to be employed in ministering to the native Christians of Hindostan, and in preaching the Gospel to the Hindoos and Mahomedans throughout that country. The number of missionaries and catechists educated in this seminary, and now serving in India, is 21; and the number of students, at the date of the last report, was 16, including 7 native converts. Missions in connexion with the college have been established in the neighbourhood of Calcutta, and at Cawnpore; and the number of ordained missionaries in the Bengal presidency is 4.

The care of the extensive Protestant missions in southern India, formerly supported by the Society for Promoting Christian Knowledge, was transferred to this society in the year 1824; and the number of European missionaries in that presidency is 18, besides catechists and native teachers. Large native schools are carried on in connexion with these missions. There is also a seminary for the education of catechists and teachers established at Vepery; and a grammar-school has been recently brought into operation, the number of pupils at which was, in May last, 46. It is hoped that this number will be gradually increased, as well as the general efficiency of the institution further promoted, by the appointment of an English clergyman as head-master, who is now on the eve of departure for Madras.

These are the portions of the society's labours which fall most exactly under the description of missions to the heathen; and every subscriber to its funds may have the satisfaction of feeling that he assists in causing the Gospel to be preached among the idolaters and Mahomedans of the East. The expenditure in India during the year 1837 exceeded 17,000*l.*; and steps have been taken for the opening of a new mission in the presidency of Bombay, which will necessarily create a further demand for pecuniary aid.

Another scene of extensive usefulness was opened in the year 1833, by the act for the abolition of slavery throughout her majesty's dominions. On this interesting occasion, the society resolved to take an active part in providing for the religious instruction of the enfranchised negroes; and a special fund was raised by subscriptions and donations, to be expended in aid of the cost of building churches and school-houses, and of maintaining clergy-

men and schoolmasters, in the British West Indies. In pursuance of this plan, large grants of money have been made towards the erection of churches and schools; and the number of clergymen, exclusive of other teachers, now in connexion with the society, and deriving a portion of their income from its funds, is 37. The vital importance of communicating moral and religious knowledge to the negro population, and the feeling of the country in favour of that class, encourage the society to persevere in this branch of its operations. The present annual charge, independent of grants for buildings, is 6,000*l.*

Lastly, in the year 1837, the spiritual destitution of the Australian colonies having been represented to the society by the Bishop of Australia, it has engaged to contribute towards the outfit and support of 32 additional clergymen, to be employed as chaplains in the provinces of New South Wales and Van Diemen's Land; and it has much pleasure in announcing, that no fewer than 18 of the number have been appointed, and 15 have already sailed. The dreadful state of wickedness into which the great body of the people throughout these colonies were falling, must plead the society's excuse for entering at the present time upon a new field of labour and expense. It rejoices at having been enabled to induce so considerable a body of clergymen to devote themselves to the service of their heavenly Master, under circumstances of much discouragement; and trusts that the appalling accounts recently published by authority, respecting the moral and religious condition of our convict settlements, will awaken the attention of the country, and produce an attempt to wipe out this foul stain upon the national character.

From the foregoing statement, it will be seen that the recent extension of the society's labours commenced at a time when, by the discontinuance of the parliamentary grant, the whole expense of the North American missions was cast upon its funds—an expense which they were barely able to meet. And in the years which have elapsed since that period, the Society's annual income arising from subscriptions, donations, and collections, has not increased by a sum larger than 1,992*l.* In the year 1833 the receipts under these heads amounted to 8,747*l.*; in the year 1837, to 10,739*l.* During the same period, the permanent annual expenditure, exclusive of the sum paid in the former year on account of government, has increased from 23,867*l.* to 35,190*l.*; and a further sum of 15,224*l.* has been laid out in the West Indies, from the special fund. The excess of expenditure above income in each year has been defrayed by sales of stock bequeathed to the society as legacies, or purchased with money collected under the authority of king's letters.

The existence of such a state of things can only be accounted for by supposing that the circumstances of the society, the rapid extension of its operations, and the heavy additional charge incurred thereby, are not generally known; and the object of the present address is to promote the more general formation of committees, parochial or otherwise, for the circulation of reports of the society's proceedings and extracts from the correspondence of its missionaries, and for the increase of its funds.

The distinguishing mark of the institution is its close connexion with the Church of England, and its adherence to her rules of ecclesiastical discipline. The effect of the system is, that clergymen, carefully selected for the office of missionaries, are subject to a discipline and assured of a protection not to be exercised upon any other plan.

Diocesan Intelligence: England and Ireland.

CANTERBURY.

Maidstone.—A most influential meeting of the clergy and laity of the western division of the diocese of Canterbury was held lately in the Town-hall, to form a society in union with the Diocesan Society lately established at Canterbury, for the purpose of extending the system of national education on the principles and through the medium of the Church of England. The chair was taken at half-past one o'clock by Viscount Marsham. There were also present the Hon. Col. W. Stratford, Sir E. Filmer, Bart., M.P., Sir J. Croft, Bart., Sir B. W. Riddell,

Bart. At this meeting the Rev. Dr. Griffith said he had a letter, of most vital importance to the success of all such meetings, from his grace the Archbp. of Canterbury, from which he read the following extract:—"Being fully persuaded of the vital importance of a truly religious education to all classes of the community, I regard with more than ordinary pleasure the proposed association of the clergy and laity of the eastern and western divisions of my diocese for the accomplishment of this holy purpose; and I venture to hope that the time is not far distant when, through the blessing of God on their pious endea-

vours, the diocese of Canterbury will be amply provided with schools in connexion with the Church, conducted by able and diligent teachers, and maintained in efficient operation by careful and regular inspection."

CHESTER.

Division of the Parish of Stockport.—On the 6th of Oct. last, an order was issued by her majesty in council, for the division of this extensive parish into two distinct and separate parishes, as well as for the assignment of an ecclesiastical district of St. Peter's church. This desirable act (for each clergyman will now know the field of duty he has to cultivate) has been effected by her majesty's commissioners for building new churches, with the sanction and approbation of Lord Vernon, the patron of the parish, and the bishop of the diocese, in virtue of the powers vested in them by an act of parliament which received the royal sanction on the 30th of May, 1838. We have now two parishes in the town—the parish of St. Mary, and the parish of St. Thomas.—*Stockport Paper.*

The Liverpool Church-building Fund now amounts to 12,830*l.* 5*s.*

New Churches.—The following churches were consecrated in the diocese of Chester in the year 1838:—

Grayrigg.—A chapelry of Kendal; rebuilt, with double accommodation, by subscription, with a grant from the Incorporated Society.

Downal Green.—A hamlet in the parish of Winwick, with a population of 2000, three miles from any church; built by subscription, and a grant of 500*l.* from the Diocesan Society. The rector of Winwick endows this church with a portion of the tithes.

Abrams.—A similar case, in the parish of Wigan; assisted both by the Incorporated and the Diocesan Society; and endowed by the rector of Wigan.

Out-Rawcliffe.—A similar case, with smaller population, in the parish of St. Michael on the Wyre; built chiefly through the exertions of J. N. France, Esq., with a grant from the Incorporated Society; and endowed by the rector with 75*l.* per annum.

Freckleton.—A hamlet in the parish of Kirkham, with a population of 900; built by subscription, to which the poorest of the inhabitants contributed; together with a grant from the Incorporated Society. This church is supplied by the incumbent of the neighbouring chapelry of Warton, to whom its erection is mainly owing.

Chatburn.—A village belonging to Clitheroe, with a considerable population, two miles from that town; built chiefly through the exertions of the Robinson family, with a grant from the Incorporated Society.

Witton.—A large population, growing out of the town of Blackburn. To this church both the Incorporated and the Diocesan Societies contributed 400*l.* It will be supported by pew-rents; J. Fielden, Esq., guaranteeing a certain sum.

Walmerley.—Two miles from Bury, with an increasing population, which already exceeds 3,000. This, as well as Witton, was assisted by both the societies; and is endowed with the tithes of the township by the rector of Bury, with the consent of Lord Derby.

Padgate.—A similar case, two miles from Warrington; and also endowed by the rector and patron with the tithes of the township. This church was built by the exertions of the Misses Hornby.

Rawtenstall. in the chapelry of Haslingdon and parish of Whalley, with a population exceeding 3,000.—This church was built and endowed at the sole expense of Mr. Hoyle, with the exception of a subscription of 500*l.* As was

Eccleston. in the parish of Prescott, by S. Taylor, Esq. *Wallden Moor.* in Eccles parish, both built and endowed by Lord F. Egerton, for the use and benefit of the workmen in his collieries. As was also

St. Thomas's, Stockton Heath. a district of Stretton, by T. Greenall, Esq. As was also

Domington. in Wybunbury parish, by Sir J. Broughton, for the accommodation of his tenants, three miles from their church.

Harpurhey. on the outskirts of Manchester, was built

and endowed chiefly by the Manchester and Eccles Church-building Society.

Yealand. in the parish of Warton, near Lancaster, was built by local subscription, aided by Hyndman's trust, which furnished the whole of the endowment.

Christ Church, Chester. furnishes the inhabitants of what is locally termed the New Town in that city, amounting to 2,500, with a church and minister. This church was commenced and endowed by the Rev. W. Gibson, and assisted by a subscription, and 500*l.* from the Diocesan Society.

St. Mary's, Preston.—An imposing specimen of Norman architecture; affords an additional ornament to the town, and a fresh testimony to the zeal of the present vicar, being the sixth church erected during his ministry. The whole funds were raised by his exertions, with the exception of 1,000*l.* from the Diocesan Society.

St. James's, Heywood.—A rapidly increasing chapelry of Bury parish. To a local subscription, the Diocesan Society added 1,200*l.*; and galleries for the Sunday-school were added by the liberality of the Messrs. Orfords, of High Lane.

Trinity, Runcorn.—Was built chiefly by local exertions, with a grant from the Diocesan Society. The endowment has been supplied by the Messrs. Johnsons of that place.

The whole cost of these twenty churches has amounted to about 35,200*l.*, independently of 12,000*l.* vested for the eleven last mentioned, as endowment and repair-fund required by the Act under which they were built, 1, 2 Will. IV., c. 38.

They furnish seat-room to about 11,600, and afford ministers to 41,500 persons, out of which number heretofore not 2,000 individuals, practically speaking, possessed any such advantage.

Of the many like sums of 50,000*l.* which were spent in the same district during the last year, what other can be expected to procure blessings so real, or ensure so lasting a return?

CHICHESTER.

Hastings.—In consequence of the excavator employed near St. Leonard's church having injudiciously removed too great a quantity of earth from the foot of the cliff, for the purpose of procuring building-stone, an immense slip from above has taken place; and so sudden was the fall, that it forced down the end wall of the chancel, the roof of which soon afterwards fell in. Divine service is performed in the assembly-rooms of St. Leonard's.

DOWN AND CONNOR.

Church-Extension.—Dec. 19, a numerous meeting was held in Belfast, for the purpose of forming a Church-Extension Society. The lord bishop in the chair. The Marquess of Donegal, Lord Duferin, Sir R. Bateson, the members for Belfast, the sovereign, the two archdeacons, and a large assemblage of the clergy and gentry of the diocese, were present. Many energetic speeches were delivered, exhibiting the necessity of increased church-accommodation; and before the meeting separated, between 5000*l.* and 6000*l.* were subscribed.

DUBLIN.

The Ecclesiastical Commissioners have voted 1,200*l.* to erect a church at Askeaton, and 600*l.* to erect a church on the demesne of Lord Muskerry, Springfield, county Limerick, both on the present sites.

DURHAM.

A monument in Caen-stone is about to be erected in the cathedral to the memory of Dr. Britton, who for many years was head-master of the King's School.

EXETER.

New Church at Plymouth.—That excellent and zealous clergyman, the vicar of St. Andrew's, Plymouth, has, with the aid of other friends of the Church, taken measures for the erection and endowment of a chapel of ease in the populous and important parish over which he presides; and we are happy to say that the subscription for accom-

plishing this most desirable object already amounts to nearly 2,700*l.*, including a grant of 1000*l.* from the Commissioners for Building Churches, one of 500*l.* from the Incorporated Society, and one of 500*l.* from the Diocesan Society. The sum required, including 1000*l.* for an endowment, is 5000*l.*—*Cornwall Royal Gazette.*

RIPON.

Barnsley.—A meeting most gratifying to the friends of the Church took place, Dec. 17, at the Court-House, Barnsley. It was convened for the purpose of forming a district committee, in connexion with the society established at Wakefield in September last, for the Increase of Church-accommodation and Endowment of Churches in the Diocese of Ripon. The Right Hon. Lord Wharncliffe was in the chair. Upwards of 700*l.* were subscribed in the room in donations, independent of the annual subscriptions. The committee intend making domiciliary visits to collect subscriptions in this district, which only contains four parishes, though twenty-three townships. The district consists of the parishes of Silkstone, Penistone, High Hoyland, and Darton, in the former of which there are nine townships. The vicar of Silkstone is most anxious for the erection of two additional churches in his very extensive parish, at Dodworth and Thurgoland, where a large population reside from two to five miles distant from the parish church, in great spiritual destitution and moral degradation. A subscription is set on foot, and he will feel truly grateful for any assistance in this blessed undertaking.

Ripon Diocesan Society.—It affords us much pleasure to record that the Lady W. Gordon has presented the munificent sum of 300*l.* to the Ripon Diocesan Church-building Society, besides a further sum of 100*l.* to St. George's Church in Leeds, and another 100*l.* in aid of the erection of a National and Sunday school in the ecclesiastical district of St. George's.—*Leeds Intelligencer.*

Church of England Collegiate School, Huddersfield.—On Wednesday week was laid the first stone of the intended buildings, in which the permanent provision for the work of the master and pupils will, of course, be much more commodious than the excellent temporary premises engaged for the commencement of the school business on the last Monday in January. The proceedings began by attending the church-service of the day at the parish church. The morning prayer was read by the Rev. M. Wilkinson, M.A., principal of the Collegiate School. The Ven. Archd. Musgrave, having taken his seat at the communion-table, assisted on the south side by the Rev. J. C. Franks, M.A., vicar of Huddersfield, officiated, at the close of the morning prayer, in the communion-service of the day. The Rev. W. Sinclair, M.A., minister of St. George's, Leeds, then delivered from the pulpit a powerful and instructive address on the subjects to which the occasion naturally turned the thoughts of the numerous congregation assembled. He dwelt on the advantages derived from the cultivation of every branch of a liberal education; but especially advocated the position, so necessary in these times to be maintained rather than proved, that all would be valueless and perilous if dissociated from the knowledge of divine truth, or if that knowledge were professedly taught, yet no fixed standard specified, which defined its specific essential truths. A procession was then formed; the vicar's two eldest sons carrying the trowel and mallet before the archdeacon, who was to lay the stone. On the site, after a few words, the vicar supplicated the blessing of God in a prayer suited to the occasion. After the archdeacon had laid the stone in the usual manner, he delivered an impressive address. Having personally known the neighbourhood for thirty-five years, he dwelt especially upon the remarkable fact, that former private munificence had not provided at or near Huddersfield, as in every other similar vicinity around it, efficient endowed schools, for the very purposes contemplated by the Collegiate School, with the additions now felt to be also requisite.

SALISBURY.

The quarterly meeting of the Salisbury Diocesan Church-building Association was held on Jan. 1st, at the deposi-

tory in St. Thomas's churchyard, the lord bishop of the diocese in the chair. The attendance was very full. Grants were made—to the churchwardens of Wynford Eagle (population of the parish 134), towards rebuilding the church on a better site, 30*l.*; to the parish of Broadwindsor (of which the brother of our respected diocesan is the lately appointed vicar), towards building a chapel of ease three miles distant from the parish church. The population of the parish exceeds 1500 persons, and the church will contain less than 500 of that number. The vicar has undertaken, for himself and successors, the ministrations in the proposed chapel: grant, 150*l.* Notices of future application for aid were received from two more parishes in the archdeaconry of Dorset; and also from the Rev. J. Guthrie, at the same time announcing the state of the subscription towards building a district church at Derry Hill, in the parish of Calne. Various grants were ordered to be paid by the treasurer. The secretary informed the committee that he had received information from the Rev. T. Tyrwhitt, that a decanal committee was formed in the rural deanery of Whitechurch; and from the Rev. F. W. Fowle, that a committee, of which F. S. Long, Esq., was appointed secretary, had been formed in the northern portion of the deanery of Amesbury. A resolution, expressing the necessity of making known to all persons who had not yet contributed to the funds of the association the rapidly increasing demand received for its aid, was entered into; and the secretary was instructed to forward a copy of the same, with the last year's report, to the nobility, gentry, and clergy of the diocese. The business of the Additional Curates' Fund, which is conducted by the same committee, next engaged their attention; and the state of the finances enabled the committee to order the treasurer to pay 200*l.* to the parent association. We heartily wish success to these two important associations and their kindred object, and to the exemplary zeal and diligence with which the committee of management watch over and promote their interest.—*Salisbury Herald.*

A monument by Mr. Osmond, of Salisbury, is about to be erected in the cathedral to the memory of the late bishop.

Education.—A number of gentlemen interested in the subject of education met by invitation at the palace in this city, Dec. 20th. The lord bishop having adverted to the great importance of increased exertions for the promotion of sound education, explained at considerable length the objects which the National Society had in view at its first institution. After some discussion, it was resolved to form a board for the extension and improvement of education, in connexion with the above society, throughout this diocese. The following are among the objects contemplated by this board:—1. The founding of an institution for the training of persons in order to qualify them for the situation of masters and mistresses of schools. 2. The establishment of a general system of union of all Church of England schools with the diocese. 3. The encouragement of a better system of education among the classes above the poor. 4. The organisation of local committees for the purpose of carrying into effect these and other objects of the board. In order to defray the expenses which will be necessarily incurred in accomplishing these important and extensive plans, it was determined to open a subscription throughout the diocese. The lord bishop has given 100*l.*, with an annual subscription of 10*l.*; and we have no doubt that his example will be followed by all who feel the importance of securing to our population the blessing of useful education based on religious principles.—*Salisbury Herald.*

WORCESTER.

Church-building.—A meeting was held at St. Mary's Hall, Coventry, on Wednesday week, the Earl of Aylesford in the chair, for the formation of an Archidiaconal Church-building Society. The extended list of subscriptions announced on the occasion shews that the object was taken up with alacrity worthy of imitation. Donations:—T. Caldecot, Esq., Holbrook Grange, 700*l.* for special purposes; Rev. Vaughan Thomas, 300*l.* ditto;

Earl of Aylesford, 250*l.*; W. S. Dugdale, Esq., 250*l.*; Charles Bowyer Adderley, Esq., 150*l.*; Lord Calthorpe, 100*l.*; G. Whieldon, Esq., 100*l.*; J. Alleyne M'Geachy, Esq., 100*l.*; Viscount Lifford (second donation), 75*l.*; J. Beech, Esq., Brandon House, 50*l.*; Rev. W. Digby, 50*l.* We hope so noble and splendid a commencement on behalf of our established Church will be followed up speedily by all our other lauded proprietors, whose patrimonial inheritances are only a loan in trust, to advance the welfare, whether temporal or eternal, of their less-fortunate fellow-creatures, for the use or abuse of which they will incur a weighty charge of responsibility.

CHURCHES CONSECRATED.

Carlisle.—St. John's Church, Keswick.

Chichester.—St. Clement's Chapel, Hastings.

Lichfield.—Cheadle.

Worcester.—Bishop Ryder's Church, Birmingham.

Tributes of respect have recently been presented to the following Clergymen:—

W. Barnes, by par. of Richmond, Yorkshire.

W. M'Ilwaine, by cong. of St. George's, Belfast.

C. O'Brien, by inhab. of Roscrea.

J. S. Wilkins, by par. of Bridgewater.

J. Wilkinson, by par. of Westport.

COLONIAL CHURCH.

AUSTRALIA.

The Sydney papers state, that on the 9th of July the foundation-stone of a new church, to be called St. Peter's Church, was laid at Cook's River, by the governor, Sir George Gipps, accompanied by the bishop and a very numerous attendance of the inhabitants of the surrounding districts.

MONTREAL.

The bishop has appointed Rev. R. Atthil to the superintendence of Newmarket, U. C.

Appointment.—Smithers, J., chap. Fortgarry, Hudson's Bay.

EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

Gaelic Districts.—The late Countess Dowager of Rosse (says the *Inverness Courier*) has left 6,000*l.* three per cents., the annual dividends to be applied towards erecting or repairing Episcopal chapels, and assisting in the education of young men for the Episcopal Church. In the application and distribution of this fund, the trustees (three in number, one of them the Rev. Mr. Fyvie, Inverness,) are instructed, *ceteris paribus*, to prefer the Highlands and Highlanders, the islands of Orkney and Shetland being included.—[The Countess at all times felt a deep interest in the welfare of the Scottish Episcopal Church, and in her lifetime liberally contributed to its support.]

Episcopal Library.—The late Bishop Jolly having bequeathed his valuable library to the Scottish Episcopal Church, it has been removed to Edinburgh, and a suitable room provided for its reception in Hill-street.

Episcopal Church Society.—Sunday, Dec. 16, having been fixed on by the Edinburgh Diocesan Association for the annual collection throughout the diocese in aid of this society, the amount of the contributions in the twelve chapels exceeded 400*l.*

NEW PUBLICATIONS.

The Pilgrim's Staff, and Christian's Daily Walk; being a Series of Meditations, Illustrations of Holy Writ, Occasional Prayers, &c., appended to Texts from the Scriptures for every Morning and Evening throughout the Year. Compiled from the Writings of the Primitive Fathers, of the early Reformers, and of Divines chiefly of the Church of England. By Henry Smith, Secretary of King's College, London. 12mo. Ball.

A Manual of Biblical Biography, one vol. 8vo. This Manual constitutes the Appendix to the Second Volume of Mr. Horne's "Introduction." Cadell.

The Evidence of Profane History to the Truth of Revelation.—It is the object of this work to exhibit, from traces afforded in the records and monuments, both sacred and profane, of the ancient world, an unity of purpose maintained by the all-controlling providence of God. 8vo. Parker.

The Power of God's Word needful for National Education. A Sermon, by the Rev. S. Wilberforce, M.A., Rector of Brighthelm. 8vo. Rivington.

The Penitent's Cave, and other Poems. By a Village Pastor. 12mo, cloth. Burns.

Occasional Works, which have been published before separately, and are now collected together; including Tracts and Sermons on Public Occasions. By the Rev. E. Bickersteth, Rector of Watton, Herts. Fcp. 8vo, cloth.

A Voice from the Alps; or, a brief Account of the Evangelical Societies of Paris and Geneva, contained in several Addresses. By M. Merle D'Aubigne, Author of the History of the Reformation. Edited by the Rev. E. Bickersteth, Rector of Watton, Herts. Fcp. 8vo, cloth.

A Help to Preparation for Death, Judgment, and Eternity; being a Course of Three Sermons, preached during the Season of Advent. By the Rev. J. Hambleton, M.A. 12mo, cloth.

The Exile from Eden; or, Meditations on the Third Chapter of Genesis; with Exegetical Developments. By the Rev. L. Bonnett, Author of "The Family of Bethany." Translated from the French, by the Rev. W. Hare. Fcp. 8vo. Nisbet.

Sermons, preached chiefly at the Chapel Royal, St. James's. By the Hon. and Rev. A. P. Perceval, B.C.L. Chaplain in Ordinary to Her Majesty, and Rector of East Horsley, Surrey. 1 vol. 8vo. Leslie.

Memoirs of the Life, Character, and Writings of Bishop Butler, the Author of the "Analogy." By Thomas Bartlett, M.A., one of the Six Preachers of Canterbury Cathedral, and Rector of Kingstone, Kent. With an original Portrait on steel. 8vo. Parker.

Journals and Letters of the Rev. H. Martyn, hitherto unpublished; including a Series of Letters, bequeathed by its possessor to the late Rev. John Sargent, his Biographer. Edited by the Rev. S. Wilberforce, M.A., Rector of Brightstone. 2d Edition, abridged, 12mo.

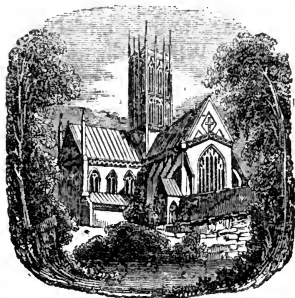
Practical Remarks on the Books of Genesis and Exodus, for Family Worship; with a Prayer and Hymn adapted for each Chapter. By M. Murray. 2d Edit. 8vo. Curry, Dublin.

Howe's on the Sacrament, with Preface by the Rev. Hugh White. New Edition, royal 32mo. Curry, Dublin.

Now ready, the Fifth Volume of "The Church of England Magazine," bound in embossed cloth, price Five Shillings. The previous Volumes, also Parts and Numbers to complete Sets, may still be had. The Re-issue, Part VI., is just published, price One Shilling.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



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AND IRELAND.

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SLANDER.

BY THE REV. R. KEMP,
Curate of Falkingham, Lincolnshire.

No. I.

AMONGST the most important subjects may be reckoned the government of the tongue, on which St. James, who intended his epistle as a corrective to the abuse which prevailed in the Church in his day, strongly insisted.

Speech may be considered as the prerogative of man. His intellect does not more surely indicate his sovereignty over the animal world, than does the power of expressing his thoughts distinguish him from the whole creation; but this speech is not always with grace. Nothing is so rare as a wise union of gravity, piety, and sweetness of manners; a disposition that engages us to preserve inviolably the laws of religion without injuring the rights of society, and to do justice to society without violating religion. Whilst the tongue is considered the glory of man, observation and experience may convince us that this member, even in a Christian, is often employed in a very unprofitable and injurious manner; and the less a person is acquainted with his own faults, the more he will be disposed to censure others. Nothing can be more deceitful and dangerous than to form a judgment of ourselves, by considering not so much what manner of persons we ought to be, as what manner of persons we are, when compared with our neighbours. Of what advantage can their faults be to us? Or, how are we the better, because others are to be found worse than ourselves? This arrogant and presumptuous temper of mind is not more injurious to man

than offensive to God; and when it enters into our religious character, it acquires a still greater degree of malignity, and partakes no less of impiety than of folly.

It is to be feared that the use of speech is seldom considered morally; unless upon some particular occasion, people imagine that it is perfectly optional with them what they speak, how they speak, and of whom they speak. The ministers of the day, the rulers of the Church, and the preachers of the Gospel, yea, all, from the highest personage in the realm to the meanest subject in the empire, are exposed to the lash of the slanderer's tongue, who delights in speaking evil of dignities. Such impiously exclaim, "Our lips are our own; who is lord over us?"

We should always remember that speech is man's exclusive privilege, and is of the highest order; it enables him to impart to others all the intellectual stores which the most powerful genius, united with the highest advantages, and the most unwearied industry, can accumulate. What a humiliating consideration it is, then, that this sublime faculty, capable of affording so much happiness, has become the instrument of so much misery! It introduced the first sin—it told the first lie—and was concerned in the first murder. O! how destructive is the tongue; who can tame it? Mischievous in itself, and acting upon the corruptions of human nature, it is called "a fire, a world of iniquity." How comprehensive are its powers! how extensive its influence! It prevails in its pernicious ascendancy over the whole earth, and throughout all generations, while it stains and infuriates the entire constitution of man. It is influenced with rage by the spirit of darkness; it produces in

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its consequences a hell upon earth, and it prepares for itself a torment never to be alleviated, a dreadful course, terminating in endless misery.

If these solemn truths were suitably impressed upon our own hearts, we should feel less disposed to speak evil of others, and more inclined to condemn ourselves. What causes of deep humiliation have arisen to each of us from unguarded expressions communicated in any way! they have too plainly indicated the deceitfulness of our hearts, and shewn the proneness of our thoughts and passions to that which is evil.

A man of superior talents, who might stand unrivalled if he could govern his tongue, who finds no equal, and scarcely a competitor, sometimes is found to sicken at the rising acceptance of another; he cannot bear a rival near the throne. Instantly the tongue is in motion to give vent to the unworthy feeling; what a torrent of venom is poured forth! every tale of falsehood and of scandal is eagerly caught up, all its circumstances multiplied and enlarged, others imagined and added; and genius stoops so low as to give importance to trifles light as air, and currency, through all the ramifications of its influence, to the falsehood that would otherwise die with the hour and perish with the inventor.

It would be an endless task to narrate all the lies malignity can forge, all the railings and revilings it can utter, all the plans it can devise for the blasting and ruin of its unhappy, and frequently unsuspecting victim. How has this unruly member embroiled society, and set men at variance with each other! how hath it torn families asunder with the most violent animosities! how hath it shaken kingdoms to their foundation, and spread desolation throughout the world! how hath it rent asunder the sacred ties of Christian communion! how hath this ungodly fire been found burning, even in the censers of the ministers of the sanctuary, converting the temple of God into a field of contest, or the scene of desolation! It was this malignant tongue that bound Joseph with fetters, hurried Stephen to martyrdom, and the Redeemer to the cross.

Sometimes, in uttering that which is true, we are in danger of speaking evil of each other; even truth is converted into calumny when it is spoken with a direct and manifest intention of injuring the reputation of another.

Notwithstanding, it is not required that good men should connive at "the unfruitful works of darkness;" they ought rather to "reprove them." Besides, when it is to vindicate one's own innocence, which cannot

otherwise be vindicated; or when we are lawfully called to give evidence in judgment against another; or when the matter alleged is plainly of such a nature that it ought not to pass unnoticed; or when the offender continues obstinate after private admonition; or when it is to preserve from great iniquity those who cannot otherwise be preserved,—in all such cases, to tell the truth respecting the faults of others, is rather the Christian's duty than his crime. But here the individual who acts in character widely differs from those who deal in slander. If he must speak against the faults of others, it is from a conscientious regard to the glory of God, the honour of religion, the good of his brethren, and especially of those whose faults he is obliged to mention. He lends not an open ear to those defamatory reports, and slanderous insinuations, which the censorious and uncharitable circulate with so much diabolical pleasure and rapidity, and which meet with such ready acceptance in other quarters. The circumstances of the case frequently require him either to renounce the hasty opinion he had formed, or, for want of full evidence, to keep his judgment undecided, during which period he feels it his duty to lean on the charitable side. He does not forget or conceal any good qualities which they may possess whose follies or crimes he may be obliged to expose. Of the latter he speaks, when duty calls, with deep sorrow and great reluctance, and will be sure always rather to excuse and apologise, than to enlarge, without mercy, on aggravating circumstances. When he beholds "the mote in his brother's eye," he remembers "the beam in his own." He commiserates human frailty, and judges of others according to the principles by which he would think it reasonable that they should judge of him.

But it is to be greatly lamented that few, comparatively, appear to be actuated by this divine principle. The greater part of mankind, yea, and not a few of the professors of religion, are very uncharitable and censorious; too many love to speak evil of others; not a few appear to live for no other purpose "than either to tell or hear some new thing;" but from moral darkness, they can see nothing amiable in another, hear nothing favourable, and tell nothing honourable. They visit and converse for no other end; and too frequently the very sanctuary becomes, with a certain class of persons, the mart where reputation is bartered, and the altars on which character is sacrificed. As they retire from the holy temple, instead of praising God for their spiritual privileges, and recommending the glorious doctrines they have heard to

others, many give vent to their feelings, either by condemning or applauding the voice, the action, and the style of the preacher, dissecting his sermon, criticising his language, gravely deciding upon his sentiments, and "making him a sinner for a word." An adjournment from the house of God to their own dwellings removes restraint from their tongues, and gives free scope to the rancorous principle; for, alas! there are not only evil tongues, but houses of slander, places where it is encouraged, where people are glad to hear any thing that another has to say against his neighbour; where, instead of shutting the door against the calumniator, as one who is a curse to society, he is welcomed with all the instruments of destruction, and countenanced in his wicked attempt to ruin his fellow-creature.

Those who cannot lie will defame; if they shrink from calumny, they have skill at destruction. Such are ever ready to suggest every thing any way plausible or possible that can serve to diminish the worth of a person, or value of an action, which they would discountenance; they lay hold of every circumstance, improve every pretext, allege any report or rumour; are eager to represent the courage of others as rashness, their faith as presumption, their liberality as prodigality, their cheerfulness as levity, their prudence as fear, their firmness as stubbornness, and their humility as imbecility.

These are the characters against whom we should be upon our guard, for, do what we will, move in any sphere we choose, live in retirement or in public, they will be ready to reproach. Ignorant of our real principles, they will attribute to us motives dishonourable and wicked, and in proportion as we rise in moral excellence, they will be more violent in their attacks. Thus, the detractor effects as much by depreciation of character, as others in a more direct attack upon it. Many are ready to intermeddle with the affairs of others; and the never-resting and poisonous tongue of the "tale-bearer" does infinite mischief in families, in churches, and in neighbourhoods, and, if he be a political meddler, even in a country. Such are idle, wandering about from house to house; and not only idle, but "tattlers" also, and "busy-bodies," speaking things which they ought not.

He who delights in slander is prompted to divulge, without necessity, the infirmities of others, and to aggravate their real faults; he examines, with officious and malignant industry, the history of their past life, pries into every secret, and ransacks every corner from which materials may be collected which tend to criminate them; sins almost forgotten are made to arise from the grave, and stare

them in the face; and blemishes which seemed formerly scarce worth notice, are held up to the public gaze as aggravations unheard of before.

Some persons are never eloquent but in slander, and never expert but in pulling down and in destroying. Under the disguise of religion, many devise and publish the grossest falsehoods; others, by artful commendations, have been very industrious in wounding the reputation of their friends. One utters a suspicion, another declares such is the report, a third confirms it by a dark saying, and a fourth takes it for granted that it is true; and, as far as they are concerned, the unhappy victim, whether he be a public or a private character, is ruined, and committed by these unfeeling slanderers to perpetual infamy and disgrace.

Others are guilty of evil speaking, when they feel a secret satisfaction in circulating such reports as tend to the disreputation of their brethren; they pursue a line of conduct similar to those of whom the prophet Jeremiah speaks: "I have heard the defaming of many; report, say they, and we will report it."

The slanderer seldom avows his real motives; these he contrives to conceal under professions of respect for the person of whom he speaks, and of sorrow for what he hath to say concerning him. He may utter his aspersions with a deep sigh and a grave countenance; to this he may add a hope, that what he has the misfortune to relate is perhaps not true, and a request that it may be kept a profound secret; and yet this secret he communicates, without hesitation, to all within the sphere of his intercourse. He may say many things in favour of the character he intends to injure, that the suspicion he means to mention may take the deeper and firmer hold. Thus, when the eulogy is pronounced, it is followed by some dark insinuation that will neutralise the previous praise; so that, under the mask of friendship, he aims at a deadlier blow, and inflicts a deeper wound. This is the method of a crafty, deceitful tongue, the sting and venom of a serpent, that bites though it be charmed.

Various are the methods by which the deadly poison of calumny is prepared and communicated to the world. How many good and generous deeds have been vilified by a malicious smile, by a distrustful look, by a dark whisper, or stamped with the imputation of proceeding from improper motives! Thus, by fabricating falsehoods, or by grafting upon the truth certain inflammatory circumstances, by misrepresenting what is innocent, or perverting what is good, or aggravating what is

evil, the slanderer "scatters around him fire-brands, arrows, and death."

Such an employment of the tongue is odious in all men, most inexcusable in religious persons, but detestable, beyond all censure, in the ministers of the Gospel. The wicked, whom God expels from his altar, are charged with this detestable offence: "thou givest thy mouth to evil, and thy tongue frameth deceit; thou sittest and speakest against thy brother; thou slanderest thine own mother's son." And many truly excellent persons are constrained to adopt the language of the Psalmist: "My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." Verily "their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness; instruments of cruelty are in their habitation."

Thus our attention has been directed to the common and destructive vice of slander. Much more might have been advanced upon this subject, but it is presumed enough has been said to convince every serious and unbiased mind, that slander is injurious to all, dishonourable to the Christian profession, and displeasing to the God of truth and righteousness.

TYRE.*

"I am against thee, O Tyrus."—*Ezek. xxvi. 3.*

THAT vengeance belongs unto God is emphatically declared in the book of God. It is so in this text of St. Paul, one of many—"Vengeance is mine; I will repay, saith the Lord" (*Rom. xii. 19*). And exemplary is the vengeance with which the Almighty has from time to time visited, not only those who had either arrayed themselves in hostility against himself, his word, or his servants; but those who had without his sanction either assailed or oppressed his people. Not individuals merely, but assemblages of men—nay, cities, and even nations, have often in a sudden and calamitous overthrow borne memorable testimony to the truth of these remarks. The Tyrians, so called from their chief city, Tyre, but also known by the name of Phœnicians, were at one time the most commercial, most opulent, and, at the same time, proudest people of the oriental world. This was some six or eight centuries before the advent of Christ incarnate. The city of Tyre, seated on the eastern shore of the Mediterranean, or Great Sea, occupied a situation of the most favourable kind for carrying on an extensive commerce; and this natural advantage had been improved to the utmost by art, seconded by almost unlimited riches.

Ancient heathen writers do not give us so much information as might be wished concerning this celebrated port, the nature of the trade carried on by its merchants, and the channels in which its commerce chiefly flowed; still, we can gather with certainty from them so much as will shortly follow; and when we

reflect that, with the exception of a single writer, Herodotus, all the Greek historians who treat of the Phœnicians compiled their several works a considerable time after the conquest of Phœnicia and the destruction of Tyre itself by Alexander the Great, our wonder at the comparative scantiness of their details respecting a commerce which had been by that time removed to other seats, and was carried on in other channels, will in a great measure cease. The Bible, in that chapter of Ezekiel whence my text is taken, and in the two following chapters, contains a more full and comprehensive account of the nature and variety of the commercial transactions of Tyre, than is to be found in the works of those other ancient historians referred to. From Ezekiel, who flourished about two hundred and sixty years before the fall of Tyre, we derive, in substance, the following information—information comprehended in the present discourse; because, unless it were previously given, the full force of the prediction of vengeance to Tyre, and the striking accomplishment which that prediction has received, could scarcely be discovered and appreciated.

Tyre, then, consisted of two cities, old and new Tyre. Old Tyre was on the mainland of Phœnicia; new Tyre, built on an island in the sea that washed the coast on which old Tyre stood, was almost opposite to the old city. Between the two an artificial isthmus appears to have been constructed in order to join them; and the entire circumference of the two cities is said to have been, in the days of Tyre's greatest splendour, about nineteen miles.

Ship-building was prosecuted to a vast extent at this celebrated place. The carrying-trade, too, of most of the mercantile world was in the hands of the Tyrians; besides which, the city was the grand dépôt for the rarest and richest productions of distant nations. Gold, spices, and precious stones from Ethiopia and the coast of Arabia; emeralds, fine linen and embroidery work, coral, agate, and wool of delicate hue as well as texture, from Damascus and other parts of Syria; chests of cedar, for bestowing fragrant on splendid apparel, and splendid apparel itself in ample quantity, from Mesopotamia and other bordering countries; wheat, honey, oil, and balm, as well as wrought iron, steel, and aromatic gums, from various quarters of Palestine; silver, iron, tin, and lead, from Tarshish, a place itself of considerable maritime trade; brazen vessels, and, alas! slaves from Ionia; lambs, with other creatures used as provisions, from Arabia; and ivory from sundry parts of the East. All these commodities, useful, ornamental, costly, elegant, and various, brought in abundance into Tyre, were sold in her fairs and markets; whence they were exported, or otherwise dispersed, into different and distant countries, cities, and provinces. The consequence was, that, as already observed, Tyre spread itself till it was nearly twenty miles in circumference, containing, it is probable, nearly one million of souls. Farther, such was the luxurious prodigality that sprang from the opulence which flowed in upon Tyre from her vast commerce, that not only were the people very generally clad in costly stuffs, dyed of the richest hues,—among the rest the far-famed Tyrian purple,—but even the very sails of their ships were "of fine linen, with embroidered work from Egypt." . . .

Such, then, as has been described, was the famous city of Tyre, when the prophet Ezekiel was commanded to denounce it as marked out for particular judgment by the Most High. The reason is given (*Ezek. xxvi.*): "And it came to pass," writes the prophet, "in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha! she is broken, that was the gates of the people; she is turned unto me: I shall be replenished, now she is laid waste: therefore, thus

* From "Sermons, by the Rev. W. M. Wade, Minister of Trinity Episcopal Chapel, Paisley." 1839.

saith the Lord God, Behold, I am against thee, O Tyrus, and will cause (here a fine and expressive image occurs)—and will cause many nations to come up against thee, as the sea causeth his waves to come up: And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God, and it shall come to pass."

The year mentioned at the outset of this quotation was the eleventh of the reign of King Zedekiah, and of the captivity of Jehoiachin, king of Judah. It was also the very year in which Jerusalem, the capital, fell under the power of her enemies. At this event the envious Tyrians rejoiced, saying "against Jerusalem, Aha! she is broken, that was the gates of the people," &c.

Jerusalem had, indeed, been taken and sacked by Nebuchadnezzar; but this should have been far, very far from ministering to the Tyrians occasion of self-gratulation and triumph. Yet did the latter not confine themselves to the manifestation of a selfish and brutal joy at the misfortunes of their Jewish neighbours—to a mere rejoicing over the circumstance that the trade of Jerusalem would from that time flow in Tyrian channels. There is but too full evidence of the fact, that they went farther than this, that they became ready purchasers of all the spoil which could be wrung from the unhappy people; and, not content even with thus abetting the cruelty and rapacity of others, bought with avidity the wretched Jews themselves—bought them in great numbers, and either kept or transferred them as slaves. Before this time, indeed, the prophets Joel and Amos had denounced against the Tyrians judgment from the Almighty, not for their wickedness alone, great though it was, but on account of their barbarity to the Jewish people, numbers of whom they had bought and sold like cattle in their markets. Surely God is offended when man, in defiance of every principle of reason, religion, and humanity, enslaves, or keeps in slavery, his fellow-man.

Thus, then, as we have seen, did the malignant envy of the Tyrians push them on to do far more than simply and passively exult in the misfortunes of God's people; it led them to batten upon the spoils of Jerusalem—to heap miseries upon the already miserable—to endeavour themselves to secure the accomplishment of their own prediction: "I," Tyrus, "shall be replenished, now that Jerusalem is laid waste. Therefore, thus said the Lord God, Behold, I am against thee, O Tyrus."

On the particulars of the denunciation that follows, a very long and awful one, of which a small part has already been read to you, I need not dwell long. But another brief extract or two from it will be proper: "I will cause the spoilers to break down thy walls, and destroy thy pleasant houses, and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water, and I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard"—"I will make thee a terror, and thou shalt be no more"—"I the Lord have spoken it, saith the Lord God."

My design next carries me to view the accomplishment of those predictions of vengeance which Ezekiel was thus commissioned to pour forth against the devoted city. "Passing," says a celebrated traveller, "by Tyre, from curiosity only, I came to be a mournful witness of the truth of the prophecy, that Tyre, the queen of nations (the queen of the sea, too, was she styled)—that Tyre, the queen of nations, should be a rock to fishers to dry their nets on—two wretched fishermen, with miserable nets, had just given over their occupations." "On the north side of Tyre," says another noted traveller, Maundrell, "there is an

old Turkish ungarrisoned castle; besides which you see nothing here but a mere babel of broken walls, pillars, vaults, &c., there not being so much as one entire house left. Its present inhabitants are only a few wretches harbouring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre." The learned Huetius, too, has left on record a remark made to him by a person who had lived ten years in Syria: it was, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun, the waves, and the winds, and useful only for fishermen to dry on them their nets, as many were then doing, he was powerfully reminded of this prophecy. Has not God, then, shewn himself indeed "against Tyrus?"

Be it our endeavour to inquire into the use which we should ourselves, with God's help, make of this interesting piece of Bible history.

First, then, we may the more clearly discern the force of that scripture which, immediately after reading the text of this discourse, was quoted in it, viz. that "vengeance belongs to God" alone; to whom it must be left to repay evils or injuries done, derived, or wished against his people. Yes, it must be left to him. Christians are utterly forbidden to avenge themselves, and this in express terms. "Beloved," says St. Paul, "avenge not yourselves, but rather give place unto wrath" (Rom. xii. 19). We find no allowance given to the Jews, grievously as the Tyrians had insulted, and cruelly as they had treated them, to entertain any views whatever of avenging their own quarrel. No; it was to be left to the Most High—the voice of whose Spirit said, by the mouth of his prophet, "Because that Tyrus hath said against Jerusalem, Aha! she is broken, that was the gates of the people; she is turned unto me: I shall be replenished now she is laid waste: therefore, thus saith the Lord God, Behold, I am against thee, O Tyrus." Denunciations of particular vengeance follow; but they are all of what God himself would do, or cause to be done, against the insolent, spirited, and exulting Tyrians. The people of God are to repose their cause in the hands of God. And why are they so to act? Why, when the injuries which they receive are great and unquestionable, may they not themselves endeavour to take an adequate revenge?

Because the truly religious temper, which only God can approve, is a temper that can have no affinity with a revengeful disposition; a heavenly meekness of spirit, founded on love, as it shone forth pre-eminently in the Saviour Jesus himself, so does it pervade the Christian disciple as a predominating quality. Charity, the apostle Paul terms it, and the love whence it springs: not the charity of almsgiving only, or principally, but the charity that suffereth long, and yet is kind; the charity that, full of faith, beareth, hopeth, and endureth all things, thinking no evil. Neither is the retribution that God inflicts at all allied to revenge; it is the righteous chastisement of a law-giver, whose statutes, holy, just, and good, have been inexcusably transgressed, and his authority set at naught by those on whom the visitations fall.

Secondly, we are taught that God will not fail to avenge, as far as shall be proper, his people, of their inveterate and irreclaimable adversaries: not that we, if really Christians, shall be in the least disposed to rejoice at this. No, truly, the lesson is given, not to the religious but the irreligious person. For the latter, the former, pardoning him freely all wrong or offence done or given to himself personally, would, nay will, earnestly pray. But God says to this unchristian aggressor, insulter, or scorner, "Beware what thou doest, especially to those who are children of my

love in Christ. Think not that unpunished thou wilt be permitted to set up thyself, and rave, and act with hostility against them. No, think not this, for vengeance is mine, I will repay."

Thirdly, we are taught by this history the severity of the Divine vengeance, when once the long-suffering of God having reached its limit, the hour of retribution is arrived, as well as the absolute impossibility of any one's escaping or avoiding—the utter hopelessness, indeed, of any attempt to escape or avoid—the terrible effects of the aroused anger of the almighty Jehovah. Long may his patience be tried ere that holy anger be excited; but, when once kindled, how resistless and destructive is its power! Dreadful, truly, is their condition, who, being still in their sins, have God "against" them. What boots it although every relative, friend, or acquaintance be on their side; what, though every circumstance of their worldly state and fortunes be most propitious, if God's favourable countenance be averted from them? Their circumstances, as immortal beings, must in this case be, if not wholly desperate, perilous in the extreme.

Biography.

THE LIFE OF THE REV. THOMAS GIBSON,

*Vicar of Horncastle, Lincolnshire.**

I VENTURE to lay before my readers another leaf out of the history of those fearful times when to be a faithful son of the Church of England was deemed a sin to be visited with the severest punishment. These narratives teach us, as I have before observed, many valuable lessons, not the least important of which is that we, as we have greater privileges, have need to be more abundantly laborious than our fathers.

Thomas Gibson was born at Keswick, in Cumberland, about the year 1590. He was educated at Queen's college, Oxford, where he resided till he had graduated master of arts; and then returning into his own country, he was made master, first of all, of the school at Carlisle, and then of that at Newcastle. His duty he discharged here for several years with a great deal of reputation; so that he attracted the favourable notice of the Bishop of Carlisle, who presented him in 1634 to the vicarage of Horncastle, Lincolnshire.

Evil times were now approaching, and a lowering cloud of persecution threatened the Church. Men were soon to be stripped of their houses and lands, of their name and reputation—yea, to be deprived of life itself, if they continued faithful to the monarch who lawfully ruled over them, and to the Church in which they had been nurtured. But there were many noble spirits, who would rather endure every extremity than yield to the adversary's will; there were many to whom Christ gave in that perilous season strength not only to believe in him, but also to suffer for him. Mr. Gibson was one who had to bide the pelting of that pitiless storm. For having at the election for the convocation in 1640 preached a sermon which gave offence to the enemies of the Church, he was marked out from that time for vengeance. Accordingly, in the beginning of 1643 he was seized, and carried away prisoner to Hull, where he lay three or

four months. On his release he returned to his charge, when an information was laid against him by some of his parishioners for Ormanism, as they called it, meaning Arminianism. This was ground enough for his second apprehension; and therefore he was committed to the county gaol of Lincoln, but was after a while exchanged for a Presbyterian minister at Newark. Still he was to have no rest. For in 1644 Colonel King, the governor of Boston for the parliament, gave orders for a troop of horse to go and fetch him prisoner, and plunder his house. Here, however, the kind providence of God, who can over-rule even the passions of wicked men to his own glory and the protection of his people, interfered. The notorious Lilbourn, who had been his pupil, and was now lieutenant-colonel to King, made interest for him, and got the order suspended. But Lilbourn afterwards disagreeing with his colonel, went to London, and then the order was revived; Mr. Gibson was seized, his house plundered, his horses and his oxen carried off. He was detained a prisoner at Boston for some time; and when he was at length dismissed, he was immediately again apprehended, and carried to Lincoln gaol. He was also after this confined for seventeen weeks in Tattershall Castle, where he suffered much ill-usage; and found, when he regained his liberty, that he could no more return to his living, for it was sequestered, and an intruding minister was placed there. This is a specimen of the justice meted out to the loyal clergy in those times; for, as Mr. Gibson was in prison during the time of his trial—if trial it might be called,—it is evident that he had no opportunity of rebutting the charges preferred against him, or of at all entering on his defence.

The articles objected to him, it appears, were mainly these: that he had paid obedience to the orders and rules of the Church; that he had maintained episcopacy; and had said he wondered how any one who received St. Paul's epistles could oppose it; that he had held the possibility of men's falling from grace; that he had refused the solemn league and covenant; that he had said the Scots were rebels; and had remarked, that if Sir John Hotham, who denied King Charles admission into Hull, did not fear the king's cannon, he might well fear the condemnation threatened in Rom. xiii. Were even all these charges true to the very letter, they would have furnished small ground in justice to deprive a pains-taking and conscientious clergyman of his cure; but when we look at the cruel imprisonment which Mr. Gibson had previously suffered, and at the atrocity of condemning him in his absence, we cannot but thank God that we live not in times when such deeds could be with impunity perpetrated under the semblance of religion. The sentence was passed by the Earl of Manchester, August 7, 1644.

After being thus expelled from his parish, Mr. Gibson took refuge, with his wife and six children, in a small mean house, about a mile distant from Horncastle, where he contrived to support himself by teaching a few scholars. Here he continued two years, when he was made master of the free-school at Newark; and in two years more was removed to the mastership of that at Sleaford, to which he was presented by Lady Carr. In this situation he re-

* Walker's Sufferings of the Clergy may be referred to.

maintained till the Restoration; when the Church being re-established, he regained his vicarage, and lived there in peace. He is described as a very "grave and venerable person, of a sober and regular conversation; and so studious of peace, that when any differences arose in his parish, he never rested till he had composed them." And his zeal, and the success of his labours, may be estimated from the fact, that out of 250 families in the parish, he left at his death but one of them Dissenters. He died in 1674, in the eighty-fourth year of his age.

Such is the simple record of this reverend man. Few can tell, were persecution to come upon them, how they would resist or endure it. In every time of trial there have been those who, having promised a bold confession of the truth, have at the crisis shrunk back; and there have been those who, humbly depending on Divine strength, have stood with a perseverance marvellous even to themselves. The contemplation of such constant believers is profitable for us. It may serve to remind us wherein our steadfastness lies, and to cheer us with the hope, that we too, through the help of God, may stand in the evil day. Let us be prepared if such a day should come. Let us be watchful, keeping our lamps trimmed and burning, and oil in our vessels with our lamps.

S.

HE THAT DWELT IN THE BUSH.*

ALTHOUGH the event recorded in this title has been already adduced as one of the many proofs of the divine nature of the Angel of the Lord, the scene which it recalls is so rich in spiritual instruction and consolation, that we are inclined, with Moses, to "turn aside, and see this great sight, why the bush is not burnt."

First; we would see in the burning bush a type of the greatest sight the universe ever beheld—*Jehovah dwelling in human form*. When God came to bring peace on earth, and good-will toward men, he grew up, not as a lofty cedar, but as a lowly, tender plant—a root out of a dry ground. Yet out of the midst of this humble tabernacle issued the voice of the living God; thence beams of heavenly glory went forth continually; and on one occasion they shone with such bright effulgence, as to dazzle the eyes of beholders, and strike them to the ground. But this was the most affecting feature of resemblance. By this mysterious union of the divine and human nature in the person of Immanuel, he could and did endure, without being consumed, the intense fire of the Father's wrath; a single breath of which is sufficient to devour the sinner as stubble; and which, but for his gracious interposition, every one of the human race must have endured, "in everlasting burnings," in that place where "the fire is not quenched."

But, taking another view of the burning bush, we may see in it a lively emblem of the Church on earth. Though worthless and insignificant in her own nature, and despised by the world, she is rendered sacred and honourable by the in-dwelling of Jehovah, who makes his glorious voice to be heard out of the midst of this bush, and so overrules and restrains the

flames of persecution, affliction, and temptation, that they only serve to purify, not to destroy her. Often have earth and hell done their utmost to consume the true Church from off the face of the earth; and their efforts have at times been allowed so far to prevail that, to the eye of sense, the issue has seemed doubtful. But still the bush has not been burnt. The Church has come out of the furnace, purified as silver; and the ashes of her martyrs, given to the winds of heaven, have, like the winged seeds of plants, been wafted to distant regions, and there sprung up "trees of righteousness" to the glory of God.

But let us turn aside to the retired chamber of the suffering believer, and here also we shall see a great sight. We behold a poor frail being, who, in his own nature, is fitted for destruction, burning with fire, yet not consumed. The furnace has been heated seven times; to severe bodily suffering are added separation, by absence or by death, from the dearest earthly relatives; cares and anxieties for those that remain; poverty, perhaps, and unmerited reproach; daily recurring vexations and trials; and, worse than all these, the power of temptation, and the constant harassings of in-dwelling sin, ready to add poignancy to every other grief. Yet, in spite of all this, the bush is not burnt; the soul of the believer is kept "in perfect peace;" in proportion as the flames grow hotter, the consolations grow brighter; as the outward man perisheth, the inward man is renewed day by day; and this inward renewing is the more wonderful when, by reason of bodily weakness, the man is disabled from drawing water with his wonted activity from "the wells of salvation." Now, how is this mystery to be solved? To the eye of the natural man it is inexplicable; but to the eye of faith a solution is presented, as it takes a nearer view of the scene. This is the reason why the bush is not burnt; in the midst of the fiery furnace, at the believer's side, is walking "one like the Son of God;" and so clearly is his presence realised by the sufferer, that faith almost becomes sight, and the sinking spirit is sensibly upheld by his everlasting arms. His promise is verified, "When thou walkest through the fire, thou shalt not be burnt; neither shall the flames kindle upon thee." Therefore the child of God is enabled to rejoice in the midst of tribulation; even "with joy unspeakable and full of glory." The presence of his Saviour cheers him through long wakeful nights of pain and weariness; the strength of his Saviour enables him to wait calmly the will of God, whether that will be to protract his sufferings here, or to remove him speedily from all he has known and heard on earth. The former he knows will, by the blessing of God, gradually destroy the bands of sin which still enthrall him; the latter, he is assured, will introduce him into the immediate presence of Him whom, having not seen, he yet supremely loves, and desires to be with. He even glories in his infirmities, that the power of Christ may rest upon him; saying, with the apostle, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

What blessing, then, can be compared to the "good-will of Him that dwelt in the bush," whose presence can give pleasure in the midst of pain, and joy in the midst of sorrow; can bring strength out of weakness, and life out of death?

May He who dwelt in the bush condescend to dwell in our hearts, purifying and strengthening them; and making us living monuments of his redeeming and preserving grace.

* From "Titles and Offices of our Lord Jesus Christ; illustrated in a Series of Essays." By Isabella Gray Mylne. 2 vols. 8vo. Edinburgh, Oliphant; London, Hamilton.—The design of these volumes is to present a simple and scriptural view of the person, character, work, and offices of the divine Redeemer;—to collect from the word of God the varied glories and excellencies of Immanuel. It is extremely creditable to the authoress, breathing as it does a truly Christian spirit, and testifying no small scriptural research.—Ed.

THE POWER OF CHRIST TO FORGIVE SINS :

A Sermon,

BY THE RIGHT REV. JAMES WALKER, D.D.,

One of the Bishops and Primus of the Scottish Episcopal Church.

ST. MATTHEW, ix. 6.

"But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

THERE is a very remarkable difference, which must strike every attentive reader, and affect every feeling mind, between the miracles of the Son of man and those of Moses, in what may be styled the first age of miracles, and those of the apostles in the last. The miracles of Moses were mighty displays of power, which engaged the special attention of the whole family of Israel, then a numerous people; and which attracted the notice of all Egypt, then a populous and a polished nation. In every act of splendid power which Moses displayed to confirm the faith of his countrymen, and to defeat the devices of their enemies, he exhibits himself specially, and in detail, as the mere minister, not the master of that almighty power, the irresistible nature and the strong conviction of which it was his duty to enforce on the descendants of Israel, and on the subjects of Pharaoh. The miracles of Messiah bear a milder and a more beneficent aspect, but they indicate a superior and a sublimer personal power. In outward appearance, and in general pretensions, nothing can be more humble and modest than the meek and lowly Jesus. In the wisdom which he displayed, he sought not human applause; and even in the miracles which he performed, he retired from vulgar fame, and rejected premature reputation. Yet, mixed with a modesty which it is difficult to define, and impossible to equal in the records of any other history, we find a firm assertion, not of delegated, but of inherent power; we find the original act of a master, not the derived performance of a minister. We might be induced to consider this remarkable difference between Moses and Messiah as arising from the difference of the works which they performed, of the ages in which they lived, and of the systems which they established, did we not find the same distinction equally maintained between the miracles of the apostles and the miracles of their Master; with the remarkable addition, that they (the apostles) acted in their Master's name, not only in consequence of his commission specially conferred upon them, but by the aid and direction of his inherent power—a power which they never distinguish from that which is essentially divine.

The circumstance of investing a great and

a good man with delegated power superior to his fellow-mortals, and even of decorating him with the glory of a subordinate divinity, is easily imagined. In following out this natural and ignorant expression of deluded gratitude, we shall readily account for those multitudes of subordinate gods with which the temples of paganism were crowded, especially when we reflect, that they were originally the creation of very rude and ignorant ages. The power of miracles, in any age, is easily imagined, when there is an adequate object. It is distinguished, for example, from the artful pretence of the superstitious papist, and from the presumptuous claim of the excited enthusiast, which, while they each occasion indignation, and excite sorrow in the sober and serious Christian, give an unhappy advantage to the vain-glorious votaries of vice and enemies of all religion. The power of miracles, when there is an adequate object, a new revelation of God's will to be communicated—such power, when such a purpose is declared or is manifest, may by God be conferred on any man; and when it is real, the performance will always clearly and distinctly indicate the derivation. But to clothe a man, marked by no brilliant distinctions of worldly greatness and grandeur, and apparently mortal, like ourselves, with the attributes of inherent power, and of essential divinity, is not a natural notion; nor such, were it possible for man to form the imagination, as we could possibly sustain with consistency, without a real case to which to refer. That such, however, is the case, and that such are the pretensions of the Son of man, no one can look into his history without perceiving; and that perfect consistency is preserved, from the commencement to the close, in combining the character of humblest humanity with the highest claims of inherent power and of essential holiness, is at once astonishing and undeniable. Without the reality, no such character ever could have been imagined by man, and especially by such men as those to whom we are indebted for all the historical details connected with this combination of all that is great and all that is lowly—of all that is essentially eminent, of all that is really humble, and of all that is apparently mean. That the world and all its glory are transitory and vain, the experience of ages has proved, and the conviction of every individual acknowledges.

Human happiness is never permanent, and human hopes centering in time are never realised, or they are realised only for a moment, to be swept away with the rapidity of a dream when one awaketh, leaving a baseless recollection of confusion and disappointment. All men know—because many men have felt, and all who have felt have acknowledged,

or the truth has certainly appeared without acknowledgement,—that happiness consists not in greatness, nor in riches, nor in power, nor in any thing which this world affords or promises. That which we are certain that we cannot preserve, and conscious that we cannot control, cannot possibly satisfy the mind beyond the transient instant of novelty. We search for something real, and we seek for something permanent. We cannot find the object of our search in time, for to us time is limited and uncertain. We must seek it therefore in eternity. We cannot find it in man; “For his life is a vapour, and as a shadow passeth away” (Ps. cxliv. 4). “We must seek it therefore in God, with whom is no variableness, neither shadow of turning” (James, i. 17). But how shall we search that which is so much beyond the reach of our feeble inquiries? How shall we seek Him whom naturally we can only know through the medium of the humblest of his works? When we seek to approach the source of perfection and of purity, we feel ourselves, as it were, involuntarily restrained, not only by a sense of our insignificance, but by a consciousness of our guilt. Well, then, He whom nature thus clothes in terror, and arrays in shades of impenetrable darkness, he comes to us in mildness, and seeks us, who could not otherwise find him, in mercy. The essential Deity, which man could not see, and survive the sight, is veiled in all that is holy and humble and beneficent in human form. The Son of God indeed he is; and he asserts his high descent with the peremptory importance which belongs to it. But it is in the engaging form, and it is with the encouraging accent of the Son of man that he calls our attention, and summons our affection. It is under this appellation (Luke, xix. 10), at once interesting and sublime, that he condescends to come to seek and to save that which was lost (Matt. xviii. 11). He came to seek us, indeed, in circumstances singularly affecting, not only assuming our nature, but bearing all its infirmities. But we were lost. How, then, shall he save us? We were lost by sin, of which he came to purchase and to impart the pardon. To convince the world of sin—to point out the means of pardon—and by a full, perfect, and sufficient sacrifice and satisfaction to re-establish the world in righteousness,—was the great and the glorious object of his infinite condescension.

It is not difficult to discover that sin is displeasing to God, to the High and Holy One which inhabiteth eternity, who is obviously, on principles even of natural science, of purer eyes than to behold iniquity. If we can be ignorant or regardless of this interesting and

momentous truth in the enjoyment of all the pleasures, and amidst the busy avocations of ordinary life, disease and approaching death will certainly rouse that conviction in all its terror, will fix conscience on its force, and the mind on its import, with an impulse amounting to agony. Palliations there have been many; and numerous subterfuges are still sought, by which men search to conceal, and seek to ward off the consequences of that guilt which they feel, and the sense of those imperfections which they acknowledge. Sin, it is universally felt, must be offensive to God. The system of nature is obviously formed and fixed on this basis: for natural punishments are annexed to all, or to most of the moral crimes of man. This undeniable fact marks the Divine displeasure in the very constitution of our nature, in the circumstances of society, and in all the accidents of our compound being. And the pardon of sin, thus bearing the natural and the moral marks of the Divine reprobation, it is universally acknowledged, can only come from God. No man in his sober senses, pressed by the peril of approaching dissolution, on the brink of appearing with all his sins and infirmities on his head, gnawing his conscience to agony,—no man in such circumstances, with an awakened conscience, and with such a prospect, ever felt satisfied with mere repentance, however fervid in feeling, and however sincere in purpose. Redemption and atonement have been eagerly sought for in every age, and among every people—something to cover our polluted humanity, something to conciliate offended Deity, something to certify and to console repentant sinners and returning wanderers. In every system which man has adopted, there have been mere palliatives; in every speculation which he has formed, there have been mere subterfuges, in which there was no certainty, and on which there could be no reliance. Before we can feel confidence and enjoy consolation in that which affects us so essentially, we must reach up to God, or he must condescend to us: the former is impossible; the latter, in the overflowing of his mercy, he has been pleased to accomplish, that we might know that the Son of man hath power on earth to forgive sins, and that, in our grateful wonder, we might glorify God, which had given such power unto men,—which embodied, as it were, such transcendent mercy in the mildest forms of humanity.

When our blessed Lord addressed the sick of the palsy with the cheering information, “Thy sins be forgiven thee,” the scribes, without daring to utter their thoughts, yet said within themselves, “This man blasphemeth;” and their conclusion was correct,

though the application was erroneous, that none can forgive sins save God only. Jesus knew their thoughts, and reproached them with the evil surmisings which they had not ventured to speak. He brought the matter immediately to the test of undeniable evidence, by demanding, "Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise, and walk?" Both, unquestionably, are equally easy to him, and only to him who hath the power of performance; and that power was instantly exhibited in proof which the murmurers could not question. "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." Here the Redeemer distinctly exhibits not a delegated, but an inherent power. It is no minister who speaks as he is directed, but it is the Master of the household who does what seemeth him good. It was an opinion universally entertained by the Jews, that every bodily disease was the effect of some sin or sins of the party afflicted. This opinion results naturally from the Mosaic dispensation. They were thereby placed under an extraordinary providence, with temporal rewards annexed to obedience, and temporal punishments annexed to disobedience. In considering the sick of the palsy as suffering for his sins, the cure of his disease was really equivalent to the forgiveness of those sins of which it was the consequence and the punishment. "By remitting the sin," says Irenæus, one of the most ancient of the Christian fathers, "he cured the man, and manifestly shewed who he was; for if none can remit sins but God, and yet our Lord did remit them, and cure the man, it is manifest that he was both the Word of God and the Son of man, receiving power of remission of sins from his Father as God and man." Had the divine Redeemer performed this miracle merely in the name of God, and marked his ministerial power to impart pardon in that particular case by the visible cure which he wrought, he could have given no offence to the scribes and Pharisees; for they were convinced, not only of the Divine power, which all men acknowledge, but of the Divine disposition to forgive sins, of which none but the Jews, at that period, had either proof or certainty. Their cause of offence consisted in his doing that in his own name, which they knew belonged to God only. Their offence would have been just had he not been really what his pretensions and conduct on this occasion so distinctly inferred; and they ought to have been satisfied that his pretensions were just, when they saw them visibly confirmed by the instantaneous cure of a helpless disease.

The forgiveness of sins in the text is, by the common consent of commentators, considered as referring to the release of that individual from the temporal penalties of his sins, not from their eternal consequences. Towards the forgiveness of sins, with this last and most important reference, it is justly considered that not only is the power of God necessary, but the repentance of the sinner is also indispensably requisite, inferring a firm faith, and such a future obedience, as, though every way imperfect, God has promised to accept, through the merits and mediation of his Son. We may justly consider all the evils of life in general as the consequence of sin. But we are not under the special providence of the Mosaic dispensation; and therefore we cannot with justice conclude, and we have no right to infer, that the diseases, misfortunes, and afflictions of particular men, are the consequences of their particular sins. In the ordinary providence to which we are subject, the same thing often happens indifferently to the evil and the good. The wicked are frequently prosperous, and the virtuous frequently unfortunate. The external occurrences, and the various accidents of life, enable us to infer nothing with certainty as to the character and conduct of the individual; or as to the condition in which he stands or shall stand finally before his omnipotent Judge. But though we may yield to the general interpretation of the text, and conclude that the forgiveness of sins therein mentioned refers only to the sins for which the patient suffered, and to the temporal evils from which, by the word of Messiah, he was instantly relieved, the passage fully entitles us, to whom the whole system, and the ultimate tendency of the Gospel, is now known, to apply it to the higher purpose of that forgiveness of which the consequences are eternal. It is the glory of the Gospel—its leading distinction—its most eminent gift—its most important benefit,—that it distinctly indicates, and mercifully applies to the relief of our necessities, the forgiveness of sins. All other systems were on this most important subject dark, doubtful, and undefined. Nature supplied nothing but conjecture, and her conjectures were far from consolatory. The sanctions of the Mosaic law were mostly temporal. To those who, by the eye of faith, looked through the shadows of the law to the substance of the Gospel, there was indeed a gratifying hope; but it never amounted to the clear and unclouded certainty which accompanies the Christian's faith, and which gives to his hope the highest consolation which can precede enjoyment. To produce this most important and gratifying effect, it was necessary that it should be effectually

proved that the Son of man had power on earth to forgive sins. But the Son of man remained only a short period upon earth. Where, then, did he lodge this necessary power, which he so remarkably proclaimed—where did he leave it, when he returned to heaven, from whence he came? He could not where on earth lodge or leave a power, in absolute and arbitrary possession, which none but God can absolutely possess, and none but God can rightly wield. He retains that inherent and incommunicable power as the most interesting attribute of his glorious character. How, then, is it applied to our wants? How shall the pious penitent secure the pardon which he seeks, and the humble conviction and consolation which he requires? When the Son of man left the lost race which he came to seek and to save, he returned to the right hand of Power for the express purpose of dispensing from that his seat of glory, and from that his throne of universal dominion, the inestimable blessings which in his humiliation he purchased for us. If we are convinced,—and who can read his history, and doubt it?—if we are convinced that the price of our deep debt is fully paid, and that the purchase of our redemption is effectually secured, we cannot feel the slightest hesitation as to the means and the certainty with which the consequent blessings are supplied. He, the divine Redeemer, God in power, man in mercy, and tender as a brother in the fellow-feeling of all our infirmities,—he is as essentially present here and every where, at this moment, and in all time and space, as he was present with the sick of the palsy, when he bade him “be of good cheer, thy sins be forgiven thee,” and when he added the infallible proof of an instantaneous cure of his hopeless infirmity. In the heart of the palsied patient he doubtless saw the necessary faith, and therefore he bestowed that cheering consolation which his condition required, and his faith enabled him to receive. We cannot doubt his essential presence at all times, and in all places. We cannot doubt that his mediatorial office is in full and constant operation. We do not doubt, since we daily and solemnly confess, that he died for our sins, and rose again for our justification. We do not doubt that he fulfilled the promise made to his apostles of the Comforter; and we cannot doubt that that promise extends to the Church in every age—that when the Comforter, on the day of Pentecost, came from the Father and the Son, it was promised that he should abide with us for ever. In the mind of a sinner there can be no consolation without the conviction of pardon. To attain this, it is necessary that we know the power from which it comes—that this power be

equal to the greatness of the gift, and, finally, that it be disposed to grant it. The power, without doubt, is Divine, which is equal to every thing which is possible. From the view of nature, however, we could not gather the disposition, which is equally necessary with the power. We could not gather this disposition even from the Mosaic dispensation, if we consider it in itself, and altogether apart from the Gospel. The Divine nature is to us utterly incomprehensible, and all his attributes inscrutable. We know that his power is infinite; but we cannot say with certainty, nor can we conjecture even with plausibility, how in any given case he will exert it. The disposition which we require to know, therefore, we must discover, not from the inquiries of science, not from the conjectures of imagination, but from Divine communication; and how shall this be made? The Divine essence and attributes are so much beyond our reach as to mingle many difficulties with this essential truth, if it were communicated by invisible influence on the human mind, and to be thence imparted from one individual, or from several, to the world at large. We shall find this remark sufficiently confirmed, if we reflect how feebly and how partially this essential truth was known till it became promulgated as the leading feature of the Gospel.

I presume not even to conjecture whether man might or might not be redeemed by other means than those which the Gospel unfolds. I am certain that no means within the reach of human imagination would combine equal certainty with equal consolation. The Almighty, if, to creatures so feeble and so polluted as we are, he were not arrayed in terror, is yet surrounded with darkness which we cannot penetrate. The ineffable glory with which he is essentially enveloped would utterly overpower and confound our feeble faculties. The light of his countenance would be worse than darkness, and the glory of his presence more impenetrable, were it even possible to sustain it, than the most impervious shade which we can imagine. If we feel these necessary truths as we ought, and as every man must feel them who is capable of contemplating, in the feeblest manner, the essence and the attributes of pure Deity, what must we feel when we come to look upon the Son of God, clothed with all those very attributes—when we look upon him in the character and in the condition of the Son of man? Did we want knowledge, which might enlighten without confounding us? it descends from the throne of God, and is accommodated to the level of our feeble capacity. Did we want consolation, which might unite the conclusions of certainty with the

convictions of mercy? it is supplied beyond our imagination and our hopes by the essential union of the human nature with the Divine—by the Son of God appearing on earth as the Son of man, and by the elevation of this human nature to the right hand of God. His power while on earth was established by many infallible proofs; and since he returned to his ancient seat of glory, he has furnished the most effectual evidence of his continued care of that Church which he purchased with his blood. The pious penitent, therefore, may approach with confidence. The disposition to pardon is equal to the power. Both are infinite. No contemplation of the attributes of pure Deity, and no revelation which we can imagine respecting them, could furnish half the certainty, or half the consolation, which the single fact of the union of the Divine and human nature supplies in the system of the Gospel. All the evils of sin, the sense of guilt alone excepted, which perfect innocence could never be doomed to suffer—all the evils of sin, to the utmost extremities of agony and anguish, this most merciful Mediator suffered for our sakes, that he might impart to us the gracious gift, and that he might secure to us the inestimable consolation, of pardon. We cannot doubt his power; he has proved it, and we know it. We cannot doubt his disposition; he has verified it by facts the most important, and the most interesting upon record. In this contemplation, so consolatory and so sublime, let us seriously recollect, however, that there is one thing which even this mighty and most merciful Mediator, the Son of God and Son of man, who has done and promised so much,—there is one thing which he cannot, and will not do. He cannot confer pardon on the impenitent. He will not bestow his mercy on those who reject or despise the conditions on which he has been pleased to offer it. Let not this be our condemnation, the greatest and the most severe which can fall upon mortals, that light, essential light, hath come into the world, and we have loved darkness rather than light, because our deeds are evil. For such impenitence, no sacrifice is sufficient. But let us not dwell on, and, above all, let us not incur, this dreadful alternative. To the unspeakable consolation of all sincere and serious penitents (among whom let us take care to secure our place and portion), He who has elevated our humble nature to the right hand of glory is every where essentially present on earth. Through the influence of the Spirit of Comfort, he imparts the forgiveness of sins, and all the essential blessings which follow, to all who come unto God through him. When they pray to him, he hears their

cry of penitence, and liberally supplies their spiritual necessities. The proofs they will find effectually verified in the best blessings of religious consolation, if they combine with the fervency and frequency of private prayer, the occasional reverence of public worship, the more distant solemnities of public communion, and the general practice of every public and private duty. In each part of this progress there is such comfort as passeth man's understanding. We may feel, but we cannot describe it. Every part of the process, too, by God's special blessing, gives aid and facility to every other, and such consistency and conviction to the whole as nothing earthly can give nor take away.

THE WORSHIP OF THE SERPENT.—No. I.

BY THE REV. HENRY CHRISTMAS, M.A.*

IT is a very remarkable consideration, that there never has yet been a species of idolatry prevailing in the world, no matter how ancient, or in what distant and even lately discovered region, but the serpent occupied a prominent place among its traditions. This universality can only have arisen from the extreme antiquity of that veneration of which the serpent was the object; and can we be at a loss to account for this, when we reflect that it was under this form that Satan deluded our first parents, and laid the foundation for that depravity which has since obtained to so alarming an extent. It will be, therefore, necessary for us, in considering that master-stroke of satanic policy by which man was brought to bow down in worship before the figure of the instrument by which his ruin was wrought,—to begin, as Mr. Deane has done, by shewing the impossibility of explaining the narrative of the fall in any allegorical way. We must take the whole account as it stands, or renounce it at once. It has been observed by objectors, that the restriction to which the newly created pair were subjected, as a test of their obedience, was unworthy of God, and that the punishment was more than adequate to the offence. Now, to the first of these objections it may be said, that no restriction could have been imposed against which the same objection might not have been brought; for how can we suppose it necessary to enjoin devotional duties on those who conversed with their dread Creator as a

* *To the Editors of the Church of England Magazine.*—The worship of the serpent, the most universal and the most interesting part of idolatry, has been of all the most neglected. It was not till the subject was taken up by the Rev. John Bathurst Deane, who considered it very ably in a treatise devoted to its investigation, that it received the attention due to its importance. His work, entitled "The Worship of the Serpent traced throughout the World, attesting the Temptation and Fall of Man by the instrumentality of a Serpent-tempter," is in itself so valuable, and treats of a matter so important, both in a mythological and a theological point of view, that a few short articles on the subject will not be, I trust, unacceptable to your readers. My materials will be drawn from Mr. Deane's book, by his permission; and while the information concerning this ancient and singular form of idolatry will be interesting to all;—those who are induced to consult the work to which I refer, will, I doubt not, be ready to acknowledge that I have done them good service.—I remain, &c. H. C.

man converseth with his friend, and to whom every day was a Sabbath?

Again; how can we suppose any moral command given to persons free from moral temptation? Theft, adultery, false-witness, covetousness, disobedience to earthly parents, were absolutely impossible to one pair living alone, possessing all that they beheld, and having been the immediate produce of their Creator's hand. Murder, too, was equally out of the question; since they could have no knowledge of the means of death, and immortality was the reward of their obedience. If, then, their duty towards God and their duty towards their neighbour lay within such narrow boundaries as, according to all probability, to secure its performance, it became necessary to impose some arbitrary command,—that is, a command respecting something unimportant in itself, and which command might therefore be broken without supposing that innate depravity which only existed after the fall,—all these conditions were fulfilled in the command given, “and this command they violated.” It referred but to the eating of a particular fruit; and “springing from such an origin as a wish to perfect their enjoyments,” the desire was harmless, and only sinful when indulged in opposition to a prohibitory command. Nor, in the second place, can the punishment inflicted be said to be more than adequate to the offence; for entire disobedience, *i. e.* disobedience of all the commands, or of the only command given, is entire unrighteousness, and deserves therefore the severest punishment. Besides, in a transaction which takes place between God and man, all we are entitled to infer from the greatness of the punishment is the greatness of the crime, of which we have no other data to judge. But even if the punishment were disproportionate, it was just; for Adam and Eve both knew what would be the consequences of their sin, and it was within their power to have abstained from it altogether. There is, therefore, no moral necessity to have recourse to an allegorical interpretation of the Mosaic narrative concerning the fall; and it is indeed very difficult to say of what the eating the fruit of a tree could be allegorical. If, however, we take it in a literal sense, the whole is plain and easy; and the only thing that ever appears to present any difficulty is the circumstance of Satan having assumed, for the purpose of temptation, the form of a serpent. This is, however, far more easily to be explained in a literal sense than if, as too many do, we try to allegorise the whole. His own form was spiritual; he could not therefore have shewn himself to Eve as he really was. He appeared, consequently, under a disguise to which she had been accustomed. If we suppose (for which there seems to be very strong grounds) that the third chapter of Genesis opens in an abrupt manner, and that the words of the serpent, “Yea, hath God said,” &c. refer to some previous and unrecorded part of the conversation, we shall be prepared to adopt the solution offered by Mr. Deane:—“A beautiful but mute animal crossed her path, ascended the tree of knowledge, and plucked its fruit, and in an instant appeared gifted with the powers of reason and speech. He spoke to her; desired her to taste the same fruit which had opened his mind; and when at length, having overcome her first astonishment, she refused, on the plea

that God had forbidden her to touch it, he said to her, ‘Yea, hath God said, Ye shall not eat of every tree of the garden?’ If such should appear to have been the nature of the temptation which assailed Eve, who shall deny that it was the most powerful which could be presented to the human mind? A mute and irrational creature having tasted the fruit of this forbidden tree, became gifted with speech and reason; and how surpassing must be the knowledge which *they* would acquire by following the same course! Well then might she believe that they would be as gods, knowing good and evil. Such an interpretation of the temptation of Eve appears not only the most reasonable which can be offered to our belief, but it is probably the most correct, from the very language of the Scripture which describes the fall” (p. 17.)

After many pages of information respecting the fiery flying serpents, called seraphim, the original innocence and subsequent corruption of man, as expressed by Pagan writers, we come to the consideration of that worship, paid in so many regions to the serpent itself. At first, considered merely as a symbol of the malignant being, then becoming oracular and talismanic, he passed rapidly through the successive stages of apotheosis, till at length he was elevated into a god. It was not, however, among all nations that the serpent was deemed a symbol, or an incarnation of the evil deity. It was so in Scandinavia, in Mexico, and in Hindostan; but in Egypt, and generally indeed in Greece and Rome, the reverse was the case. In one character, however, or the other, the serpent was the only invariable object of religious, or rather superstitious veneration. Wherever the devil reigned, the serpent was held in some peculiar veneration. We shall now, following the footsteps of our author, trace the worship of the serpent throughout the world, and first in Asia.

That the worship of the serpent commenced in Asia seems evident; and, according to Bryant, Chaldea is the spot in which its cradle is to be sought. The circumstance that the serpent was the emblem of the solar god, attests the origin of ophiolatry to have been connected with the purer sabaism, or sun-worship,—a fact which is also proved by the prominence given to the serpent in astronomical mythology. We hear from Diodorus of the vast serpents of silver which were near the statue of Rhea, in the temple of Belus or Bel, whose very name, Bel, or Ob-el, signifies the serpent-god. The military standard, too, of this people bore testimony to the nature of their worship; for, in most countries, the warlike ensign bore some peculiar reference to the chief object of religious adoration. Thus the eagle, the Roman standard, was a bird sacred to Jupiter; and accordingly we find the Parthians, the Scythians, the Saxons, the Chinese, the Danes, and the Egyptians, all marching to battle under a dragon ensign. This too was the case with the Persians; and among this people we shall see still stronger evidences of the ophite superstition. Eusebius expressly states, that “they all worshipped the first principles under the form of serpents, having dedicated to them temples, in which they performed sacrifices and held festivals and orgies, esteeming them the greatest of gods and governors of the universe.” In the Zend Avesta there is a singular tradition, that out of ill-will to mankind, the evil principle, Obriman, took upon him the

form of a serpent, to destroy the first of the human species, whom he accordingly poisoned. Mithras, again, who corresponded with the Apollo of the Greeks, and personified the sun, was represented as encircled with a serpent. One of the most curious hieroglyphs of antiquity is that which, with occasional variations, represented a winged serpent passing through a globe, or a serpent, or two serpents, passing through a winged globe. That this hierogram is a symbol of consecration is evident both from its being continually found sculptured over the doors of temples, and from the temples in some cases being actually built in that form; but it has a still deeper meaning than this, and represents, when attentively studied, the universe, with the serpent deity, its presiding spirit: it conveys also an allusion to the solar form of worship, and in all probability shadowed forth the union of those two kinds of idolatry. "But," observes Mr. Deane, "whatever may have been the origin or meaning of this hierogram, one thing is clear, that the serpent attached to it was a type of Divinity; and this is enough to support the theory of the present volume, that the serpent of paradise was the serpent-god of the Gentiles. From Chaldæa, Assyria, Persia, we proceed to Hindostan. Here we have both modern customs and ancient relics, alike testifying the existence of ophite worship. In the caves of Elephanta, serpents appear among the emblems. The god Sani (the planet or genius of the planet Saturn) is represented on a raven, and encircled by two serpents, whose heads meet over that of the god. Vishnu, or rather Narayana, is made to repose on a coiled serpent, whose numerous heads make a canopy over him. This serpent, who is called Sesh-naga, is considered emblematical of eternity. But not Vishnu alone—Mahadeva and Bhairava, an incarnation of the same deity—Parvati, whether in her shape as Parvati, or as Durga or Kali,—are all adorned with serpents. Again; there was the malignant serpent Caliyah, or Kaliyah, which having poisoned the air, and been in consequence destroyed by Vishnu, was worshipped together with his destroyer.

If from India we go eastward to China, we shall see the same superstition prevailing even to a greater degree. There the dragon is not only the symbol of Divinity, but also the stamp of royalty, sculptured in all the temples, blazoned on the furniture of the houses, and interwoven with the vestments of the chief nobility. The emperor bears a dragon as his armorial device, and the same figure is engraved on his sceptre and diadem, as well as on all the vases of the imperial palace. The Chinese believe in a mighty dragon, whose dwelling "is in the heavens, and on the earth, in the air, on the waters, and on the mountains." The god Fohi, too, is said to have had the form of a man terminating in the folds of a snake. Such also were the forms of the Athenian Cecrops and Erectheus, and the Egyptian Typhon. The dragon, too, represented among western nations by the constellation Draco, is thought, both in China and among the Hindoos, to be the cause of eclipses, by seizing and attempting to devour the sun and the moon. The same ideas prevailed, though to a less extent, in Japan; and from a remark of Kœmpfer, that he saw a temple built to celebrate the victory of a serpent over a scolopendra, it seems probable that temple worship

was paid to the dragon in Japan. The natives of Siam and Burmah, partaking with the Chinese in the religion of Budha, partook likewise of the ophite worship. Mr. Deane mentions a Burmese illuminated MS., in his own possession, representing a series of events, in the course of which the adoration of the serpent, and that serpent too surrounded by flames, is conspicuous. Sir Stamford Raffles found not a few traces of this worship in Java: he saw images adorned with the sacred serpent; snakes as belts or armlets of deities; and in the temple of Redal, an idol, by the side of which are three serpents of enormous magnitude, intertwining over the head of the image. A female figure with a serpent reclines beside it. Heads of Medusa also were to be seen, and these, as elsewhere, were probably symbols of consecration.

In Arabia the traces of the ophite religion were but slight; yet even here the very same word which signified a serpent, signified also adoration; and the practice prevailed of old, according to Philostratus, of eating the hearts and livers of serpents, in order to acquire a knowledge of futurity.

The next article will contain an equally brief account of ophiolatrea in Syria, in the islands of Asia Minor, and in Egypt.

The Cabinet.

THE LOVE OF GOD.—Eternal misery would have been at this moment our sure inheritance, had not God given for us his Son. Whereas now for us to escape, there is required of us only one chief thing, that we believe heartily in Jesus Christ. Not first, that we serve God truly; for how should they obey, who are servants of sin? But first, that we believe in Him "that justifieth the ungodly." To be assured, that when we were sinners he loved us, to be persuaded that through him our sins are forgiven, to feel at liberty by reason of our forgiveness, to feel at liberty from the bondage of corruption, and to be persuaded that as adopted sons we have access unto the Father through our Lord,—this is to believe in Christ. And when we thus believe in him, how can we help to love? Let us see that we rest all our hopes, and build up our whole frame of living, on this only one true foundation. Let us propose always to serve God in the way which he has laid down for our direction. Let us not think to be saved by any obedience of our own; nor that we can obey on any motives of our own devising. Let us set before ourselves, as the chief thing to be believed, the love of God in Christ dying for us; and because he so first loved us, endeavour that we may love him likewise.—*Rev. C. Girdlestone.*

NON-CONFORMITY TO THE WORLD.—It is important to remark that the Christian's non-conformity with the world has, if I may use the term, become natural to him. The Christian is not acting by constraint in not conforming to it; he is a new creature: grace has changed him, turned the whole bent of his affections and desires. How then can he seek pleasure in the same objects as before? His treasure is in a different place—can his heart be in the same? The world is not before his eyes as some fair forbidden garden of sweet flowers and of delicious fruits, on which he secretly longs to trespass, but is withheld by fear—it is a wilderness to his new sight. There is to him no melody in the gush of its fountains, its waters sparkle not to his eye, its flowers are not pleasant, its fruits are not sweet. It is not so much that he may not, as that he cannot conform to it—it is the very antagonistic principle to that which is the pulse of his new

life. Its friendship is enmity with the God who is enshrined in his heart, rebellion against the Sovereign to whom he has vowed allegiance, a desertion of the standard under which he is enlisted. The world and his religion are quite incompatible—they are fire and water. The voice of God has severed them, they must remain sundered for ever.—*From Sermons by Rev. C. Miller, 1838.*

FAITH.—As it is by *faith* alone that we can learn what is our chief good, and wherein our real happiness consists, so faith must furnish us with a clue to guide us amid the mazes of this life, and the mysterious difficulties of God's providence. For when the natural man, the man who is either without religion or has no better religion than that which he has learned from chance or unenlightened reason, or who, if he be acquainted with the truth, is not governed by the rules, and informed by the spirit, of pure religion,—when the natural man looks abroad into the world, and tries to discern and comprehend what is passing before his eyes, and when he compares the amount of human happiness with the eagerness with which it is pursued, and the expectations which he himself has formed,—the appearance of things presents him with somewhat strange, perplexing, and unaccountable; and he comes, perhaps, to the conclusion, that it is needless to seek for that which will ever escape from the grasp of the seeker; that all things are governed by caprice, or fate, or accident; and that it is to no purpose to struggle with a stream which must hurry us along with it, in spite of all our endeavours to avoid the evils of life, and to possess ourselves of its comforts and satisfactions. Man, indeed, so long as he is at his ease, and travels onward in the world smoothly and prosperously, behaves himself, for the most part, with much carelessness and presumption; taking his swing, perhaps, of pleasure and amusement, or, it may be, plunging himself in business, and plotting for the advancement of his fortunes. Thus he mistakes the course which he is following, either for happiness itself, or for the sure way of arriving at happiness. But when this course is interrupted, either by his own imprudence, or by events over which he has no control, when he is cut off from the pleasures in which he places his chief good, or when he meets with crosses and misfortunes,—then he sinks under the weight of troubles and disappointments; for he has no better hope to bear him up against present evils, and to be “an anchor of the soul, sure and stedfast,” in the season of adversity. So circumstanced, he finds nothing within or without himself to abate his cares, or to relieve the pressure of his spirits. He vents himself in complaints, or gives himself up to sullenness and despair: he repines at his fortunes, or murmurs at the ways of Providence, and sees, probably, in that world to which he was of late so warmly attached, a wilderness without shade or verdure, where there is no track for the feet, and no water to quench the thirst of the hopeless and heart-broken traveller. “It shall come to pass that when they shall be hungry they shall fret themselves, and curse their king and their God, and look upward; and they shall look unto the earth, and behold trouble and darkness, dimness of anguish: and they shall be driven to darkness.” Such are the reasonings and conclusions of those men who judge of the nature and ways of Providence only from outward appearances, or the resources of their own minds; and such is usually the end of those men's cares and pursuits, who seek for happiness where it is not to be found, after the fashion of the world and their own ways and devices. For man, when he is neither taught by the word nor led by the Spirit of Christ, “walketh in a vain shadow, and disquieteth himself in vain.”—*Bp. Bethell.*

LOVE OF MONEY.—The desire of money blinds the eyes, and betrays into frauds which are unperceived. Would you be strictly honest, would you avoid the

crooked conduct common in your profession, begin with determining that it shall be your chief object to please God, and not to obtain money: for, be assured that a man cannot be true to his gain, and true to his God also.—*Thornton's Commentary.*

Poetry.

BISHOP WILSON'S RETURN,

*From his Imprisonment at Castle Rushen, to his own House.**

NOT with rude joy, like that which greets the ear
When war's proud chieftains in their pomp appear,
Rings Mona's† isle; yet gladsome sounds are there,
The songs of triumph sanctified by pray'r,
Hymns rais'd by old and young to gracious heaven
For just deliv'rance to their pastor given:
But who is he, the theme of every tongue,
Whose name resounds in joyful accents sung?
Mark well his lowly mien, his heaven-train'd eye,
Full of soft looks of sweetest charity;
No empty thoughts of grandeur fill his soul,
But all within the Gospel-laws control.
'Tis Mona's bishop, who, by harsh decree,
Has felt the sorrows of captivity;
Now once again to his lov'd flock restor'd,
Unnumber'd blessings on his head are pour'd.
To swell their long-tried shepherd's well-earn'd praise,
How can the flock too high their voices raise?

As if there was e'en honour in his tread,
Their very garments in his path are spread;
But he, rememb'ring that it thus was told,
The lowly Jesus was receiv'd of old,
Unworthy all esteems himself to be
Distinguish'd by such marks of dignity:
Renewing grace, shed from Jehovah's throne,
Caus'd him to seek God's glory, spurn his own.

The more good Mona's bishop seeks to hide
His worth, redoubles admiration's tide.
See! crowds of rustics lead the joyous way,
While some on self-form'd flutes harmonious play;
Unskill'd the strain, yet, flowing from the heart,
It yields a pleasure which shall ne'er depart,
But dwell for ever deep in mem'ry's shrine,
And with life's purest thoughts itself entwine.

The well-clad farmer hastes to join the throng,
And strives with grace to guide his steed along:
And now Kirk Michael's bonfire sheds its light,
To fill the ravish'd soul with fresh delight,
And bid each honest Manx man's heart rejoice,
Who loves to hear unchain'd his pastor's voice.

Such scenes as these their hallow'd brightness throw
O'er days of darkness in this world below;
On earth rekindle love's expiring flame,
And fill th' historic page with honour'd Wilson's name.

O may that name for ever guard secure
The office which he held with hands so pure;
And, like the beacon in the stormy night,
Direct our statesmen in their course aright!‡

* From “The Penitent's Cave, and other Poems.” By a Village Pastor. Burns, 1839.—A neat little volume of pleasing poetry.

† The ancient name of the Isle of Man was “Mona Cæsaris.”

‡ These verses were written when the measure of destroying the bishopric of Man was under the consideration of parliament.

NATIONAL BALLADS.—No. IV.

THE CHURCH OF ENGLAND NOT A NEW CHURCH.*

(For the Church of England Magazine.)

THE popish priest is at our door,
His lamb-like voice we hear;
But we half detect the lion's roar,
Though we will not stoop to fear.

There's a spirit in old England,
That cannot crouch to Rome;
Our fathers liv'd the brave and free,
In their own, their island home.

The truths which ancient Britons knew
Unto our hearts are known;
And we may not bend at the popish mass,
Nor kneel to gods of stone.†

Our Church is not a new-sprung Church;
It flourish'd in the land
Before the slaves of papal Rome
Polluted England's strand.

We're of no sect; our hearts are knit
With Jesus Christ the Lord:
And we will not change our ancient faith,
Apostate! at thy word.

Our faith is truth—the truth of God;
It blazes high and bright:
We'll stand to it, as our fathers stood;
And may God defend the right!

M. A. STODART.

Miscellaneous.

DAY OF CONFIRMATION.‡—Let me address to you a few words of exhortation, as to how you are to regard the day of confirmation, and how you are to conduct yourselves upon it. As it is a day upon which you make a solemn dedication of yourselves to God—renewing the vows of repentance, faith, and obedience, made at baptism, and praying to be strengthened and sanctified by the Holy Ghost, that you may fulfil them,—it is indeed a day “to be much observed unto the Lord.” It is a day on which you should pour forth the most earnest petitions at the throne of grace, that the Spirit of the Lord may rest upon you, making you serious, attentive, and devout, and enabling you to take your part in the service, and to pay your vows unto the Lord in sincerity and truth. Some, I grieve to say, seem to look upon it as a day of amusement, and the service as a mere form, and are full of curiosity, love of dress, foolish talking, and self-in-

* See “Perranzabuloe; or, the Lost Church Found.”

† The writer is perfectly aware of the false and frivolous excuses made by the Romanists to throw from their Church the stigma of idolatry. Without referring to those pure and precious witnesses for the faith, our reformers, who might probably be accused of partiality, or at least of standing on one side, she may be allowed to mention a well-written letter on the abuses of popery, by Lady M. W. Montague, who certainly will not be suspected of being too much infected with the peculiar doctrines of Christianity. “If the papists,” she says, “are not idolaters, the ancient pagans were not.” And she proves, from Lucian, that exactly the same arguments were made use of in vain excuse of idols under paganism, as have been resorted to under popery.

‡ From “Pastoral Address on Confirmation, by Rev. Newton Smart. Third edition.

dulgence; others seem to think that the duties of the day close with the confirmation service, and when they leave the church, leave behind them every sober and serious thought and feeling. May all of you be of a better mind! On your way to the church, cherish the solemn and devout feelings befitting you, who are about publicly to renew your baptismal engagements. And after you have left the house of God, which has been the scene of vows heard and recorded on high; on your way, and after you return home, cherish the impressions—I trust the deep, the holy, the lasting impressions—which the service of that day has made upon your minds, and endeavour to fix your hearts, full of humble, serious, and thankful feelings, upon the mercy, love, and faithfulness of God, to whom you have that day “vowed your vow” as unto the God of your fathers, that he may be “your God, and your guide unto death.” Let me warn you against the temptation to loiter by the way on your return home. If any of you return alone, meditate on the holy and solemn service of which you have been a partaker; if you return with others, let your conversation be on the same deeply interesting subject; and let there be in your manner the quiet and sober deportment of those who have been recently engaged in the discharge of a solemn religious duty. If the house of God in your own parish be opened for you on your return, attend in your place; and as the Lord's sealed servants, whose vows are fresh upon you, ask his blessing. But if the Lord's house be not open, enter into your chamber, and “commune with your own heart, and be still.” Dwell upon the vows you have that day made, and pray that the Holy Ghost may have so “sealed and sanctified you unto the day of redemption,” that he may henceforward ever dwell in you as a temple of the Lord, in which he is honoured, worshipped, loved, and served. Let the day of your confirmation be remembered by you as long as you live, and keep it as a holy anniversary unto the Lord. When temptations assail you, when coldness and indifference are beginning to creep over your souls, call to mind your vows, and say, with the Lord's help, “I will pay that I have vowed.” And if unhappily, which God forbid, some should fall into habitual carelessness and neglect of God, or gross sin should stain with its hateful pollution any of you, who should be vessels of purity and brightness meet for your Master's use,—oh! when the Holy Ghost warns you of sin and danger, remember the vows which are upon you, and flee for your life from the paths of the destroyer and the gates of hell, to Him who “keepeth mercy for thousands, forgiving iniquity, transgression, and sin;” and seeking pardon through the blood of Jesus, and strength from the Holy Ghost, say, “I will pay that I have vowed; salvation is of the Lord.”

HOPE is itself a species of happiness, and perhaps the chief happiness which this world affords; but, like all other pleasures immoderately enjoyed, the excesses of hope must be expiated by pain, and expectations improperly indulged must end in disappointment. If it be asked, what is the improper expectation that is dangerous to indulge, experience will quickly answer, that it is such expectation as is dictated not by reason, but by desire; expectation raised not by the common occurrences of life, but by the wants of the expectant; an expectation that requires the common course of things to be changed, and the general rules of action to be broken.—*Johnson.*

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OF CLERGYMEN



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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SLANDER.

BY THE REV. R. KEMP,
Curate of Falkingham, Lincolnshire.

No. II.

THE question which naturally arises from the remarks in the preceding paper is, How can we best guard against the sin of slander? This leads me to notice the means which are calculated to counteract it.

The most effectual remedy for this evil is serious consideration and earnest prayer. We should reflect upon the sin of slander in its source. Sometimes it proceeds from littleness of mind. A noble, generous mind, disdains to stoop so low, and shrinks from such fiendish pursuits. There are many who cannot converse either upon religion, history, or arts; and their conversation would languish and die away, were not the void filled up with a detail of their neighbours' faults. Sometimes it arises from pride,—many wish to be greater than others, and not having the courage or ability to rise above them by superior excellence, endeavour to sink them by evil speaking. Such are pleased to see others down, that they may stand upon them to exalt themselves; and they are anxious to keep them down, that they may, if possible, preserve their own standing. Sometimes a guilty conscience is the source of slander. Bad men fear the public eye should discover their own crimes; and they try to prevent this misfortune by artfully turning the attention of spectators from themselves to others.

These are some of the causes of evil speaking. Let us now notice the sad consequences of speaking against each other. Such conduct is not only injurious to man, but highly

offensive to that God who has condemned it in his holy word, and will assuredly punish the offenders in this life and in that which is to come, when, with the great "accuser of the brethren," they will be cast out from the Lord, and from his people.

Our Lord says, "it were better for them that a millstone were hanged about their necks, and they cast into the sea, than that they should offend one of his children." The man after God's own heart, speaking of the slanderer, makes use of these solemn words: "Why boasteth thou thyself in mischief? O mighty man, thy tongue deviseth mischief like a sharp razor: working deceitfully, thou lovest evil more than good, and lying rather than to speak righteousness: thou lovest all devouring words: O thou deceitful tongue, God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of the land of the living."

We should always bear in mind that evil-speaking is unreasonable, injurious, and unjust; it is an invasion upon the Divine prerogative—it is contrary to the law of God, and opposed to the spirit and example of Christ. It is also inconsistent with the relation which subsists between Christians as brethren. Is not he whom the speaker of evil traduces, his brother? Is he not the partaker of the same common nature, and perhaps, too, of the same privileges, the same hopes, the same joys; has received the same Gospel, believed in the same Saviour, and expects the same glorious inheritance? Is he not, then, entitled, from this consideration, to some portion of that regard which we pay to our more immediate relations? Should we officiously pry into his defects? should we

presume to criminate his motives? should we decide concerning his general character by a single instance of his conduct? Surely our brother should receive at our hands far better treatment. We should cast a veil over his infirmity, and exercise towards him that "charity which thinketh no evil."

Moreover, the sin of evil-speaking is not only condemned by the law of God, but forbidden also by the laws of prudence, piety, veracity, and kindness. If we seriously reflect upon these important considerations, we shall see the sin and folly of speaking against each other.

Let us, then, make the government of the tongue the subject of our daily prayer, and seek those holy restraints, that powerful resistance, that effectual control, over this mischievous member of our frame, which the Spirit of God alone can impart. The king of Israel was aware of his danger in this respect, and, after praying that God would keep the door of his lips, makes this holy resolution: "I said, I will take heed to my ways, that I offend not with my tongue; I will keep my mouth as with a bridle, while the wicked are before me." The Christian prays to God under a full conviction of his inability to preserve himself. "Without me," said the Saviour, "ye can do nothing." The examples of good men in all ages confirm this truth. Moses, the meekest man upon earth, spoke unadvisedly with his lips; Job, Jeremiah, Peter, and others, fell into the same snare. Prayer, then, implies a full persuasion of our own weakness, and a firm reliance upon God's grace, and the influence of the Holy Spirit, "who worketh in us both to will and to do of his good pleasure." Are we conscious of our sin and danger? then let us go to God for pardon and protection. Do we wish to avoid this evil? let us lay our case before the Lord; remembering, however great our danger, he can "keep us from falling." Whatever trials we have to endure, or duties to perform, "his grace is sufficient for us." But his help is not to be obtained without prayer. However freely he has promised his influences, he has said, "Nevertheless, for all these things will I be inquired of by the house of Israel to do it for them." We should also bear in mind, that the prayer of faith always brings the assistance it implores: "Ask, and it shall be given"—"he hath never said, Seek ye me in vain." When we are tempted to this sin, let us remember our own infirmities, and repair to the throne of grace, which is always accessible.

Are we accused of crimes of which we have been guilty? let us humble ourselves before God, and seek pardon through the blood of the Lamb; let us pray for grace that we

may guard against them in future, and do so no more. Have we suffered by the tongue of slander? let us not avenge ourselves, for "vengeance is mine, I will repay, saith the Lord." Are we unjustly calumniated and loaded with every foul aspersion which malice and prejudice can invent? let us remember our case is not singular, for thus were the prophets and apostles treated before us; yea, Jesus Christ himself, who was all perfection and excellency, was continually exposed to the tongue of slander. For his amiable condescension he was branded as a glutton and winebibber; and when performing the most astonishing miracles, did not his adversaries declare him to be in confederacy with the prince of darkness? Was he not slandered, even to death, for treason against Cæsar, and blasphemy against God? Did not the multitude exclaim, "He hath a devil, and is mad?" And did the immaculate Son of God endure such contradiction of sinners against himself, and shall we complain? No! let us turn from the injustice of men, and appeal to the just tribunal of Heaven; believing that, sooner or later, God, the righteous judge, will vindicate our character, and cause our righteousness to be brought forth as the light, and our judgment as the noonday, and will, in his own good time, deliver us from "the strife of tongues," and admit us into that holy world, where "lying lips will be put to silence," and every glorified tongue be employed in celebrating the high praises of God and of the Lamb.

A WARM FRIEND AND A BITTER ENEMY.*

"No, no, John; I tell you your persuasions are all in vain. Talk of forgiveness to a man who has injured me as Joe Carter has done; taken away my character, and thrown me out of employment! do you think I will be so mean-spirited as to forgive him! no, indeed, never—'A warm friend and a bitter enemy' is my motto, and depend upon it I will have my revenge."

"And shew yourself a bitter enemy of your truest and best friend?"

"What do you mean? my truest and best friend! do you call Joe Carter that?"

"No, Robert, I mean God. God who blesses you every day with his benefits, and whose Holy Spirit you grieve, and whose blessed Son you 'crucify again afresh,' when you feel thus sinfully, and act so contrary to his commandments."

"This is always your way; taking up things so seriously, and always thinking me in the wrong. Why now, I dare say, you will tell me that it is I who have been in fault, and that Joe is the best and kindest person in the world. All kindness that made him tell Mr. Granby that I had stolen the faggots, when I am as innocent as the new-born babe,—all kindness to throw me out of work, that he may get into it himself! Well, John, this I say, you are the only man in the world whom I would bear thus to insult me; but though I am, and ever will be, 'a bitter enemy,' I am

* From "Practical Truths from Homely Sayings." 32mo, pp. 271. Hatchards.

also 'a warm friend,' and will take a good deal from you."

"I am very sorry to hurt you, Robert, and grieved to see you so angry; but indeed you mistake me altogether. I think Joe Carter has acted a very base part towards you."

"There you are right—that he has."

"And that you have much cause to be displeased at his wicked conduct. Moreover, I would at once exert every means, if I were you, to clear my character with Mr. Granby, and to discover the real thief: but the more wicked I thought Joe, the more I would strive to forgive him; for I could not but grieve for the misery he has brought on himself by his sin, both in this world and in the next."

"And well he deserves it! I heartily wish he may suffer sorely. I shall then in some measure have my revenge."

"Robert, Robert! what are you saying? do you forget Him who has said, 'Vengeance is mine, I will repay, saith the Lord' (Rom. xii. 19). Do you forget that blessed Saviour, who said, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you?' (Matt. v. 44). And what he commanded, he practised; his whole life on earth was spent in going about 'doing good' to his enemies; and when in agony on the cross, he prayed for his bitter persecutors and murderers—'Father, forgive them, for they know not what they do' (Luke, xxiii. 34).

"Yes, but you do not suppose that any man can be so forgiving. I am sure I cannot."

"Assuredly no man can to the full extent possess the same loving and forgiving spirit as our Lord; but he has left us an example that we should follow his steps, and if we seek his help, he will enable us to do so. See how St. Stephen prayed for his murderers; even whilst they were gnashing their teeth at him, and were stoning him, 'he knelt down and prayed, Lord, lay not this sin to their charge' (Acts, vii. 68).

"Yes, but St. Stephen was a companion of the apostles—people can't be so perfect now-a-days."

"And why not? Have we not the same Father in heaven to hear our prayers? the same merciful Saviour to plead for us? the same Holy Spirit to help our infirmities? Is God's grace different at one time from another? Does Scripture tell us that persons in one age may be more, and in another less wicked? No, Robert, it is a sad, though a too common error to suppose that God will be satisfied with less holiness now than of old, or that it is owing to any thing but our own fault that we fall so far below the eminent piety of the apostles and early saints. What God required from them, he now requires from us; and, blessed be his holy name, he gives his abundant grace at all seasons, and is with his faithful followers 'even unto the end of the world' (Matt. xxviii. 20). Let me beseech you, dear Robert, to pray, then, that you may learn of Jesus Christ to be 'meek and lowly of heart' (Matt. xi. 29); to be 'tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you' (Ephes. iv. 22). Depend upon it, you would, in so doing, find far more 'rest to your soul,' than in cherishing an angry and revengeful spirit."

"Well, John, I will think about what you say. I must now think that Scripture seems against me."

"Yes, and remember if you act contrary to the precepts of Scripture, you act against God, and change his loving-kindness into displeasure."

"I confess that; but there is something so mean-spirited in being wronged without taking revenge! I can't bear to think that my neighbour will despise me, and call me a poor weak-hearted creature."

"And so, from the fear of sinful foolish men, you would offend a wise and holy God? And be 'mean-spirited' too; for to me it seems very mean-spirited to suffer one's self to be 'overcome of evil.' Ah! rather

try to 'overcome evil with good' (Rom. xii. 21). Seek that true Christian nobleness of mind which would make you fear God, and have no other fear. I will relate to you a striking story of one who thus felt, which has always powerfully affected me. You know that in the time of Henry VIII. king of England, almost all the people were Roman Catholics, but still a few were beginning to see the errors of popery, and adopting the scriptural doctrines, which, thanks be to God, are now held by all true members of the Church of England. Of this small number, Sir Hugh Monmouth, a wealthy citizen of London, was one. He and his lady were most pious, excellent, and charitable people, and had shewn great kindness to a young man in rather needy circumstances, whom they almost entirely supported, and treated as their own child. Living in their house, he of course became acquainted with their opinions; he knew that they thought many things in the Roman Catholic religion sinful, and that both of them diligently studied the holy Scriptures, notwithstanding a law which rendered all those who did so liable to be thrown into prison, and be deprived of their property. Sir Hugh, however, and his good lady, like Daniel, Shadrach, Meshach, and Abednego, of old (Dan. iii. 13-19, vi. 10), chose rather to fear God than man; so they continued to 'search the Scriptures' (John, v. 39), and to hold conversations with some wise and godly ministers, who had renounced the errors of their former faith. Well, you would suppose that one who was so deeply indebted to Sir Hugh as the young man I have mentioned, would be the last person in the world to betray his benefactor; but gratitude does not always follow kindness, and this young man gave information against his friend, who was taken up, and thrown into a cold, damp, and noisome prison. Every effort was made to lead him to become again a Roman Catholic, but he received grace from God to "profess a good profession" (1 Tim. vi. 12), and to continue stedfast in the true faith, which he had embraced. In consequence of this resolution, all his property was taken from him, he was not permitted to see any of his friends, and his sufferings of body were so great in the miserable dungeon in which he was confined, as to endanger his life. After more than two years, owing to some change of government, he was set at liberty; but he had lost all his property, and worse than that, his affectionate wife also, who died of a broken heart for her husband's misfortunes. Now it would have been natural for Sir Hugh to be sorely exasperated against the author of all these afflictions?"

"To be sure it would. Exasperated indeed! Who could endure such a base, ungrateful wretch?"

"He, Robert, who has learnt of Jesus Christ to forgive his enemies, who remembers how much he is himself forgiven by his heavenly Father, and therefore how he ought to forgive them (Matt. xviii. 27-32). Now this lesson good Sir Hugh had learnt; he was no sooner out of prison than he wrote to the wicked, ungrateful young man, assuring him of his entire forgiveness, and of his desire again to see him. No answer was returned to this letter, nor to another which he again wrote, beseeching him to be reconciled. At last Sir Hugh saw him in the street, and attempted to speak, but the young man haughtily turned away, and crossed to the other side. This happened two or three times; but one day they met in a very narrow alley, where it was impossible for him to escape. Thereupon the good Sir Hugh, who grieved far more for the sin and hard-heartedness of his ungrateful friend, than for his own sufferings, actually fell on his knees and besought him with tears no longer to continue at enmity: he assured him of his full and free pardon, and entreated him not to offend God any more by his malevolent feelings. This was too much for the young man; he burst into tears, and, falling on Sir Hugh's neck, thanked him again and again for his undeserved and marvellous kindness. From that time he con-

tinued to live with him, and was so struck by his Christian conduct, that he gave himself diligently to the study of the Scriptures which had been the means of making Sir Hugh so nobly forgiving, so Christ-like in spirit. The blessing of God attended this study, and he became a true and faithful follower of the meek and lowly Jesus. Such, Robert, may be the happy results of forgiveness of injuries."

"Well, my good friend, this is a wonderful story; it touches me more than any I ever heard; and I will try to imitate the excellent Sir Hugh. From this moment I forgive Joe Carter, and will beg of God to pardon my late sinful and resentful feelings towards him. Thanks, kind thanks for your warnings and exhortations. I hope henceforth never to be any one's 'bitter enemy,' but trust I shall ever be your 'warm friend.'"

"I am very thankful, Robert, to hear you thus speak, and may God confirm and strengthen your good resolutions! I have already detained you very long, and will now only add two passages of Scripture which check me whenever I feel anger or resentment rising: 'God commendeth his love towards us, in that while we were yet sinners Christ died for us' (Rom. v. 8); and 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another'" (1 John, iv. 10, 11).

SKETCHES FROM A TRAVELLER'S PORTFOLIO.

No. IX. *The Siege.*

THE judgments of the Lord are unsearchable, and his ways past finding out. When he has a purpose of mercy, he frequently begins with chastisement. He cuts off some high and fondly cherished hope—he disappoints some favourite plan—he removes some beloved idol; and when the heart is sick, when the affections are lacerated, when joy seems for ever destroyed, then with that same voice with which heretofore he has bidden the winds to be hushed, and the stormy waters to be still, then he speaks peace to the afflicted spirit; and the soul that has tasted every worldly pleasure and found it vanity, and has tried every worldly solace and found it unavailing, gathered home to the shelter of the Saviour's wing, is filled in his love with consolation, and holiness, and felicity. Then the experience of the Psalmist is exemplified, "Before I was afflicted, I went astray; but now have I kept thy word."

I was once witness to a very bitter cup of trial being so made effectual for spiritual health; and I often recur with much interest to the scenes which I then beheld. I had occasion to sojourn in a country distracted with civil commotion. The part, however, in which I was chiefly stationary was quiet; and we only heard the distant rumbling of the storm which was devastating other provinces. Sometimes it seemed to approach nearer to us, and sometimes there was a cessation—a pause in the strife. It was in one of these periods of calm that it became necessary for me to set out for a remote city. The road presented an appearance little different from ordinary times. Occasionally, indeed, I had to pass through cantonments of troops; in the fortresses more caution was observed in admitting strangers; and generally a kind of suspicion seemed to dwell on each man's countenance, as if he were not sure that every person he met was not a secret foe. But the tide of actual

conflict had not rolled over the districts I traversed; and therefore I saw none of its horrible relics—the wasted fields, the blackened ruins, the gaunt and famished forms of those whose means of subsistence had been rudely destroyed.

On the afternoon of the fourth day I reached the place of my destination. It was a city seated in a luxuriant valley, through which glided the broad stream of a navigable river, bearing on its bosom many gallant vessels. The fortifications, originally strong, had been lately repaired and enlarged; and a formidable citadel crowned an overhanging hill. I had before visited this town, and knew every spot in its environs. There was a delightful grove just on the brink of a small stream, that flowed into the larger river; and in this grove I had been accustomed to wander in the summer evenings, when the setting sun was tinging the distant hills with the rich hue peculiar to that climate. In the society of beloved friends I had often trodden this path, listening sometimes to the distant hum of the city, and sometimes to the gurgling of the brook; watching now the fading of the sunlight upon tower, and dome, and turret, and then the gradually breaking forth of the brilliant stars in the cloudless sky. Here we had talked of our own land, and of those we loved in it; and had nurtured the anticipations of future happy days together in our island home. But these were not to be realised; for since my last visit to this place, one, the most cherished of these companions, had been laid in an early grave.

It will not appear surprising, therefore, that the first evening of my arrival I hurried to the well-known shade, now made doubly dear by the recollections of the departed one which it called up. But a great disappointment awaited me. Some of the trees had been cut down, in order to render the city on that side more defensible; and in what was formerly the most sequestered part, a kind of guard-house had been erected, from which issued, as I approached it, the din of rough voices. Every thing was changed, and I could not bear to witness the ruins of my favourite resort; so that after a single turn, and one short view of the crystal stream and the fertile country beyond, I hastily retraced my steps. In turning, however, an angle which the path made underneath a rising ground, I came upon an interesting group. It consisted of a gentleman, whose countenance seemed not unfamiliar to me; by his side a lady, apparently in delicate health, but of very pleasing features, and hanging on her hand a singularly engaging boy, about seven years old, whose long fair curls hung clustering down his shoulders. In playful glee he was trying to lead dear mamma "a little bit, a very little bit farther," just to see what those soldiers were doing in that curious little house; and was only checked by his father's assurance, that mamma's cough would be worse if she stayed out so long in the evening air. And it was beautiful to see how the lovely child became as anxious to hasten his parent homewards as ever he had been to lead her out; repeating continually his hope that she would catch no fresh cold, and endeavouring, as well as he could reach, to fold more closely round her the shawl she wore.

My attention had been arrested by the sound of my own language; and on contemplating the gentleman more closely, I recognised a school-fellow, whom for fifteen years I had not seen. It was a mutual satisfaction. He presented me to his lady, and informed me, that having been appointed to an official situation, he had a week ago come to take up his residence in this city. He had been the rather induced to accept the post in consequence of the fears he entertained for his wife's health, and of the advice of her physicians that she should avail herself of a residence in a warm climate; though he confessed that, distracted as he found the country, he could not help wishing they were once again in quiet England. "But perhaps," he added, "it was my duty to bring Anna here; and I trust that in this strong fortress," as he pointed to the frowning battlements above us, bristling with cannon, "we shall have no alarm." "He shall cover thee," whispered rather than replied the lady: "he shall cover thee with his features; and under his wings shalt thou trust: his truth shall be thy shield and buckler." "Papa," said little Arthur, "why do people go out to fight? I am sure mamma has often shewn me in the Bible that we ought to love one another, and not to try to kill them." "It is sin, my love," answered his mother, "the sin of Adam and Eve, that has made this world the scene of so many contests. We all, as I have often taught you, inherit from them a corrupted nature; and thus wars and fightings came of our lusts that war in our members."

The acquaintance so commenced was not likely to be dropped. I found my friend a man of the highest principle and honour; but not, as it appeared, having taken that decided part in vital godliness which the true followers of Christ must take. His lady had, about fourteen months before, on occasion of the death of a sister, received very deep and lasting impressions of religion; and had ever since endeavoured to dedicate her child to the Lord. Her labours were crowned with an extraordinary blessing; for never truly did the Spirit of God work more evidently in a mere infant than in that lovely creature. It was sweet to see him with a large Bible on his knee, sitting at his mother's feet; and while one hand was pointed to the verse he was reading, with the other he would hold her dress, or comb back his sunny hair, as he looked up inquiringly with his deep blue eye into her face, and begged her to explain what Jesus Christ meant when he said such or such a thing. One could not but anticipate the richest fruit from such a blossom—manhood of wonderful devotedness from a childhood of such promise. But, alas! we know not what a day may bring forth.

For a few weeks there were neither wars nor rumours of wars in our neighbourhood; and I was preparing to quit the city, though loath to leave the friends with whom I had contracted such an intimacy. At length, however, my affairs demanded my removal, and the morning was fixed when I should say farewell. The previous day, as I was engaged in packing up for my removal, my friend Mr. R. came hastily into my apartment; and, with a countenance of apprehension, told me that he had just received the news of the rapid approach of a hostile force towards the town. I immediately suspended my preparations,

and walked with him into the great square; where we found a crowd assembled round a mounted trooper, who had just arrived from a neighbouring post to bring the intelligence. It appeared from his account that a simultaneous march of two strong bodies had been planned from two distant points, to unite under our walls; that it had been calculated that they could advance with so much secrecy and expedition as to surprise us; when it was hoped that the city would at the first assault fall into their hands; but that their motions having been discovered, they had halted to form a junction about ten miles off; and that, reinforced by a third division, they would certainly tomorrow be at our gates. Of course my departure was no longer thought of, and I resigned myself as well I could to the prospect of a siege; which, as the town was very strong, and the river admitted of supplies being brought into it, I trusted would not be long.

All that afternoon the streets were full of confusion. The country people hurried in crowds into the shelter of the fortress; and it was a sad sight to behold them in long procession file in through the gates—the men with a sullen dogged expression on their features, which told of nurtured vengeance; the women and children wayworn and drooping, lamenting very generally with audible sobs their sheltered cottages and sunny vineyards, which some of them had seen that day recklessly devastated. After as many had been admitted as the governor deemed it prudent to receive, the gates were closed against hundreds of poor creatures, whom from the walls we could see hastening along the road, pursued at some distance by a troop of the enemy's cavalry. Then first did my eyes witness actual slaughter; then first I saw men savagely embroil their hands in their brethren's blood; then first I beheld the maddened charge, and the desperate resistance of the peasantry who had weapons, their dispersion, flight, and almost total destruction. I heard the wail of the women, and saw their uplifted hands supplicate for mercy in vain. There was no pity shewn, and the eye of the victor did not spare. Nearer and nearer to the walls did the surging mass flow on—the panic, the pursuit, the work of death—till at length they were just opposite to one of the bastions and within the range of the guns. The commandant now ordered these to be fired upon the hostile force; and the deep thunders which shook the loftiest towers of the city speedily drowned every other sound. The effect was terrible; every shot told; and the late conquerors were in their turn well-nigh swept away. The survivors retreated rapidly to the main body of their army, which was taking post about four miles off; and the poor remnant of the country people were, by order of the governor, admitted into the city.

It was now late in the evening, and I repaired to the house of my friend Mr. R. I found him much disquieted, and alarmed for the safety of his family. And here I saw the difference betwixt a mind influenced by divine grace, and one fortified merely by worldly principles. The husband was passionately pacing the room, stopping every minute to lavish caresses on his wife and child, and deplore the hard fortune that awaited them. On my entrance, he abruptly addressed me, "Am I not a most miserable creature—obliged to see these delicate creatures endure

the horrors of a siege, perhaps of a sack? I know—I know they will perish. What cruel fate induced me to come here? what have I done to deserve so much calamity?" Mrs. R. at this gently laid her hand upon his arm, "Peace, dearest," said she; "we are in the hands of Him who doeth all things well. O that I could persuade you to trust in his mercy!" And little Arthur artlessly whispered to me, "Do tell papa how God defended Elisha with chariots of fire and horses of fire; I was reading about it this morning; and I am sure," added the earnest child, raising his tremulous voice, and looking upwards, while his bright eye filled with tears, "I am sure the God of Elisha will be our God." Out of the mouth of babes and sucklings the Lord has often ordained his praise. It was so in this instance. The father's heart was melted at the faith of the child; his first impulse was to fold him in his arms, his next to exclaim, "This God *shall* be my God, and I *will* trust him." We then conversed with considerable composure on the state of affairs; and I was myself cheered and encouraged by the patient, placid spirit of the lady, who seemed to exercise an undeviating confidence in her Saviour, and who was gently endeavouring to lead her husband's mind to the same sure refuge. "What an unspeakable mercy," she exclaimed, "to have had our iniquities forgiven and our sin covered! what a blessing to look on God in Christ as a reconciled Father, graciously at peace with us. Then how boldly we may stem the torrent of this world's troubles, assured that no temptation shall take us which he will not give us strength to bear. Believe me," she added, "I feel as safely guarded here as I ever did in our quiet village-home in our own England; and I doubt not that the Hand which has protected us hitherto is stretched out still."

I had little sleep that memorable night; for though I hope my heart was soothed into a humble dependence upon God, yet thick-coming thoughts would fill my mind, recollections of pleasant bygone days, and anticipations of future strife. I could not help dreading the scenes of blood which, even if I were myself unharmed, my eyes must witness; and if I dropped for a moment into slumber, I beheld again in my dreams the skirmish and slaughter of the preceding evening. At early dawn I roused myself, and soon learned that the besieging force were taking their position against the city; and it was also ascertained that an armed vessel had very unexpectedly sailed up the river to cut off all possibility of our receiving provisions. This was a dreadful stroke; for though the fortress was, as I have said, of vast strength, yet should no relief speedily arrive, the additional number of persons to be fed would exhaust the stores in the city, and compel a surrender.

I need not attempt a detail of all the horrors which for thirty-seven days we endured. I need not describe the ruin caused by the enemy's shells, or the miserable spectacle of our brave defenders mangled and slain in our sight. Very often a bomb would fall upon some private habitation, and destroy in an instant the young and the old, the child and man of hoary hairs together. Many opulent families were reduced to beggary, and many a delicate hand was compelled to do the lowest menial work. Some of the churches were converted

into hospitals, and hideous was the spectacle of these vast lazar-houses, through which two streams seemed perpetually running, of wounded carried in, and of dead borne forth to a hasty interment. Famine also, after the first week, added its misery to the desolation of war, and almost every individual that I met looked gaunt and hungry. O what do those who have sat by their own quiet hearths, and seen no sorrow—what do they know, or what conception can they form, of the realities of a siege! Men will call it glory to be the victors of many fights; but their laurels drip with the blood of their brethren, and the widow's tears and the orphan's moans testify before the throne of God against their triumphs.

I spent a part of every day with my friends, and I always found consolation in the chastened piety of Mrs. R.; her meek resignation was a striking contrast to the querulous impatience of her husband. Little Arthur's cheek was growing paler and his eye less bright; but it was beautiful to see how the lovely child was trusting in the Saviour. Truly he, who while in the flesh called young children unto him, had taken *him* in his arms, and evidently blessed him.

At length, as no relief approached, it became clear that the city must capitulate. Long and anxious were the deliberations of the authorities; the result, however, as announced to the people, was that the next day the besiegers would enter. They did enter, at first preserving some degree of order as they marched through the ruined streets; but the license of victory and the hope of plunder soon led to the most fearful excesses. That evening, as Arthur R. was standing at a window, and happened to point with his finger towards some ruffian troopers who rode by, one wretch, in revenge for the supposed insult, fired at the innocent child. With a scream of agony, as he felt himself wounded in the arm and side, he fell to the floor. What were the mother's pangs, what the father's despair, as they bent over their beloved fondling, and gently raising him, laid him on a couch! But what could they do? Another moment, and the same, even a worse fate, might befall them. Medical assistance it was not likely they could soon procure, and therefore Mrs. R. endeavoured to dress as well as she could the suffering child's wounds. I was with them at the time, and wondered at her resignation. The few words she uttered were those of prayer, "O my Father, strengthen me to drink, since it is thy will, this bitter cup." And Arthur, in a low and tremulous tone, breathed out the affecting petition, "Pray, God, forgive the wicked man that shot me."

While this afflictive scene was passing, a soldier entered the house with directions from the new governor to say that measures had been taken to convey the English to a village a few miles lower down the river on the opposite bank, off which it was expected a British vessel would be found, where they might be in safety. A short time before, this messenger would have been hailed as an angel of comfort; but all that the agonised father could now reply was, "It is too late." I urged him, however, to embrace the opportunity of departure, both as he would most likely then avoid further injury, and would soonest obtain assistance for his child. Accordingly, in half an hour, by which time it was announced that a boat would be

ready, having made the few preparations possible within the short interval, we embarked. Arthur was laid on a kind of bed hastily formed of cloaks and blankets in the stern; and his mother bent intently over him, striving to soothe as far as she was able his severe pain. Mr. R. sat at a little distance; and not enduring to look at his son, turned his eyes towards the city he was leaving, from several parts of which columns of smoke ascended, glistening in the last rays of the setting sun. I easily gathered what was passing in his mind, and that his thoughts were those of vengeance against man, rather than of submission to God.

As we glided down the stream, the full moon arose, shedding her mild light on hill and grove by which we were borne. The peaceful quiet of that lovely scenery, where the foot of war had not yet trodden; the sylvan sights and sounds which met our senses,—contrasted sadly with the sorrowful hearts in our little vessel. When we are suffering grief, we seem to wish all nature to wear mourning with us. The brilliant noon, the magnificent prospect, the songs of birds, add always another pang to feelings already lacerated.

It was midnight ere we reached our destination; and then we had some difficulty in finding a house that could receive us. At length we obtained admittance into a humble habitation—for my friends entreated that I would not be separated from them,—where the wounded child could be at rest. I need not describe minutely the events of the week we lingered there. It is enough to say that in five days, in spite of what such surgical aid as was at hand could do, little Arthur sank gradually but surely. Very precious was the testimony he gave of simple faith and hope in Christ; and very beautiful the patience with which he endured pain, and endeavoured to soothe his parents' grief. On the last morning of his life, he had been dosing for an hour, and then waking up, he faintly asked, "Please, mamma, raise me on my pillow, that I may see the green hills, on which the sun shines so brightly, once more." But the effort was too great, and he cried out, "O stop, mamma, stop; I am dying, I shall be there—there—at Christ's throne; for he has washed me in his blood." A brief struggle succeeded; and as in faltering accents he said, "Dear papa, dear mamma, good bye; I see Jesus Christ," his happy spirit passed from the poor mangled body to join the pure company of ransomed ones before the eternal throne. Lovely, most lovely was his countenance even in death; a sunny smile seemed to rest on his features; and as we closed up, two days after, his little coffin, and laid him in his narrow grave, the mother's heart seemed joyful as she knew that her babe was then in glory; and even the father said, "O my God, help me to say, thy blessed will be done."

But there was another, and a heavier stroke for him at hand. It was evident that Mrs. R.'s delicate constitution had received a fatal shock; and though the energy of maternal tenderness bore her through the task of tending her child's death-bed, when the necessity for that exertion was gone she rapidly sunk. It was with difficulty that she could be conveyed on board the English vessel that was waiting for them; and while she tried to cheer her husband, it was rather by directing him to One who could support him under that trial, than by holding out a hope that it would not be

inflicted. Ten days only did she live; and when we were far out at sea, she was taken from a world of trouble to her heavenly inheritance. Feebly pressing her husband's hand, she told him, "I remember vividly our pleasant English home; but by the merits of my Redeemer, I am going to a better land. O my beloved, I trust to meet you there." The next evening—I recollect well how the stormy winds howled through the shrouds, and the foamy billows dashed over the decks,—we committed her "body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ."

By God's mercy, my friend's heart was now completely softened. "The Lord gave," he said, "and the Lord hath taken away; blessed be the name of the Lord." And he acknowledged to me the great change that was wrought in him. "I was proud," he told me, "self-righteous, anxious only for this world's good; and if God had not taken away my cherished earthly treasures, I fear I should not have desired the treasures that are above. But now I confess my sin; I humble myself before Him I have offended, and I earnestly supplicate mercy through the blood of Christ's atonement." "And be sure," I replied, "that being justified by faith, you shall have peace with God through him." From that time he became a most devoted follower of Jesus; before he was afflicted he went astray, but now he had learned to keep his word. You might see in his furrowed brow and hair prematurely grey, the traces of heavy sorrow; but he sorrowed not now as those that have no hope; and after a few years of Christian usefulness, he rejoined in glory those from whom he had been for a time separated, to part with them no more.

U.

JESUITISM.—No. V.

In France.

WHILE the Jesuits were busily employed in endeavouring to bring back England to the bondage of the see of Rome, they were no less energetic in their vocation in other countries. Before the close of the sixteenth century, they had been the confessors of almost all the monarchs who adhered to the Romish faith. They obtained letters patent from Francis II. and Catherine de Medicis, the queen-mother, commanding the parliament to admit them into France. This the parliament opposed, but at length, after the death of Francis, Catherine gained her point. How far the bloody massacres which speedily occurred after this admission are to be referred to them, it is difficult to say. But there is undoubted evidence, that the horrors of "Bartholomew" may too justly be ascribed to their interference. The Duke of Guise, who assisted personally in the bloody work, was their firm patron; while Maldonat, one of their body, was peculiarly active. They were the chief promoters and movers in the league against Henry III., during which they had exhibited the strongest proofs of their adherence to the court of Madrid. Sammier, one of their body, visited in disguise the popish courts, to excite them against the king; and it was in their college that Jacques Clement, a priest, was impiously consecrated for his assassination, which took place August 1589.

Henry IV. made a public apostasy from the Protestant to the Romish faith, in July 1583. The Jesuits, however, were still suspicious that in his heart he had not embraced popery. In the August following, Barrière was arrested, and charged with attempting the king's assassination. The Jesuits were accused of

being concerned in this plot, but were cleared; though *Barrière* confessed on the scaffold at Melun, where he was executed, that he had consulted *Aubrey*, a priest, who lauded his purposes, and sent him to *Varade*, principal of the *Jesuits*, by whom he was strengthened in his purpose, and exhorted to receive the eucharist, which he did; while *Commolet*, another of the body, declared to him that the deed he was to commit was holy and meritorious.

On the 29th of Dec. 1584, a young man, *Jean Chotel*, determined, as an expiation for his sins, to stab *Henry*. With this view, having mixed with the crowd assembled to welcome the king's safe arrival in the capital, he aimed a blow, which was so well directed, that if the king, in stooping forward to embrace *Montigny*, one of his courtiers, had not fortunately given the knife another direction, it must probably have inflicted a mortal wound. Instead of entering his throat, as was intended, the instrument only struck his mouth, and broke one of his teeth. *Chotel* was instantly seized and put to death; not, however, until torture had been in vain applied to induce him to reveal those who had instigated him to the atrocious deed. The *Jesuits* became involved in the penalties of this sentence. *Guignard*, one of their body, suspected of disaffection to the government, was executed; some papers of a most seditious character being found in his possession. *Chotel* had confessed so much, that he had been a student in the *Jesuit's* college; that means had been induced to excite his mind, by the introduction of frightful figures into his chambers; that he had heard from the *Jesuits*, that it was lawful to kill the king, who was out of the Church; and that he ought not to be obeyed until he was approved by the pope. This led to the banishment of the whole order from France. The sentence of the parliament, passed in the end of 1594, while it condemned *Chotel* to the usual punishment due to such offenders, ordained that all the priests and scholars of the College of Clermont, and others calling themselves of the Society of *Jesuits*, as being corrupters of youth, disturbers of the public peace, enemies of the king and state, should depart in three days from their home and college, and in fifteen days out of the whole kingdom; and that all their goods shall be employed to pious uses by disposal of parliament. A pyramid, commemorative of the crime perpetrated by *Chotel*, was erected on the spot on which his house had stood: it contained inscriptions tending to bring discredit on the *Jesuits*. The parliaments of *Toulouse* and of *Bordeaux* refused to concur in the sentence issued at Paris. Under their protection, the *Jesuits* still continued to exercise their functions; till the active interference of the see of Rome in their behalf, aided by other favourable circumstances, having procured, at the end of ten years, the obliteration of all past transactions or offences, the re-establishment of the order took place throughout every part of France. "It is a fact, no less singular than true," says *Sir N. Wrexall*,* "that the crown took no measure to support the one, or to maintain the other sentence. By a destiny equally uncommon as it appears capricious, while the order was persecuted in one part of the kingdom, it was honoured and protected throughout the adjoining provinces. In this equivocal state they remained during several years; but even while labouring under a partial exile and proscription, so rapid was the augmentation of their numbers, that at a general assembly of the order held in May 1603, at *Bordeaux*, they exceeded fifteen hundred. . . . Many causes eventually contributed to procure their recall to the metropolis, and their complete re-establishment in all the rights and possessions of which they had been deprived:—the intercessions of *Clement VIII.*; the services rendered by *Cardinal Tolet*, one of their members, in facilitating and ameliorating the king's absolution at Rome; the favour and good offices

of various distinguished individuals about the French court; lastly, the magnanimous oblivion of injuries which characterised *Henry IV.*—or, if we may believe a severe though penetrating writer, his apprehension of falling a victim to the revenge of so powerful and vindictive a society. The remonstrances of the parliament of Paris were over-ruled and silenced; all their confiscated revenues were restored to the order; and the pyramid that eternised their participation in the crime of *Chotel* was demolished, as a sort of atonement to their innocence."

The *Jesuits* now rapidly advanced in power. One of them acted as the king's confessor, and thus had a full knowledge of the state of the royal mind. *Henry* lavished his favours upon them, supplied them with money for the erection of churches and colleges, and lastly promised that they should possess his heart after his decease—a promise which was attended to, for fifteen days after that event his heart was deposited by them in their church of *La Flèche*. *Henry* was assassinated by *Ravaillac* in 1610. The murderer, if not instigated by the *Jesuits* to the nefarious act, had unquestionably been actuated to its commission by the idea that he was doing God service—that it was a duty to deprive a monarch of his life, of whose sincerity in professing the Romish religion there was a doubt. *Henry* had unquestionably lived in constant dread of the *Jesuits*, who continued to exercise no small sway after his death in the government of the kingdom, and whose power gradually increased.

In 1679, a sentence was obtained at Rome, with much difficulty, condemning sixty-five propositions set forth by the order. This was resented by the whole body, and all their art was called into exercise to hinder its effect. Such was their power in France at this period, that they prevailed on the parliament to condemn that act, and to forbid the publication of it in the kingdom so far as their authority extended.

In 1762 the order was entirely suppressed. On the 1st of April the *Jesuit* teachers were removed from their colleges in the jurisdiction of the parliament of Paris, which extended over a great part of the kingdom. The same day new professors were installed in their room. This blow to the society was the more humbling, as the parliament was backed in it by the king. In consequence of it, all the Chinese whom the society educated through ostentation, all the *Armenians* whom they were paid for instructing out of a fund appropriated for that purpose by *Louis XIV.*, all the young noblemen and gentlemen of fortune whom they had gained by seduction, walked out of the public schools, amidst the acclamations of a multitude of people assembled on the occasion. But perhaps the feeling entertained with respect to the body cannot be more fully set forth than by an extract from the arrêt of the parliament of *Rouen*, published March 27, which affirms that "there is no possibility of reforming a society which is irreformable in its very essence; which reckons in the number of the strange privileges set forth in its constitutions, that of being independent in the mode of its existence, and of having the power to restore itself, by its own authority, to its first state—a society which, being convinced itself of the perverseness of its constitutions, has at all times accumulated the most studied precautions for exempting itself from the power of the law, and for treating its dispositions with contempt—a society accustomed, through prejudice, through custom, by its institute, and by its vows, to acknowledge no authority to which that of its own general is not superior; and which there can be no hope of subjecting either to the hierarchy, or to any law, without previously annihilating the institute and the vow which exempts it from their jurisdiction;—that there is no faith possible to be given to promises which they have the art to elude by equivocations and mental reservations, made use of even against the oath which they have taken to make use of none;—that there

* History of France, vol. vi. 95-7.

is no hope of amending the doctrines and the morality of a body, which so many censures of popes, and of the bishops of all Christendom, of the universities and faculties, and so many arrêts of the sovereign courts, have convicted of being equally and perpetually perverted in all points of doctrine and morality; which knows no doctrine but its own; which prides itself upon the invariable uniformity of its sentiments; which for two hundred years past has been in progression of substituting probability for truth,—of excusing impurities, perjuries, profanations, irreligion, idolatry, and all other kinds of crimes, and of proving them innocent, either by the absurd system of philosophic sin, or by supposing an invincible ignorance even of the law of nature, which God has engraven in our hearts, or by authorising men to form such a conscience to themselves as the society looks upon to be equally false and commodious.”

TAU.

JUSTIFICATION AND GOOD WORKS:

A Sermon,

BY THE REV. J. C. WIGRAM, M.A.
Curate of St. James's, Westminster.

JOB, xl. 3-5.

“Then Job answered the Lord and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.”

WE are taught, by an able critic on the writings of the Hebrews,* to distinguish the book of Job into two parts, and to class under the first of these the particular matters in dispute between Job and his friends; and under the other, the subjects of more general concern which it is the especial object of the sacred poem to enforce. An attentive perusal of the whole book shews that there is a portion of the composition which is, properly speaking, *poetical*, and embraces the narrative or history of this holy man; and another portion assumes a doctrinal character, and instructs us more immediately upon matters of belief. So that, while this piece of sacred biography discovers to us an eminent example of patience, together with its reward, it supplies a still more important lesson, which does not lie so obviously upon the outer surface, but, like some of the most valuable productions of nature, must be inquired after and diligently sought for within.

Nothing is more common than to hear persons speak of the patience of Job,—nothing more usual than that they should imagine the word of God to have taken full effect upon them, when his character has been contemplated in this improving point of view. Whereas, in truth, the design of the book is far more important. It embraces a much wider scope, and contains the refutation, both by precept and example, of a variety of the most pernicious principles which influence an irreligious heart. And though this more im-

portant instruction be at times obscure, yet there is a light shining through the narrative, which may enable us to discover and apply it continually for the correction and edification of our own hearts and lives.

In this sacred work we find an example of an eminently good and pious person cast down suddenly from the summit of prosperity to the lowest grade of misery and ruin,—a severe reverse of fortune, which he cheerfully sustains without murmuring, or vainly uttering a charge against God. He is then tried again, and he comes forth a second time from the furnace of affliction, purged still further from his remaining corruptions; the seal of divine approval is moreover affixed to his conduct, because “neither in this did Job sin with his lips.”

Thus far the second chapter; but it is subsequently to this that the principal action of the poem begins. On a sudden, and by reason of some incautious words which he uses, the conduct of the friends who had come to visit him in his affliction is strangely altered: they who had sat down with him upon the ground for seven days and seven nights, while none could speak a word unto him, because they saw that his grief was very great, suddenly begin to upbraid him with iniquities, of which no proof had been, or probably could be, adduced. Their controversy with the afflicted man proceeds in no conciliatory strain; uncharitable suspicions are repeatedly thrown out, and much is said on the question, whether any person thus involved in temporal calamities could possibly be in favour with God. This leads to many bold and unwise speculations concerning the Divine wisdom in dispensing happiness and misery throughout the world. The false friends of Job accuse him of hypocrisy, and charge him with many secret sins; while he, conscious of his integrity, and wounded by their suspicions, vehemently defends his innocence in the sight of God, and contends so strenuously for his uprightness of heart, that he is betrayed into arrogance, and he charges God foolishly for neglecting his meritorious life.

That such is the general character of the debate, appears clearly from the speech of Elihu, who, in chap. xxxiii., is introduced as a kind of arbiter between the parties, when “the three men ceased to answer Job, because he was righteous in his own eyes.” Elihu justly censures all the disputants; Job, for presumptuous reliance on his own works, because “he justified himself in preference to God” (xxxii. 2; xxxv. 2; lx. 8); and the three friends, for grievous want of love to their neighbour, because, “though they were unable to answer Job, they ceased not to condemn him” (xxxiii. 3). After which, the

* Bishop Lowth.

Lord himself answers Job out of the whirlwind, and charges him with presumption and folly (xli. 2, 3). Hereupon the afflicted man prostrates himself in submission, confesses his ignorance and imbecility in uttering things he understood not, abhors himself, and repents in dust and ashes, proclaiming, in the bitterness of his heart, the words I have chosen for a text,—“Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.”

On the whole, the design of this portion of Scripture is to teach men, that, having a due respect to the corruption, infirmity, and ignorance of human nature, they are to lay aside all confidence in themselves; they are to labour continually after an unwavering and unsullied faith, which is the gift of God only, and to submit, with becoming reverence, to the trials which he may call them to endure in this their probationary state. And it is worthy of remark, that this very ancient portion of Scripture, which may possibly have been written before the books of Moses, contains as strong representations of human insufficiency as, perhaps, any other part of the divine record. In proof of this I need only adduce the following convincing questions it proposes: “Can a man be profitable unto God, as he that is wise is profitable to himself?”—“Is it any pleasure to the Almighty that thou art righteous, or is it any gain to him that thou makest thy way perfect?”—“Is not thy wickedness great, and thine iniquities infinite?”—Or the language of that mysterious Spirit who appears in the fourth chapter,—“Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he puts no trust in his servants; and his angels he chargeth with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth!”—And further, what chiefly merits attention is this, that* the uncleanness, or weakness, charged upon man, is not so charged by comparison only, or in respect of the transcendent excellence of God—(this, indeed, is a very different thing from the impurity of our nature spoken of in Scripture); but Job represents the miserable estate of man in its true light, and gives the principle by which it may be traced upwards from generation to generation,—to the fall of our first parent and the agency of Satan. After that well-known passage, beginning, “Man that is born of woman is of few days,” &c., he expostulates the case with God,—“Dost thou open thine eyes upon such an one, and bringest me into judgment with

thee?”—“Who can bring a clean thing out of an unclean?”—“What is man that he should be clean? and he that is born of a woman that he should be righteous?”—where the question is, not whether man is pure compared with God, but whether he has purity enough in his present condition to abide a just and righteous judgment. What Moses has written, that “Adam begat a son in his own likeness, after his image;” and St. Paul again, “that we all bear the image of the earthy,”—this same truth is thus distinctly testified in Job, “Can a clean thing come out of an unclean?”

We may infer, therefore, as has been already stated, that there is an ulterior design in the book of Job, beyond the exhibition of patience, or the matters in controversy with his friends,—the state of man as a fallen creature is to be manifested. In this afflicted person we see (as far as is consistent with human infirmity) an example of perfect virtue; a holy, pious, and upright man, strongly impressed with a sense of divine things; but, by a succession of troubles, and too great confidence in his own righteousness, betrayed into expostulations inconsistent with humility and faith. These expressions are, however, to be regarded as the effects of momentary excitement, and not as the settled judgment or disposition of the mind. They prove him, at worst, not to be an irreligious man, but a man possessed of integrity, and (as what man may not be?) too confident in it. And they give peculiar interest to his deep self-abasement and repentance when convinced of his sin. Where is our confidence that we can stand upright in ourselves, if he who the Scripture testifies was “perfect, upright, one that feared God and eschewed evil;” whose “words had instructed many,” and “upholden him that was falling,” and “strengthened the feeble knees,”—if he is constrained to bewail his infirmities in the language of the text? If it be wickedness in the most perfect man, when oppressed with the severest misery, to murmur at all against Divine Providence, to place the least degree of reliance on all the righteous deeds that he has done,—who then shall stand before God? Who shall not look with anxiety to the pilgrimage he has to make through this world of misery and sin? who would be high-minded? who would not fear?

It may naturally occur to some persons who are desirous of applying this knowledge of Job's history for the instruction and improvement of their own lives, to inquire what further light, what directions, the Gospel supplies in doing this necessary work? How far has the necessity of an humble and contrite spirit, and of self-distrust, been in-

* See Bp. Sherlock, *Dissert. ii, Works*, vol. iv.

culcated and enforced by the Christian dispensation? How far do the direct principles of revelation establish that conclusion to which the patriarch was brought by the severe and protracted temptation he endured? The exciting and the satisfying of such a curiosity is the principal object of this discourse.

There are obvious reasons why it may be profitable to propose a solution for difficulties of this nature. It needs little more than a glance at human nature, without any of the careful consideration now given to the character of Job, to perceive that we are in danger, while performing the very duties which we owe to God, of placing too great a reliance upon them; that our virtues may be a snare to us; that we may misapply to the injury of our soul's health those very things which are set forth for our good; and that there is not any person's case more dangerous than his who looks to be accounted blameless before God, or to have any kind of claim, or deserving of reward, or even of mercy, from God, on account of his own works.

The great scope and end of Christian doctrine is the consolation, not of those who are vainly puffed up with such fleshly conceits, but of those whose hearts are overcharged with the burden of their sins. Its invitation is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "These men," saith the holy Scripture of the apostles, "are the servants of the most high God, which shew unto us the way of salvation;" "a new and living way, which Christ hath consecrated for us through the veil—i. e. his flesh; salvation not won by works, lest any man should glory, but purchased through the free mercy and grace of God by the merits and death of Christ.—By their reliance upon this foundation, "the children of God" in the earliest ages were distinguished from the "sons of men." The patriarchs trusted on this while living, and spoke of it at the hour of their death. This was the refuge of Job, when in confusion he hid his face; as it was the sure anchor of all righteous men in Israel, from the dark terrors of Sinai until the rising of the Sun of righteousness himself. It was more widely proclaimed when the coming of Christ to accomplish the promises drew near—the sound thereof went forth among the Gentiles; and when he was come, as many as were his acknowledged that he was their salvation; that he was the long-expected hope of Israel; the seed in whom the nations of the earth should be blessed. And now the Son of God is set for the rise and fall of many in Israel, he is precious unto them that believe in him; but he is a name of ruin, a name of death and condemnation to as many

as look for salvation by any other thing than his meritorious blood. For "under heaven is there no other name given among men whereby we must be saved, but only the name of our Lord Jesus Christ." This is the foundation upon which the fabric of our religion rests, and which can by no method be so completely broken up and destroyed as by vainly introducing the merit of our own works, or the boast of obtaining heaven as the equitable return for our own good deeds.

The compass and extent of this law, which excludes all boasting, is thus feelingly applied by one of the holiest men that ever adorned or defended our Church. Nothing can be better than the sentiments he has expressed on this matter. Thus wrote Hooker, in the genuine spirit of Christian humility and Christian faith. "If we could say, we were not guilty of any thing at all in our consciences—(we know ourselves far from this innocence, but if we could)—should we therefore plead not guilty before the presence of our Judge, that sees further into our hearts than we ourselves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him; if we had never opened our mouth to utter any scandalous or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins which daily and hourly, either in deed, words, or thoughts, we do commit; yet in the good things which we do, how many defects are there intermingled! God, in what is done, respecteth the mind and intention of the doer. Cut off, then, those things wherein we have regarded our own glory; those things which men do to please men, and to satisfy their own liking; those things which we do not purely for the love of God,—and a small score will serve for the number of our righteous deeds. It may seem somewhat extreme which I will speak, therefore let every man judge of it even as his own heart shall let him; but I will only make a demand: If God should yield unto us,—not as unto Abraham, if fifty, forty, yea, or if ten good persons could be found in a city, for their sakes this city should not be destroyed,—but and if he should make us an offer thus large, 'Search all the generations since the fall—find one man that hath done one action which hath passed from him pure, without any stain or blemish at all, and for that one man's only action neither man nor angel shall feel the torments which are prepared for both;'—do you think that this ransom could be found to be among the sons of men? The best things which we do have somewhat in them to be pardoned. How, then, can we do any thing to be meritorious or worthy of

reward? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound; we put no confidence in it at all; we challenge nothing in the world for it; we dare not call God to reckoning, as if we had him in our debt-books: our continual suit to him is and must be, to bear with our infirmities, and to pardon our offences."

After this righteous estimate and judgment of the worth and value of human actions, what has any reflective being to do in every act of worship and communion with Heaven, but *commence* at least with acknowledging his own vileness, and bridling the lips which would extenuate his guilt. And yet, strange infatuation! we see men to this day and this hour puffed up with the spirit of the Pharisee, comparing and distinguishing their case from that of other men, and thanking God that they are not as these are;—men who neither covet nor seek the gift of his grace, but rest on the general propriety of their conduct, on the comparative morality of their lives,—deceiving and being deceived with vain conceit (which they hardly dare acknowledge to themselves) of a proportionable correspondence between their merits and their reward.

What shall we say, then, of these men? or, how shall we defend ourselves against their grievous perversion of the truth? Is there any danger in requiring works at the hands of him who would be saved? Shall the preacher cease to call upon the people to labour hard in God's service, to give outward and visible evidence of their love? By no means! But it is to wound and destroy the spirit of Christianity to do so in such a manner as to leave it doubtful whether human works or merits can satisfy God for our sins. No: the life and soul of Christianity is faith in the blood and merits of Christ as alone sufficient for salvation to every one who believes. Works are necessary and indispensable for salvation; but then they are secondary to faith, secondary as an effect proceeding from a cause; and indispensable because in no other way than by the obedience of faith can we obtain that sanctification of the Spirit which may make us meet to be partakers in the inheritance of the saints in light. Faith only justifieth, but faith will be made manifest by that holy and righteous living which, on the word of the Lord, is the character of every justified man.

There never was, nor is there, any mere man absolutely righteous and free from sin. If Christ hath paid the ransom for all, then were all captives and bondsmen of the great enemy, and under sentence of death. If one have died for all, then were all dead in sin, and none is able to justify himself. "God made Him sin who knew no sin, that we might be made the righteousness of God in him." And in him alone is that garment to be found with which we can be so clothed as to cover the shame of our defiled natures, and hide the imperfections of our best works, to render us blameless in the sight of God, and meet to appear as guests at the marriage-supper of the King of heaven.

But as for those who trust in themselves that they are righteous, we challenge them as inexcusable, as convicted by the very plea they make. There is one that accuseth them, even that law in which they trust. The strength of their sin, the fearful certainty of their condemnation, is found in that law. Their works and their morality, tried at the bar of that Judge whose brightness and glory make the sight of angels fail, shall be the fruitful source of despair and confusion when the time of just judgment is come for those who, having done all, are at best unprofitable servants to the Master whom they serve. Would that God, then (if it were possible, without the chastisements which he suffered), might create and make in us, by the inspiration of his Holy Spirit, hearts such as his was who learnt in the day of adversity to cast away his ungodliness, and rest his hope upon the Lord! Would that, as he did, we might acknowledge our wretchedness and vileness, and obtain of the Lord of all mercy, who hateth nothing that he hath made, perfect remission of our sins! Let not any of us go about to establish our own righteousness, but submit ourselves unto the righteousness of God. And whenever, amidst the distracting cares and bewildering allurements of our earthly course, we would search and try our hearts, let us consider the spirit Job attained to, and provoke ourselves by his example unto all good works; remembering how much more God certainly will require of us, with whom in so much higher sense it is true that "his secret rests," and "on whose head his candle shines." Knowing the deceitfulness of our hearts, and the weakness of our nature, let us confess the weight of the burden, which is too heavy for us to bear; and never presume to direct our hopes to heaven but under the sanction and support of Him who standeth at God's right hand. Day by day let it be our delight to seek our spiritual, as well as our bodily, sustenance of God; and look forward to the

time of our change in a mortified and chastened spirit; seeking our acceptance in heaven, not for our righteousness, but from the infinite mercy of Him who is made unto us wisdom and righteousness, and sanctification and redemption, even Jesus Christ our Lord.

ALEXANDRIA.*

Alexandria, November 30, 1836.

WE arrived here last Friday, to wit, November 25; the day was lovely; the sea of a delicate light green; the sky exquisitely clear, of a rosy transparent hue, smiling our welcome to the city of Cleopatra, as we sailed into the harbour; then a glorious oriental sunset. There is little or no twilight in these latitudes, and it was quite dusk by the time we reached our inn, riding on donkeys—the general conveyance in this country.

Ah, that was a happy evening! A month's cramp in the cabin of a steam-boat exchanged for freedom and terra-firma, and that terra-firma Egypt—still the land of mystery—still a land of beauty!

"'Tis here that the feathery palm-trees rise,
And the date grows ripe under sunny skies!"

And never will palm-trees rustle more melodiously—never will the moon and stars twinkle through their transparent foliage with more loveliness—never shall I enjoy the stillness and repose of an eastern night with more thrilling pleasure, more thorough enjoyment,—than I did that evening walking in the pretty little garden behind Mrs. Hume's hotel, or resting on an arbour of trelliswork, under a branching vine, meditating on the past and present, and anticipating the future—in which, unless it be the mirage, I see many hundred miles of Father Nile—many a lengthening vista of temples and colonnades, outstretched before me; nature and art beckoning me on, and offering me the fruits of knowledge as the reward of my wanderings. There is nothing, indeed, *new* to discover; but are not Vesuvius and Naples *new* to the eye that has never hailed them before?

We have been riding about, ever since our arrival, over ruins, and nothing more—a town half Turkish, half Frank; turbans and hats seeming equally at home in it; mounds beyond mounds of debris stretching away to the south, east, and west of it; whole lines of ancient streets, traceable by the wells recurring every six or seven yards, by which the contiguous houses, long since crumbled away, drew water from the vast cisterns with which the whole city was undermined; wretched hovels clustered here and there in the suburbs; and towering groves of date-trees "scattered at wide intervals" over the cheerless solitude;—such is the present aspect of Alexandria! The Desert has done for her what Vesuvius did for Pompeii—buried her so completely, that all we see above the present surface has been brought to light by excavation—not quite *all*, indeed; Pompey's Pillar and Cleopatra's Needle, both misnomers, are still erect, solitary monuments of the flight of time, of the youth and decrepitude of Egypt; for the needle stood at Heliopolis, the On of Scripture, three thousand years ago; and the shaft of Pompey's Pillar adorned the temple of Serapis and the library of the Ptolemies till it was removed to its present site, and furnished with a capital and base in honour of Diocletian, whose name Mr. Hamilton was the first to decipher; the whole inscription, long supposed to be entirely lost, having been recovered, letter by letter, by the united acumen of a few wise men of Britain. It is only distinguishable in the strong light of the mid-day sun.

One ruin only, just excavated, and a nondescript,

will I trouble you with, inasmuch as mine, too probably, may be the only record of its discovery; for these Turks discover only to destroy. Four or five granite columns are still standing on their pedestals of white marble; the rest have been removed; and a few Corinthian capitals, also of white marble, are lying a short distance off, soon probably to be reduced to lime, and applied to as vile purposes, comparatively, as that to which Hamlet's fancy traced the dust of the royal founder of Alexandria himself. Behind these pillars rises a solid wall of masonry supported by three arches; on the reverse of which we found vestiges of curious Greek paintings, the colours very vivid, and the subject, it would appear, taken from Homer, the only figure that remained uninjured by the pickaxe being superscribed

ΟΔΣΣΕΥΣ.

We observed, with surprise, three or four coats of stucco laid over the other, all painted, and the lowest the best. It was merely through the chance encounter of an Italian monk that we were led through a labyrinth of narrow lanes and groves of date-trees to this interesting spot.

In Lucas's time, about 120 years ago, a superior piazza was traceable in the middle of the ancient town, ornamented with lofty granite columns, and surrounded, to all appearance, by the principal palaces of the city, with a beautiful fountain in the centre. We saw no traces of it. In his day the remains were almost entirely covered with sand.

As for the far-famed library, its site can only be conjectured; the first library was attached to the palace of the Ptolemies, and was accidentally consumed when Julius Cæsar was obliged to burn his ships in the harbour to which it was contiguous. We visited yesterday some recent excavations, which have laid bare the remains of a vast edifice, pronounced by antiquaries (I know not on what authority) to be those of the *second* library; but nothing is certain here—not even the date of the catacombs, or whom they were worked by; some contending they belonged to Alexandria, others to the insignificant town of Racotis that existed here before Alexandria was founded;* this can hardly be. Of their Greek origin there can be no doubt, the architecture being uniformly Doric.

These catacombs are at some distance west of the city, and highly interesting. We explored them with torches, creeping in many places on our hands and knees. Entering from the north, three chambers, running westwards, lead you to a large circular room to the south of the third, with a noble dome of beautiful proportions; and opening towards the south, east, and west into three small recesses, apparently for sarcophagi.

Over the door-way we found traces of the orb, or globe with wings, that Dr. Clarke mentions; but it has been broken off since his time. We saw the same emblem, however (which reminded me of Isaiah's address to Ethiopia, ch. xviii, 1), over the doors of the vestibule that we had entered, and that we proceeded by, still westwards: the plan of the catacombs seems modelled on this emblem, for the wings are clearly arranged in reference to the central and circular shrine. After exploring several other chambers in the same direction, all strewn with bones, we retraced our steps to the central chamber, and the rest

* Murtadi, in his curious legendary history of Egypt, says it was built by Masar, grandson of Ham, and his thirty followers, with whom he came to Egypt on the dispersion of the nations. His paternal grandfather was the wise priest Philemon, who being deputed by Pharaon, the last antediluvian king of Egypt, on a religious conference with Noah, was converted by the patriarch, and admitted into the ark with his daughter, afterwards married to Misraim, son of Ham. Philemon returning to Egypt with his grandson and his thirty followers, re-opened the pyramids; taught them the secret writings of the *hieroglyphs*, or temples, the knowledge of the talismans concealed in them, and how to make new ones; and also the rules how to subject spirits.

* From "Letters on Egypt, Edom, and the Holy Land." By Lord Lindsay.

of the party went out, while Captain Lacon (an intelligent officer who had joined our party) and I remained behind to examine what we had already seen more carefully. The grand entrance clearly opened from the shore, and we wished, if possible, to discover it. Creeping up the sloping wall, or rather bank as it ought to be called, of the second chamber of the present entrance, we found it was only the corner of an immense hall, supported by square pillars, that stretched away towards the shore, filled up by a long continuous mound of earth, accumulated so close to the roof, that it was impossible to proceed except by crawling on one's breast like a worm. Oh we crept, however, with two or three of our Arab guides; and the result of a long and painful peregrination in this uncomfortable attitude was, that, following the walls, we fairly traced the three sides of the hall, and discovered what probably was the grand entrance, opposite, as nearly as we could guess, to the circular chamber.

The sea, probably at the time of the great earthquake, when fifty thousand Alexandrians perished, and the islet was washed away to which Mark Anthony retired to enact Timon of Athens after the wreck of his fortunes—seems to have washed sand and soil into the catacombs, and, after filling as we now behold them, to have finally choked up the entrance, so that it is undiscoverable from the shore. I do not think we have made any new discovery; for the French are said, in one of my guide-books, to have made a complete plan of these extraordinary excavations; but I am glad we made them out so satisfactorily to ourselves. O that they were all cleared out, that one could enter from the shore, traverse that noble hall, and enter the shrine, just as the votaries did of old, two thousand years ago!

So much for this "City of the Dead!" Living Alexandria is equally interesting, though strangely different: turbaned Turks, wild Arabs, Copts, Armenians, Jews—every nation seems to have its representatives here; and the strings of camels towering along; the women gliding about in their long veils, with holes only for the eyes to peep out at—graceful in their carriage, some carrying their children at their sides, others astride on their shoulders,—are objects thoroughly oriental. The Arabs especially, dressed just like the Ishmaelites and Midianites of old, carry one's imagination further yet back even than the catacombs—far, far into antiquity—to the days of Joseph and the patriarchs.

The Cabinet.

THE VALUE OF THE SOUL.—When we endeavour to estimate the worth of an immortal soul, we are utterly lost in the attempt. The art of spiritual computation is not governed by the same principles and rules which guide our speculations concerning earthly objects. The value of gold, silver, merchandise, food, raiment, lands, and houses, is easily regulated by custom or necessity. Even the more capricious and imaginary worth of a picture, medal, or statue, may be reduced to something of a systematic rule. Crowns and sceptres have had their adjudged valuation, and kingdoms have been bought and sold for sums of money. But who can affix the adequate price to a human soul? "What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The principles of ordinary arithmetic all fail here; and we are constrained to say, that He alone who paid the ransom for sinners, and made the souls of men his "purchased possession," can comprehend and solve the arduous question. They are indeed "bought with a price;" but are "not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without

spot." We shall only ascertain the value of a soul, when we shall be fully able to estimate the worth of a Saviour.—*Rev. Leigh Richmond.*

THE WITNESS OF THE SPIRIT is no other than his influence on the hearts of true believers; or the gifts of the Spirit, those graces of a Christian life which proceed from his blessed inspiration. In our natural state, and by our own proper strength, we cannot acquire, nor even wish for them. In such a state, we are insensible to their value, as well as utterly devoid of them. That we have these gifts at all, therefore, and in any degree whatever, is a proof that we are taken, so far, out of our natural state; that we are indeed and in truth born again; no longer the children of wrath, but the children of grace. Now these gifts are the same as are elsewhere called the fruits of the Spirit, namely, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the qualities which, if we have them, if our own conscience can honestly discern them in us, bear witness for us that we are indeed the children of God; they proceed from the Spirit of God, they are given us by that Holy Spirit, and thus they are his witness to us and for us. While we retain them, we retain also that blessed state in which they prove us to be placed; they ensure to us all its privileges, and are a pledge and earnest to us of all the inestimable benefits which are promised. For, "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, (that is, mortify our sinful affections, and crucify our body with him,) that we may be also glorified together." The truth here unfolded is similar to other declarations of holy Scripture respecting the same Spirit. Thus, it is said by St. Paul, that God hath "given the earnest of the Spirit in our hearts;" that is, hath wrought in us, by the assistance of the Spirit, those graces and virtues which are an earnest to us of the blessings which will hereafter crown our obedience; "an earnest," as St. Paul says, "of our inheritance until the redemption of the purchased possession;" in other words, an earnest of the state of unutterable happiness and glory which will finally be conferred on all the children of God, when the number of the elect shall be accomplished, and Christ shall come to call his saints to reign with him for evermore. For these graces are the very dispositions which fit us for everlasting happiness, and will enable us to enjoy it. Well, therefore, may they be termed the earnest of our inheritance; and truly may they be considered as the witness of the Spirit, from whom they proceed, that we are the children of God.—*Bishop Philpotts.*

It were better to have no opinion of God at all than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely.—*Bacon.*

THE SUFFERINGS OF CHRIST.—The whole life of our Redeemer was one continued line of suffering, from the manger to the cross. All that lay betwixt was suitable: his state and entertainment throughout his whole life agreed well with so mean a beginning, and so reproachful an end of it:—forced upon a flight while he could not go; and living till he appeared in public in a very mean, despised condition, as the carpenter's son; and afterwards, his best works paid with envy and revilings, called a "wine-bibber," and "a caster out of devils by the prince of devils;" his life often laid in wait and sought for. Art thou mean in thy birth and life, despised, misjudged, and reviled, on all hands? Look how it was with him, who had more right than thou hast to better entertainment in the world. Thou wilt not deny it was his own; "it was made by him, and he was in it, and it knew him not." Are thy friends harsh to thee? "He came unto his own, and his own received him not." Hast thou a mean cottage, or art thou driven from it, and hast no dwelling; and art thou every way poor and ill-accom-

modated? He was as poor as thou canst be, "and had not where to lay his head,"—worse provided than the "birds" and "foxes!" But then, consider to what a height his sufferings rose in the end—that most remarkable part of them meant by his "once suffering for sins." If thou shouldst be cut off by a violent death, or in the prime of thy years, mayst thou not look upon him as going before thee in both these? And in so ignominious a way! Scourged, buffeted, and spit on, he endured all; "he gave his back to the smiters," and then, as the same prophet has it, "he was numbered amongst the transgressors" (Is. liii. 12). When they had used him with all that shame, they hanged him betwixt two thieves, and they that passed by "wagged their heads," and darted taunts at him, as at a mark fixed to the cross: "they scoffed, and said, He saved others, himself he cannot save." "He endured the cross, and despised the shame," says the apostle (Heb. xii. 2).—*Leighton.*

MODERN PHARISAISM.—The sanctity of the Pharisee was an altogether external and affected sanctity. He loved to clothe himself in a long robe, and to receive frequent greetings in the market-place, and to be called Rabbi. He made in the very streets long prayers; gave alms in the most public manner; and thus endeavoured to attract the veneration of the people. He did all to be seen of men. It may be material here to remark, that in these days vanity will not shew itself in the same manner. Devotion is not in the same credit now as in the days of the Pharisees. Men are sometimes tempted in our age to lay claim to less religion than they really possess, rather than to pretend that they have more. The love of estimation led the Pharisee to say long prayers. Let us beware, lest our love of estimation should ever lead us to neglect saying our prayers, through the fear of some fellow-creature who may be present. We may be guilty of the same sin with the Pharisee; and yet act in a different, and even contrary manner. The vanity of the Pharisee was his sin. Beware, then, of vanity. Act not as he did, from mere regard to character. Be not honest only from a regard to character. Be not sober only from a regard to character. Be not chaste only from a regard to character. If reputation be the spring of all your morality, then your morality is just as superficial as was the religion of the Pharisees.—*Thornton's Commentary on Sermon on the Mount.*

Poetry.

THE TRIUMPH OF POVERTY.

BY B. STABLE.

(For the Church of England Magazine.)

THE biting air hath chill'd my limbs—a wanderer I stray,
Without a friend, without a home, without an earthly stay;
How like the life Immanuel, my dear Redeemer, led,
Who knew not, when the night clos'd o'er, a refuge for his head!
Shall I, then, murmur or repine at my harsh seeming lot?
Can what the King of men endur'd by me be e'er forgot?
No, though the blast should 'numb my frame, and stop the flowing blood,
My patient mind shall testify "my heavenly Father good!"
It soon will come—I feel it will—when I shall hear the cry,
"Be ready with your lamp; for, lo, the Bridegroom goeth by!"

O let me, then, be watchful, lest the light I so much need
Go out, and I have not wherewith the holy flame to feed.
It matters little if my foes are looking for my fall,
With Jesus near, the chain they bear will not my soul enthrall:
The pits they make will open wide, and prove their own dismay,
While I beneath the smile of God keep on my guarded way.
O since the time I found the Lord, the burden that I bear,
Assisted by his loving hand, hath caus'd no scalding tear.
The world may hate—the world may scorn—I do but linger now
To gain that most delightful prize—God's jewel on my brow.*

THE MOURNER'S RETURN.†

BY SIR P. HESKETH FLEETWOOD, BART., M.P.

"Who knoweth not, in all these, that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind."—*Job, xii.*

HOME of my happier days! we meet once more,
Yet meet we not as we have met before:
Alone and desolate thy hall I tread,
Widow'd and childless, mourning o'er the dead!
Yet murmuring not that all have pass'd away;
I know 'twas right, and, though I feel—obey!

There was a time, recall'd by clinging thought,
When children cluster'd round the hearth I sought;
When love e'er welcom'd me; when I could turn
To clasp my treasures—not embrace an urn!

Bright spirits! from your angel-realm above,
If ye have watch'd a father's fears and love,
Behold him, seated near the silent dead,
Tears of too late repentance vainly shed,
Mourning in bitterness of spirit o'er
Lost joys he priz'd not half enough before.

All memory darken'd—hope o'ercast with gloom,—
The past, the present, and the time to come,
All, all alike—save that, through faith, mine eye
Assays to pierce into eternity!
Then glorious all appear; no sin, no death,
No sinking spirit, and no failing breath,
No fell disease to blight each bud of joy:
Hope without sorrow—peace without alloy!

Father of mercies! may redemption bring
To my crush'd soul "a healing on its wing:"
Shed o'er me, Lord, (if so thy will design,
For thou alone hast power,) thy peace divine;
Blot out my sins, bend low my stubborn will,
And—as thou hast been—be my Father still!

* "A crown of glory, which shineth more and more unto the perfect day."

† These lines, written after accompanying the remains of a loved and last child from London to the family resting-place, in Lancaster, were merely intended for private perusal among those interested in the beautiful, too highly-gifted deceased.—*Lancaster Herald.*

Lead me to heaven—to those thou led'st before,
And, through my Saviour, open mercy's door;
That I may feel, whate'er my sorrows be,
"I go to them—though they come not to me!"

Rossall Hall.

PRAYER.

BY R. K. GREVILLE, LL.D.

(For the Church of England Magazine.)

FATHER! when a thought of sin
Rises from its source within,
Save me from its bitterness,
Help me in my deep distress.
Father! give me strength to flee
Every thing offending thee.

Open danger, secret snare,
Shall not hurt the child of prayer.
Father! teach me day by day
How to suffer, how to pray;
Still thy gracious hand to see,
Still to trust alone in thee.

Then when, every conflict o'er,
Time for me shall be no more,
As I wing my upward flight,
Faith shall lose itself in sight;
Then, my Saviour, shall I be
Happy evermore with thee.

Edinburgh.

Miscellaneous.

GABBATHA.*—The Romans seem to have been extremely partial to this mode of decorating their apartments with Mosaic or tessellated pavements. So indispensable was deemed this luxury, that a supply of tesserae, or cubes, to be laid down in the prætorium, or general's tent, formed a regular part of the baggage of a Roman army. The most celebrated tessellated pavement of antiquity was one made by Sosus Pergamus, of the kind called asarotum, and described by Pliny. It represented, as its name imports, an unswept floor, on which were left the remains of a dinner—bones of chicken, lettuce-leaves, a mouse gnawing the fragments, &c. Pliny mentions, with particular admiration, some doves, one of which he describes as darkening with its shadow the water in a vase from which it was drinking—"Mirabilis ibi columba bibens, et aquam umbra capitis infuscans. Apricantur aliæ, scabentes sese in canthari labro." (Nat. Hist. l. 36, c. 25.) It is an interesting fact, that this famous mosaic has lately been discovered at Rome, in the vineyard of Dr. Lupi, between the gates of St. Sebastian and St. Paul. The part of the work on which the doves were represented has, however, been unfortunately damaged. The New Testament leads us to suppose that this species of ornament was also introduced by the Romans into Palestine. St. John, in describing the examination of our blessed Lord, in the hall of judgment, tells us that Pilate, when he brought Jesus forth a second time, to make a last effort to save him from crucifixion, "sat down in the judgment-seat, in a place that is called the *pavement*, but in the Hebrew, *gabbatha* (a raised or elevated place). We gather from hence that this tribunal, ornamented after the Roman manner with mosaic work, or tessellated pavement, was open to the area or court-yard where the people assembled, but elevated above its level, and communicating with the interior. Now this exactly agrees with the usual

mode of building among the Romans, by whom the prætorium, or judgment-hall, was doubtless constructed. It would have a raised portico or vestibule (which, we learn from Pliny, was a usual situation for a tessellated pavement,) overlooking an open court-yard (Mark, xiv. 68), and probably communicating with a flight of steps. In this vestibule stood Jesus before his accusers. In the court-yard below was Peter, with the crowd of servants and officers; and this explains a seeming discrepancy between two of the evangelists. St. Matthew says that Peter was "without in the palace;" St. Mark, that he was "beneath in the palace;" both of which statements, according to the above supposition, are perfectly reconcilable with each other. It was while our Lord and St. Peter were in this relative situation, that the striking incident recorded by St. John occurred; when, at the instant the cock crew the second time, Jesus, turning about in the judgment-hall, fixed his eyes on this cowardly disciple below, with that eloquent look of mingled tenderness and reproof which had such a wonderful effect upon Peter's heart and subsequent conduct.

GOLDEN RULE.—In reflections on the absent, go no farther than you would go if they were present. "I resolve," says Bishop Beveridge, "never to speak of man's virtue before his face, nor of his faults behind his back." A golden rule, the observation of which would at one stroke banish from the earth flattery and defamation.

REV. G. T. BEDELL.—In his visits to the sick and afflicted, the meekness and solemnity of his deportment, united with the spirituality, and experience, and knowledge of religious truth exhibited in his conversation, secured the deepest attention and interest, and made him an uniform instrument of good in the hands of God. The most obdurate hearts were subdued, and sometimes whole families were blessed by the grace of God under his peculiarly excellent ministrations. On one occasion, when he was visiting one of the members of his charge in sickness, this fact was particularly illustrated. The family with whom this person resided, and who were not professors of religion, were, at the request of the sick man, invited to be present. The disease of this person was considered incurable, and the scene was well calculated to awaken and impress even the most thoughtless and indifferent. One among the family, who had been a long time the subject of disease, and who was confined to her room, refused at first to be carried into the other room; her mind had been much prejudiced against the minister of the Lord, and the strictness of the religious course and character which he inculcated. But after much solicitation she yielded; and having thus been an eye-witness, as she afterwards said, of the gentleness and holiness of his manner, and of the peaceful and attractive serenity of such a chamber of death, she expressed an earnest desire to have an interview with the pastor on her own account. He placed before her a simple view of the plan of salvation, and, through the blessing of God, she was enabled clearly to understand the system of the Gospel, and to embrace it as her hope. She shortly died in the consolation and triumph of faith, and for her few remaining days she ceased not to bless God, who had sent to her aid such a guide in the ways of eternal life.

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THOUGHTS ON THE CATECHISM.

BY THE REV. FREDERIC MAURICE, M.A.

Chaplain of Guy's Hospital.

It is appointed in one of the canons that the children of each parish should be catechised every Sunday afternoon by the minister. The practice, in perhaps a majority of English parishes, has fallen into disuse. I am not now going to plead for its revival; this will no doubt be urged by the heads of the Church; unless, for some reasons with which I am not acquainted, they should consider it inexpedient. But I may be permitted to state why it seems to me that this course was originally adopted, and why it has become less popular with us than it was with our fathers.

It is often supposed that the English Catechism is the same in kind with those which are used by the Presbyterians of Scotland and by the English Dissenters. We may think that it is somewhat more simple and less learned than that which was drawn up by the assembly of divines at Westminster; we may consider it is more correct in point of doctrine; but we seem in general to agree that the principle of both documents, so far as they affect education, is the same. Accordingly, the same objections are very frequently raised against both, and the same defence is set up for both. I may surprise, therefore, some of my readers when I say that these Catechisms belong, in my opinion, to an entirely different class of composition; that their objects are entirely different; and that the person who thought one of them suitable for the education of the young, is almost bound by that opinion to think the other unsuitable.

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I say this without reference to any particular opinions which are taught in these manuals. I have seen Catechisms composed in the language of our articles and homilies, stating positions to which no English Churchman could possibly object; nay, appearing to repeat in other words the very doctrines taught in the Church Catechism; but which seemed to me to be as widely departing from its spirit and intention as any one could be which was written for the purpose of refuting it. I will explain my meaning as briefly as I can.

The Assembly's Catechism, which is in use in Scotland and among the Dissenters, is expressly and professedly intended to communicate certain notions to the mind of the child, respecting the spiritual condition of men, and the nature, ways, and designs, of God.

The divines who composed it appear to have thought that to communicate such notions is the purpose of education. They would not for the world have put down what they considered a false notion, or one which they could not confirm by texts of Scripture. But that it can be otherwise than for the advantage of a child to have good notions given to it, or that there is any thing in its state and constitution which may make it incapable of receiving such notions at all, seems never to have struck them. What is good, they argue, must be useful to be known; and what we can prove from Scripture must be good. Upon this principle they compiled their Catechism, and enjoined the use of it both upon adults and children.

In the next generation, nay, even before the close of the one which witnessed their

labours, a latitudinarian spirit, apparently most opposed to their own, and yet perhaps beginning in theories which they had sanctioned, began to gain ground in the country. Then it was found, even among those bodies which still revered their memories and acknowledged their authority, that some of the maxims which they had bequeathed were inconvenient and cumbrous; the severity of their sentiments was mitigated; a shorter catalogue of tenets was considered sufficient; other catechisms and formularies, embodying the more modern habits of thought, were compiled. Still the method was the same. To teach children notions of one sort or other was the great end of all. Churchmen adopted the same practice. They, too, began to write Catechisms, inculcating what seemed to them truer notions than those of their opponents, and supporting them also by scriptural authority. And as divisions in the Church unhappily increased, each party produced books or manuals of its own.

Thus the conviction that this is really the use of Catechisms has become almost universally prevalent. Meantime the experience not of careless and godless parents, but of persons most faithfully and lovingly watching the minds of their children for the purpose of leading them in the right way, has convinced them that God never created children to be mere receivers of certain opinions or notions; and that, in fact, they are not received, however we may fancy it, as we mean them and expect them to be received. We may repeat certain words in the ears of a child, and those words may express some truth which is very precious; and the child may be able to render those words back to us—nay, by careful drilling and disciplining, may be made to defend these words, to find authorities for them, and to acquire a dexterity in connecting them with other words and phrases. But the life, and thought, and meaning, are not there—merely a hollow substitute for them; merely something which enables the child to talk to others, and to deceive itself; to fancy it is something, and find, perhaps too late, that it is nothing. Hence, even in the very nursery, we see that facility in religious discourse, that imaginary religious experience, those irreligious tempers, which in later years, develope themselves in a life of proud, unholy, self-deceiving, profession. Hence religious parents, in proportion as they are truly and earnestly religious, have conceived a horror of these early attempts at indoctrination. They have prayed that their children might be at any rate, and at all hazards, sincere,—even if they learned nothing; even if they remained ignorant of the

words which it seemed most necessary for them to hear.

Such a prayer, truly offered up, has always brought a better answer than those who uttered it dreamed of. As they conversed with their children, they perceived that they had that within them which could never be elicited, never satisfied, without the knowledge of Christ; they perceived that God is indeed educating men to the knowledge of himself; but that this education is altogether a different thing from pouring in notions and opinions into the mind—that it is what its name imports, a drawing out of something hidden; the leading the inner man to feel and understand the purpose for which it is created; to feel its want of a Father; to behold his image. Now such a discovery as this has led many, for a time, utterly to reject Catechisms as instruments for communicating knowledge.

Parents even who knew the blessings of the ordinances of the Church, who had some notion of the glory of baptism, and the use of confirmation, while they were careful to obey the direction that they should bring their children “to hear sermons,” have often refused to teach them the Catechism till it was necessary they should learn it in order that they might be presented to the bishop.

But when these parents have actually been persuaded to study this document with the advantage of the new light which their experience had given them, how have they wondered to find that it was formed on the very principle which they supposed it to contradict! How have they wondered to see that it was emphatically a book of education, leading the child to self-acquaintance, to a knowledge of its own position, its own dangers, its own resources. No doubt the words, “Thou art a member of Christ, a child of God, an inheritor of the kingdom of heaven,” surpass the child’s understanding, as they surpass the understanding of the parent and the teacher. But the spirit within the child to which they speak wants to hear those words, will be satisfied with no others. They speak to something far deeper than the understanding—far deeper than that which converses with words and notions; and by that they are heard. Each day that they are repeated by a tender parent to an affectionate child, there will be a deeper and more secret intelligence meeting them and answering them, which may not learn, for many days or years, to express itself in words, but which will express itself in a thousand nameless acts of gentleness and love—the blossoms, if you will not have them called the fruits, of the Spirit. Then comes the announcement of a perilous conflict,—a world, a flesh, a devil, struggling against this Spirit; words, again, far too high for the

infantile spirit to take in; but still soon, very soon, to be interpreted, by little struggles of temper, efforts of obedience, and strivings of an opposing inclination. Then is the joyful thanksgiving, that still it is a redeemed creature, in a state of salvation, privileged to look up to an invisible and almighty Father, and say, "I believe;"—privileged to know that it has a Friend and Brother who has lived and died on this earth for it, and a Teacher, a Friend within, to succour it. All is still personal, nothing notional; "thou art the child of God;" thou art in a state of salvation; thou hast all these enemies; thou art to say, "I believe." Then comes the Law, speaking still to the person of the child; warning it of the evils which shall rob it of its high position, which will separate it from God, and from its fellow-creatures. Then follows the deep mystery of prayer, personal still, but not individual, beginning with "Our Father." Then, lastly, is the explanation, so far as it is to be explained to the spirit, not to the senses or the understanding, of its sacramental union with Christ; of the way in which the life has been given,—in baptism; of the way in which it is to be sustained,—by the holy eucharist. Here the document ends. Beginning with the personal life of the child, it speaks to that from first to last; it puts it in the way of entering into the deepest mysteries—but still mysteries that lie at the ground of its own being—mysteries which will torment it with their vagueness and awfulness all its life through, if it is not taught in its infancy to wonder and rejoice in them.

Such seems to me the character of our Catechism, and the reasons which recommend it, especially to those who have found all documents usurping the same name, and all attempts at the communication of a mechanical notional religion, most unsatisfactory. The more faithfully it is used, the more I am convinced will its worth be understood—the more heartily will it be loved. I desire to see it substituted for the sermon on Sunday afternoon, not more because this is a practice enjoined by the Church, than because I am sure it will tend to clear the views of parents and teachers respecting the all-important question, What is education?—how may we conduct it according to the will of God and to his glory?

THE SMUGGLER.*

"When to the heart untam'd will cling
The memory of an evil thing,
In life's departing hour."—*Neale.*

It was a very dark and tempestuous night, towards the end of November, that I was called upon to visit

a poor man, who was represented as at the point of death; and who was suffering dreadfully from some wounds which he had a few hours before received. My parish was in a southern county, on the sea coast. The inhabitants were a lawless and abandoned race, notoriously addicted to smuggling; and if perchance any vessels were wrecked in the neighbourhood, it was regarded quite as a fortunate circumstance; for plunder was, to a certain extent, almost regularly obtained. I in vain sought to bring them to a better acquaintance with their duty: spirits were cheap and plentiful, and drunkenness prevailed to a fearful extent. I had hailed with delight the establishment of a station for the preventive service: still, smuggling was carried on; contraband goods were almost nightly secreted in the parish, though where, it was most difficult to discover. There was a darkly linked band, the proceedings of which it was impossible to fathom; and the officer on duty has more than once told me that he had never been baffled before, but that now he could not discover by what means the illicit trade was carried on. There is probably no species of crime which has such a tendency to brutalise the character as that of smuggling; a crime which it is to be feared is indirectly patronised by not a few. The purchaser of smuggled goods should bear in mind that he as much transgresses his country's laws as if he were guilty of an act of theft; that to pay tribute to whom tribute is due is a solemn requirement.

The person who waited upon me with the request that I should visit his comrade was a hard weather-beaten seaman. His manner was exceedingly courteous for a man of his rough stamp. He carried a dark-lantern and a huge oak staff; and when I hesitated to comply with his request, for I confess at first I felt afraid, he at once acquiesced, and said, "Perhaps you will come in the morning; but I assure you, sir, you have nothing to fear." The hour was not late. My man-servant was a brave and faithful fellow, and as he accompanied us with a large watch-dog, I really felt but little alarm. There was a hut upon the beach, the common property of the fishermen of the village, and to this I was conducted. Here, laid upon a truss of straw, I found a miserable creature stretched, almost starved with cold, and writhing with agony, though entirely in his senses. The marks of blood were upon his clothes; and, as I afterwards found, he had been that morning engaged with some of the coast-guard, from whom he had escaped owing to a dense fog, and had taken shelter as night advanced in this miserable hovel, though its exposed situation rendered it almost certain that he would be captured. His wound was, in fact, mortal, though from some mismanagement he had been allowed to escape. The wind was blowing a complete hurricane, and the dash of the waves on the neighbouring cliffs added much to the solemnity of the scene.

On entering the hut, I found in a corner the wretched sufferer, laid upon a bed of straw; and by the dim light of the faggots which burned in the chimney, I could discern the hard-worn and furrowed cheeks of an old seaman. He was obviously in great agony; still he was calm and collected, and expressed a great wish to have conversation with me. I approached his bed-side—if bed it could be called—and he waved his hand, in token of his wish that those present might depart. The signal was attended to—the rough seaman who had conducted me to the place, a young lad who was there when I entered, and my own servant, immediately retired: I was thus left alone with the dying man—for such he was—and I exhorted him to unbosom to me his griefs, and to tell me if any particular sin pressed heavily on his conscience. He did not scruple to do so. "You see here," said he, "the sad victim of unbridled licentiousness in early youth—a hoary sinner, whose whole life has been spent in crime. I was the pride of a father's, the joy of a

* Communicated by a Clergyman.

mother's heart: they sought to inculcate good principles in my mind. I was born in the county of Durham, and had a good education at school; and my parents wished to bring me up as a minister of the Church; but I would not listen to their exhortation, for I had formed an intimate acquaintance with some most licentious lads. I ran away from home, and embarked on board of a vessel at Whitby; and I joined a band of smugglers during the war, and at length became their captain; and since that time, nearly forty years, I have led a lawless and outlaw life. God knows," he continued, groaning at times from the agony which he suffered, and perhaps in some measure from the wounds of conscience, "I have pursued a most abandoned career. No notion can be formed of the hardships of a smuggler's life, and of the ferocity of his character. He regards the life of a fellow-creature as utterly valueless; he is always ready-armed for an assault. But there is one crime, I recollect, that hangs heavy on my heart, and yet it was committed nearly thirty years ago. O God! I shall never be forgiven! O that I could find mercy! that I could blot out that deed of guilt!"

"What was that crime?" I asked.

"*Murder—foul murder!* We had on board the lugger a lad about fifteen years of age, the son of an old smuggler who was dead. He was a quiet, inoffensive, gentle boy, not fit for his rough employment; but he had no friends to go to, and the crew were unwilling to part with him, lest he might tell tales. It was a dark, foggy night, about this season of the year, that we had brought a cargo of hollands from the Dutch coast, and the rest of the company had gone on shore in the boat, to land a portion of it in a creek on the Cornish coast; the boy remained with me, and gave me what I thought a saucy answer to a question put to him. Inflamed with the hollands I had drunk, I knocked him senseless on the deck with a hatchet that was at hand, and then, O Gracious Mercy! I rolled him into the sea. O the sound of the waters has never been out of my ears! I have heard it even amidst the licentious roar of drunken companions! In dreams and visions of the night, I see that poor murdered boy. I have started at the screech of the seabird, and thought it was a voice from the deep. I sent him without a moment's warning into eternity,—that awful eternity I am myself now about to enter. Oh, can there be mercy for such a wretch as me! No—no!"

No language can describe the look of this agonised being, in whose heart and conscience the arrows of Divine displeasure did indeed stick fast. He was obviously a person above the rank of a common sailor, and many of his expressions proved that he was an educated man.

"How," I asked, "did you conceal the murder from your comrades?"

"By declaring that the lad fell overboard, owing to the darkness of the night. Suspicions, I dare say, existed; but there was no proof against me, and we were too much linked in crime for these suspicions to be told to others. The boy was soon forgotten by them, and he had no friends, as I have said, to inquire after him; but his image is always present to my mind."

I was about to question the miserable man more fully, and to seek to lead him to deep repentance of soul, not only for this, but for all the crimes of a life of infamy,—his hands, in other respects, had not been pure from a fellow-creature's blood, though that was in defence of his own life against the revenue-officers,—when two of the coast-guard entered the hut, and with them a navy surgeon. The latter immediately pronounced him to be dying, and told the seamen it was useless to take him into custody. No palliatives could be administered, and they left the hut, at my desire, for a short time; for I was anxious, if possible, to speak some word of comfort to the miserable soul.

"Oh, can there be mercy," said the wretch, convulsed in every joint, and staring wildly—"mercy for such a sinner as I am! Hark! do you hear the gurgling of the waves? The body is going down—down—down. Hark! destruction—misery—hell—hell!" I turned to answer, for I had covered my face with my hands, and stood by the dying embers; but the spirit was gone, and the flickering flame just served to shew the corpse with its clenched fists and staring eyes, presenting a spectacle, the recollection of which even now makes me shudder, and which can never be effaced from my mind. I was little aware that death was so near, or I should have at once, instead of questioning him, directed his attention to the Saviour.

And such was the end of one, destined in early life to fill the honourable and responsible situation of a minister of Christ. But evil companions induced him to forget his God; and from one false step he went onwards to a life of barbarity and crime. Such were the dying moments of one whose life had been spent in the gross violation of his country's laws, and in avowed rebellion against the Majesty of heaven. Surely there is no agony like that of a wounded conscience; "there is no peace, saith my God, to the wicked." The troubled sea, o'er which he had so often sailed in the prosecution of his illegal traffic, and the loud dash of which, as I have said, added to the solemnity of the scene, was a fit emblem of the turbulence which raged in his bosom. It were presumptuous, as it were vain, to speculate as to his eternal destiny. He certainly gave no evidence in his last earthly moments that he had found peace and pardon through the blood of the Cross; and at all events, in his wretched end we discover the hand of a sin-avenging God, who has pronounced of the workers of iniquity, that they shall be destroyed at the last. Z.

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. VIII.—*The Character of Moses.*

By THE REV. EMANUEL STRICKLAND, B.A.,
Curate of Brixton Deverill, Wilts.

It was the dying testimony of the first martyr, Stephen, to the character and self-denial of Moses, that "he was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds; and when he was full forty years old, it came into his heart to visit his brethren, the children of Israel" (Acts, vii. 22, 23). Such testimony, from "a man full of faith and of the Holy Ghost," affords matter for much spiritual instruction; and our thoughts may be profitably directed to its consideration.

1. Let us consider the eventful life of Moses.

He employed himself in the acquisition of learning. "He was learned in all the wisdom," in all the philosophy and liberal arts, "of the Egyptians." Circumstances connected with his birth afforded him many facilities for this end. God, who had promised to bring his people out of Egypt to Canaan, appointed Moses to become their leader. As soon as he was born, his parents, Amram and Jechabed, saw that he was a "goodly" (Ex. ii. 2) and "exceeding fair" (Acts, vii. 20), and a "proper child" (Heb. xi. 23); all which expressions are nearly the same in the original. "The child grew, and his mother," after nursing him, "brought him unto Pharaoh's daughter, and he became her son" (Ex. ii. 10). Whether Moses would have succeeded Pharaoh in the kingdom, we cannot positively say, from a want of the knowledge of the laws of Egypt; though, as Josephus intimates, this is likely. While Moses enjoyed all the privileges of the court of Pharaoh in a strange land, he was acquiring such knowledge as enabled him, through God's assistance, in aftertimes to make known to the king the commands given him, and to defend the Israelites from the attacks

of artful and designing men. Nor was his learning inconsiderable; for at the time in which he lived, the Egyptians were the most learned people in the world. The wisdom of Egypt is contrasted with the wisdom of Solomon, to shew that it was only inferior to his: "and Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt" (1 Kings, iv. 30).

To this great and extensive wisdom which Moses possessed is added, "and he was mighty in words and in deeds." The same thing is said of our Saviour. St. Luke speaks "of all that Jesus began both to do and teach" (Acts, i. 1). Here doing and teaching are joined together, and are certain evidences and distinguishing characteristics of the true prophet, as distinguished from the false one, who always separates practice from doctrine, doing from saying. But as this is said of Moses before he entered on his mission, it probably refers to his discourses and actions among the Egyptians. And as he was not eloquent in speech, but the contrary, for we read, "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue" (Ex. iv. 10);—we must refer the words, "mighty in words and in deeds," rather to the solidity and weightiness of his discourses than to the mode of their delivery; so that he was a man, when in Egypt, who made a very conspicuous figure, both by the councils that he gave, and the commands that he executed. St. Paul, like Moses, affected no eloquence, and consequently was deemed by some "in speech contemptible," though, like Moses, "he was mighty in words and in deeds." God, who originally gave to Adam and his posterity the inexplicable power of articulate speech, can and will assist and prepare his servants for their work. He said to Moses, "I will be with thy mouth, and teach thee what thou shalt say" (Ex. iv. 12); and our Lord said to his disciples, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke, xxi. 15).

After Moses was so wonderfully preserved, and raised to the highest eminence in Egypt, he abandons all worldly prospects, and becomes a missionary to his brethren: "and when he was full forty years old, it came into his heart to visit his brethren, the children of Israel." The time of life at which he did this proves that he acted conscientiously and in sincerity. The life of Moses naturally divides itself into three parts, of equal duration. He was forty years old when he visited his brethren; he was forty years in the land of Midian, with Jethro his father-in-law (Acts, vii. 30); and he was forty years more in the wilderness. Hence we read, "Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated" (Deut. xxxiv. 7).

We infer, then, that when Moses visited his brethren he was in the bloom of life. He already possessed, and had within his grasp, abundance of emoluments; so that it was impossible he could be thus led to act from worldly motives. Nor was it superstition and a false notion of religion that influenced him, but love for his brethren and love for his God. He would not have quitted a station of profit and splendour, and have joined himself to a people in bondage, to suffer persecution and danger, to undergo cruel revilings and mockings, if he had not been excited by the Spirit of God. Had he superstitiously wished to retire from the world, after being tired with its pleasures and its follies, he would not, he could not, have acted as he did. We therefore conclude, and justly, that he forsook the court of Pharaoh to benefit the Israelites, that God might be glorified thereby.

Having considered his age, we now come to that important crisis connected with it—"he visited his brethren." He had no doubt been told by his mother that he was an Israelite of the seed of Abraham.

Knowing the oppressions, and afflictions, and grievous sufferings of his brethren, it came into his heart to visit them, to succour them, and aid and assist them. He relinquished all for Christ. He surrendered all he was and had to God. Instead of sitting at ease in the court, he descends to the arduous duties of the camp. This disposition in him proceeded from God: "The preparations of the heart in man are from the Lord" (Prov. xvi. 1). The care he manifested for his brethren was the product of love, and "love is of God" (1 John, iv. 7). This St. Paul acknowledged: "Thanks be to God, which put the same earnest care into the heart of Titus for you" (2 Cor. viii. 16). In accordance with this spirit it was that free gifts were offered for the tabernacle, when "they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering" (Ex. xxxv. 21). This was afterwards the case when the temple was substituted for the tabernacle. "As for me (says David), in the uprightness of mine heart I have willingly offered all these things" (1 Chron. xxix. 17). Every good desire proceeds from God: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James, i. 17). God, in the government of the world, and in the dispensations of his providence, permits wicked men to do those things which accomplish or fulfil what he had predicted; so that in one sense it may be said to be put into their hearts by God: "God hath put into their hearts to fulfil his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. xvii. 17). But in the hearts of his believing people, God by his spirit works in an enlightening and convincing way, and does not send upon them the spirit of delusion and error: "It is God which worketh in us both to will and to do of his good pleasure" (Phil. ii. 13). The Lord then stirred up the spirit of Moses as he did the spirit of Cyrus king of Persia (Ezra, i. 1). Moses with St. Paul "counted all things but dross, that he might win Christ." Faith wrought in him self-denial, benevolence, and obedience: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible" (Heb. xi. 24-27).

No sooner did Moses go to his brethren and see their burdens, than he espied an Egyptian smiting an Hebrew, one of his brethren; when, considering himself as acting under a Divine commission in defence of the oppressed, "he slew the Egyptian, and hid him in the sand" (Ex. ii. 11, 12). Moses having now entered on the execution of his design, the release of his brethren, he seems to have intended to prosecute it daily. He went out the second day, and found two men of the Hebrews striving together, and discovered to his regret that the Hebrews were his enemies as much as the Egyptians. Moses supposed they would have seen from what he did for them the previous day, that he was sent for their deliverance. But neither the traditional account of the promise made to Abraham (Gen. xvii. 8), if they had any; nor the design of the patriarch Joseph in commanding his body to lie unburied till carried to the land of Canaan (Gen. i. 25, 26); nor the intimation of the other sons of Jacob, who did the same thing, as it is evident from Acts, vii. 15, 16, though it is not known how long they lived or where they died,—suggested to them the idea of deliverance. For when Moses "said to him that did the wrong, Wherefore smitest thou thy fellow? he said, Who made thee a prince and a judge over us? in-

tendest thou to kill me as thou killedst the Egyptian? And Moses feared and said, Surely this thing is known" (Ex. ii. 13, 14). And not only was this an individual opinion, but it appears to be expressive of the sentiments of the whole body of the Israelites: "for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." And again, it is said, "this Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a judge by the hand of the angel which appeared to him in the bush" (Acts, vii. 25, 35). Moses at this rebuff fled from the pursuit of Pharaoh into the land of Midian. The deliverance of the Israelites was delayed forty years. Moses was now a shepherd, like David, to learn patience and gentleness among the flocks, before he was raised to the government of God's people.

[To be concluded in the next Number.]

Biography.

THE LIFE OF MR. NICHOLAS FERRAR, JUN.*

AN account appeared in this Magazine some time ago† of Mr. Nicholas Ferrar and the establishment of Little Gidding. The readers of that narrative will not, I think, be displeased to meet with a notice of one of the younger branches of the family. They will see an example of rare parts and extraordinary attainments consecrated in very early life to the service of the divine Giver.

Nicholas Ferrar, jun. was the son of John Ferrar, elder brother to Nicholas, sen., and was born in the year 1620. As soon as he was capable of receiving instruction, his uncle took him under his immediate care; and as he found in him a disposition similar to his own, he trained him in the same studies to which he himself had in his own youth been devoted. The proficiency which his pupil made was so remarkable, that in addition to his own labours he provided for him tutors in various sciences and languages. This care he amply repaid by his indefatigable application. When he was seventeen, his uncle died; but the works in which he was employed do not seem to have been interrupted. And indeed he had some of a yet more remarkable character in view than had yet been attempted. An account of these will best shew the attainments and extraordinary ability of this young man.

The first work was a harmony of the Four Evangelists, reduced into one complete body of history, and yet so contrived that all of them might "easily be read severally and distinctly, each apart and alone, from first to last." This book was enriched with pictures and illustrations.

The second work was a history of the Israelites from the death of Saul to the Babylonish captivity, collected out of the books of Kings and Chronicles into a continuous narrative; and yet so arranged that the form of each book was preserved entire, in such a manner that they might "easily be read severally and distinctly from first to last." Some useful tables were also appended.

The third work was a digest of "the actions, doctrines, and other passages touching our Lord and

Saviour Jesus Christ," as recorded in the four gospels, in four languages, English, Latin, French, and Italian. In all the pages of this book were added the best pictures that could be obtained illustrating the facts of the history.

The fourth work was the Gospel according to the four evangelists, in eight different languages, with an interlinear translation of each into Latin or English.

The fifth was the whole New Testament, in twenty-four languages, with an interlinear Latin version. The twenty-four languages, it may be interesting to know, were Hebrew, Greek, Syriac, Arabic, Ethiopic, Latin, Anglo-Saxon, Russian, Welsh, Belgic, Swedish, Irish, German, Polish, Danish, Bohemian, Hungarian, English, French, Italian, Spanish, Basque, Portuguese, and Slavonic.

The sixth book was the Gospel of St. John, in as many tongues as there are chapters, each chapter in a different tongue, and each with a perfectly literal interlinear Latin version.

The seventh was the "whole law of God, as it is delivered in the five books of Moses, methodically distributed into three great classes, moral, ceremonial, political; and each of these again sub-divided into several heads, as the variety of matter requires." This had also a harmony of all the prophecies concerning Christ, a harmonical parallel between the types of the Old Testament and the narratives of the evangelists concerning Christ; with several other curious and useful biblical treatises.

There was also an eighth work, viz. the New Testament in twenty-six languages; but this was only prepared, and not begun.

Several of these works were designed by Nicholas Ferrar the elder; and some were executed in his lifetime, in aiding which the nephew was trained up. Others were according to the youth's own plan; and as it may be readily conceived, his short life did not permit him to complete his more extensive designs. But a more detailed account of each will shew how far his wishes were accomplished.

The first book had been completed at Little Gidding in 1630, for the use of the house. The report of it, however, soon passed the narrow limits of a family, and reached the ears of King Charles I.; who being at Aphorpe, not far from Gidding, in 1631, sent a gentleman of his court to desire that the precious volume might be forwarded to him. This was accordingly done; and the king was so delighted with it that he detained it many months, making notes of his own in several places in the margin. And when he returned it, he said it was on this condition only, that such another book should within a year be made for him. The family at Gidding, in pursuance of the king's request, completed another copy, and having splendidly bound and ornamented it, presented it to his majesty. He received the gift with much pleasure, saying, "Truly I prize this as a rare and rich jewel, and worth a king's acceptance." And after, he observed to the Archbishop of Canterbury, "I often read the books of Kings and Chronicles, as is befitting a king; but in many things I find some seeming contradictions; and one book saith more, and the other less, in many circumstances, the latter being a supply to the former. Now I seeing this judicious and well-contrived book

* Many interesting particulars may be found in Wordsworth's Eccles. Biog. vol. v.

† See No. 58, vol. iii.

of the four evangelists, I gladly would have these skilful persons to make me another book, that might so be ordered that I might read those stories of Kings and Chronicles so interwoven by them, as if one pen had written the whole books; and to make it a complete history altogether: yet so again ordering the matter, that I may also read them severally and apart if I would. I have often spoken to many of my chaplains about this thing; but they have excused themselves from it as a difficult work, and they not skilful that way." This suggestion of the king's was speedily conveyed to the family at Little Gidding; and they upon it commenced and completed the second work, of which notice has previously been taken. Charles was impatient to have this treasure in his possession; and when it was at last brought to him, he pronounced it a most excellent jewel, and declared that he would not part with that diamond for all those in his jewel-house.

The occasion of the third work was as follows:—The Prince of Wales having seen the book first presented to his father, was desirous of having it; but the king told him that he made daily use of it, and therefore could not spare it to him; he doubted not, however, he added, that the same hands which had made him his would willingly complete another; and if he obtained it, he urged his son to make good use of it, for it was the book of books. The prince's wish was intimated to the Ferrars; and though the uncle was now dead, yet the nephew, having assisted in the compilation of the former books, felt competent to direct the making of another. And as he considered that a concordance of four several languages would be most beneficial and pleasant to the young prince's disposition, he resolved on the book above described. After it was finished, he thought it well to accompany it with some other works; and therefore he drew out specimens of the fourth, fifth, and sixth books, as they were mentioned before. These Nicholas Ferrar resolved himself to present to the king; and passing through Cambridge on his road, he shewed them there to several eminent scholars, who cordially commended them, and considered them very extraordinary productions of one of such tender years.

On arriving in London, he repaired first of all to the Archbishop of Canterbury, who desired to see the books, and assured him that the king would be highly gratified with them. He appointed him also to be the next day, which was Maunday-Thursday, at Whitehall. A curious account is preserved of the interview with Charles. His majesty was surrounded by several of the nobility when the archbishop entered with his young friend. And when he saw them approach, "What," said he, "have you brought with you those rarities and jewels you told me of?" "Yea, sire," replied the archbishop, "here is the young gentleman and his works." Then Nicholas Ferrar, after his obeisance, opened the box, and took out first the book intended for the prince. The king admired the binding much, and said, "Here is a fine book for Charles indeed! I hope it will soon make him in love with what is within it, for I know it is good." Then opening it, he asked his lords, "What think you of it? For my part, I like it in all respects exceeding well, and find Charles will here have a double benefit by the

well contrivement of it—not only obtain by the daily reading in it a full information of our blessed Saviour's life, doctrine, and actions (the chief foundation of Christian religion), but the knowledge of four languages: a couple of better things a prince cannot desire, nor the world recommend unto him. And lo! here are also store of rare pictures to delight his eye with." Nicholas Ferrar then said, "May it please your sacred majesty, this work was undertaken upon the prince's command; but I dared not present it to him till it had your majesty's approbation and allowance." "Why so?" asked the king; "it is an excellent thing for him, and will do him much good." "Sir," replied the youth, "my learned and religious wise uncle, under whose wings I was covered and had my education from my youth, gave me amongst other rules this one—that I should never give any thing, though never so good or fitting, to any person whatever that had a superior over him, without his consent and approbation first obtained; as nothing to a son, to a wife, to a servant; for he said it was not seemly nor comely so to do. Whereupon, sir, I have, by the favour of my lord of Canterbury's grace, come to present this piece unto your majesty's view, and to beg your good leave to carry it to the prince." The king said that he highly approved the rule, and then desired the archbishop to send Nicholas Ferrar with the book the following day to the prince at Richmond. The next work was then produced: and Charles, reading the title-page, "The Gospel of our Lord and blessed Saviour Jesus Christ, in eight several languages," expressed himself much pleased with it. But the Archbishop of Canterbury told him that he would have more cause for admiration when he had seen all; and then Ferrar, stepping to the box, brought out the fifth work, namely, a specimen of the New Testament in twenty-four languages. The monarch opening it said, "Better and better. This is the largest and fairest paper that ever I saw." And upon reading the title, he broke out, "What is this? what have we here? The incomparable book this will be as ever eye beheld. My lords, come, look well upon it. This finished must be the emperor of all books; it is the crown of all works; it is an admirable master-piece; the world cannot match it. I believe you are all of my opinion." The nobles all assented; and the king went on, "I observe two things amongst others very remarkable, if not admirable. The first is, how it is possible that a young man of twenty-one years of age should ever attain to the understanding and knowledge of more languages than he is of years; and to have the courage to venture upon such an Atlas work, or Hercules labour. The other is also of high commendation, to see him write so many several languages, so well as these are, each in its proper character. Sure so few years had been well spent, some men might think, to have attained only to the writing thus fairly of these twenty-four languages." He added, that though he did not doubt that the youth really understood all the tongues he professed to know, still it would be a pleasure to have him examined in them, and full proof given of his extraordinary acquirements. The difficulty, however, was to find learned men who could try him in them all. Nicholas Ferrar, hearing this, said, "May it please

your sacred majesty, the difficulty you, in your great wisdom, have propounded so judiciously, to have a present proof given you that I understand all these several twenty-four languages, and can translate them into English or Latin, is that which I conceived your majesty would put me upon, when you should see that which you have done; and to that intent I now brought with me what will and may fully satisfy your majesty, as it was my part to do, and to prepare for it in that kind as you require." And so he took out the other work, and placed it in the king's hand. It was the Gospel of St. John, with each chapter in a different language. "I now see," said Charles, "I shall be fully contented;" and turning the leaves over, observed to the Archbishop of Canterbury, "Lo! here is an ample proof and manifestation, wittily contrived; and I am fully satisfied in all things. He could never have done this, but that he is a master of them all. And I am the more glad I raised the doubt; but much more that he hath thus undeniably made a full proof of his rare abilities in every kind." The king then dismissed him, having taken notice that he had a slight defect in his articulation, hesitating a little when he began to speak, though having once begun he could continue readily as other men do. The archbishop, however, replied, that that small impediment in his tongue had, in his opinion, been a happy thing for Nicholas Ferrar; for it was the sense of that, that had led him, under the directions of his uncle, to the studies in which he had so excelled; and "thus, instead of one mother-tongue," added he, "he hath gained twenty-four—a full recompence I take it to be." And so the interview closed: the account of which is very remarkable, not only as exhibiting the extraordinary character of the youth, but also as furnishing an interesting picture of the unfortunate monarch.

The next day, being furnished with a letter from the archbishop to Bishop Duppa, the Prince of Wales' tutor, Nicholas Ferrar went to Richmond. The prince seemed much pleased with his present, and said that he wished daily to read in it. And the little Duke of York (afterwards James II.), then about seven years old, having seen the book and the pictures, begged that such another fine thing might be made for him. This, it may be observed, was afterwards done; but it does not seem ever to have been forwarded to the duke. Nicholas Ferrar dined that day with several of the young nobles of the prince's court, and had afterwards another interview with the prince. He was then dismissed with honour, and returned to London.

The next day he waited on the archbishop to inform him of his reception at Richmond; when the primate, taking his father aside, said, "Let your care now cease for your hopeful son, or for his future preferment, or estate, or present maintenance. God hath so inclined the king's heart and his liking to your son, and the gifts God hath endued him with; and having been informed of his virtuous, pious education, and singular industry and Christian deportment, and of his sober inclination,—that he will take him from you into his own protection and care, and make him his scholar and servant; and hath given me order that after the holydays being past, I should send him to Oxford; and that there he shall be maintained in all things needful for him at the king's proper charge; and shall not

need what he can desire to further him in the prosecution of these works he hath begun in matter of languages; and what help of books, or heads, or hands he shall require, he shall not be unfurnished with; for the king would have this work of the New Testament in twenty-four languages, to be accomplished by his care and assistance; and to have the help of all the learned men that can be had to that end. Assure yourself he shall want nothing. In a word, the king is greatly in love with him; and you will have cause to bless and praise God for such a son." The archbishop then, returning to the youth, gave him his benediction, earnestly besought Almighty God to bless him, and increase all graces in him, and fit him every day more and more for an instrument of his glory here upon earth, and a saint in heaven, "which," he added, "is the only happiness that can be desired, and ought to be our chief end in all our actions. God bless you! God bless you! I have told your father what is to be done for you after the holydays. God will provide for you better than your father can—God bless you, and keep you!" So they parted; but in the inscrutable providence of God it was determined that they should meet no more. S.

[To be concluded in the next Number.]

THE BELIEVER CRUCIFIED WITH CHRIST:

A Sermon,

BY THE REV. JAMES RUDGE, D.D.
Rector of Hawkechurch, Dorset.

GAL. ii. 20.

"I am crucified with Christ."

THAT the Lord Jesus Christ was crucified without the gates of Jerusalem, is an historical fact, and an article of religious belief, in which all Christians agree. But why, or for what end, some of his professed followers have differed. Some maintain that it was only to give testimony to his Divine mission, and to seal the truth of the doctrine which he taught with the blood which he shed. But we, who, I trust, are better instructed in the things pertaining to God, believe that he died for the sake of sinners; for those who by sin had ruined themselves, and by their apostacy had alienated God's friendship, and forfeited his favours. It was for such that he offered up himself a sacrifice upon the cross; that by the merits of his voluntary offering he might purchase for them the pardon of all their offences, and appease the just displeasure of God; that he might unite them in the lasting bonds of friendship and love, and bind them together in a perpetual covenant never to be forgotten. By his death he has abolished sin, and effaced our transgressions from the book of God's remembrance. He has blotted out the handwriting of ordinances that was against us; has broken down the partition-wall between Jew and Gentile, and taken it away, nailing it to his cross. Yea, with Christ all his true members are crucified to the world,

to sin, and to the flesh, with all its lusts and corrupt affections.

This is the sense in which the declaration of the text must be taken; and I will now proceed,

First,—To point out more particularly some of the happy consequences and effects with which the death of Christ is attended as it regards us; and,

Secondly,—How, or in what manner, the true Christian is said to be crucified with Christ. And I shall finish the view with some appropriate remarks by way of application.

May the Great Master, who is now present presiding over this assembly of Christian worshippers, send home his word into your hearts with power and efficacy; so that it may prove to each of you a never-failing source of comfort and instruction; and that thereby you may be made to die daily unto yourselves, and to live unto God!

I. Believers being considered as members of Christ's body on account of the intimate union which subsists between them and him as the Head, every thing happening to Christ is in Scripture said to have happened to his people; and this is a fact worthy to be remembered. Thus the Jews are said to be "put to death in the body of Christ;" and "our old man" is said "to be crucified with Christ;" and we are said to have "died together with Christ," and "to be buried together with him by baptism;" and "to be dead with Christ from the elements of the world;" and to be "risen with Christ;" and even "to be circumcised with him." The apostle Paul delights in the use of these expressions, because they make us sensible that Christ became man, was circumcised, crucified, and buried, and rose again to deliver us from punishment, and to procure for us a blessed resurrection to immortality.* "By one man's offence, judgment came upon all men to condemnation." Man's sin against God may be considered in these three different points of view: either as an *injury* against God, which raises his wrath and indignation against us; or as a *stain* and *pollution*, which exclude us from his presence; or as a *debt*, which we owe to God. As an injury, it demands satisfaction; as a stain, it requires washing and cleansing; and as a debt, it demands payment. The first renders us criminal and deserving of punishment; the second renders us odious and insupportable in the eyes of perfect purity; and the third makes us prisoners and insolvents. The Mosaical law recognises these three dreadful effects of sin. It acknowledges the injury, by the shedding of blood

and the propitiatory sacrifices it offered. It acknowledges the guilt or pollution, by its waters of purification and its frequent washings. And it acknowledges the debt, by all those ceremonies which led to confess the debt and produce the obligation to discharge it.

But if we are sinners and rebels against God; if we are vile and polluted; if we are debtors and insolvents—the question is, how shall we be cleansed of our impurity, and discharged from our debts? The Gospel tells us, that it is the death of Christ, and that only, by which we are cleansed from our sins and discharged from our debts; and that to the blood of the cross alone we are to ascribe these happy consequences and these blessed effects. It is the death of Christ which appeases Divine wrath, which cleanses our souls from the filth of sin, and which pays, even to the uttermost farthing, all the demands which law and justice make for the debts we have contracted. Christ is not only come as our high-priest, with his blood and his water, but he is come by water and by blood. He is come, as our surety and guarantee, with our ransom, and the payment of our debts in his hand. For, saith St. Peter, we "were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." This death is the oblation for our sins, the cleansing of our pollutions, and the cancelling of our debts. By virtue of this death we behold heaven reconciled, the heart washed from its filthiness, and the fires of hell extinguished. Heaven is reconciled; for now we are permitted to "enter into the holiest of all by the blood of Jesus." The heart is cleansed; for this "blood purgeth our consciences from dead works to serve the living God." And the fires of hell are extinguished; for "by his death he hath destroyed him that had the power of death, that is the devil." And these are points for which I have produced the express warranty of Scripture. In fine, the death of Christ is both the sacrifice by which our crimes are expiated, the washing by which our pollutions are done away, and the payment by which our debts are liquidated. The holy sacrament of the supper represents this expiation to us; baptism, this purgation; and the Holy Spirit seals to us this remission. This death alone answers to all the laws and the sacrifices. By the one offering of the body of Christ, and by the once washing in the blood of the Lamb, an atonement is made for sin, and a purification completed. This death was every thing to the apostle Paul. It was all he wished to know; in it he gloried; for this he left all; he forgot all;

* See Rom. vii. 4; Macknight *in loc.*; Rom. vi.; Col. ii. 20; Ephes. ii. 4; Col. ii. 11; Philip. iii. 3.

and I can image to myself the sacred pleasure and satisfaction with which this enlightened disciple of the Lord made all his attainments in science, and all his progress in learning—all, in short, of those intellectual acquirements with which he was advantaged above all others in the sacred college of the apostles, as in the literary schools of Greece and Rome, subservient to this one grand point, and rendered them all as its cheerful handmaids and its obedient servants; therein instructing us, who are the sons of the prophets, that all our classical attainments, and all our scientific researches, are as nothing worth, unless they are employed as instruments in the same cause, and are made subservient to the attainment and promotion of the same knowledge. Even the law of Moses, for which the apostle was once so zealous, the traditions of the fathers, and the ceremonies which God himself had instituted, which once formed favourite objects of his meditations and pursuits, now ceased to possess any interest compared to that delightful theme that absorbed all his thoughts, and engaged all his devotions. And what it was to the great apostle, it should also be to us: it should constitute the leading subject of our thoughts, and be the most delightful study of our lives.

Another principal fruit of the death of Christ, to which I shall now advert, is one in which we are one and all concerned, and without which indeed we have no personal interest in the text. It can have no application to us. That to which I allude is the crucifixion of the old man of sin, and the mortification of his lusts and affections. And how is it to be ascertained that, in this sense, ye are crucified with Christ? The evidence is to be sought in the life and practice; and none can be true friends of Christ Jesus, unless it be exhibited in the purity of the temper, and the consistency of the life. For if Christ hath offered himself as a sacrifice to the justice of God for our sins, how can we think of again repeating those sins for which the compassionate Saviour died to make atonement; and if we are impure in temper and sinful in conduct, where is the effect of the death of Christ? You cannot say, with a sacred regard to truth, I am crucified with him! But if, notwithstanding his mercy, you still continue impure, and live in sin, and go on in a career of wickedness from day to day, following all the vanities of the vain, and committing all the follies of the foolish worldling, and thus expose yourselves to the anger of a righteous God, the consequences are inevitable. If the propitiation for our sins had been made with the blood of any of his creatures, God, in pardoning us, would have shewed us great mercy. But he has re-

deemed his Church with a more costly ransom; and if you trample under foot the precious blood of his Son, wherewith he hath ransomed us, what more atrocious outrage can you commit? But of this outrage you are guilty so long as sin continues uncrucified in your souls. Every sin you commit is a re-action of the drama of this day—is a crucifixion of the Son of God afresh. We are ready to say with the apostle, "I am crucified with Christ." But if we are really crucified with him, wherefore is our station removed from the cross, and wherefore are we unlike, in piety and resignation, the illustrious sufferer? Wherefore do we depart from him in temper, and pander only to our own lusts and passions? If we are washed in the blood of Christ, which cleanseth from all sin, and have had our souls bathed in this precious fountain, how can we have the heart, or the baseness, to cast ourselves again into the mire? When sin, like the tempter, assails our hearts, when temptations are around our paths, we should say to these bold assailants of our peace and virtue, Get ye hence! I have left the habitation of the old Adam, and now nauseate the husks of prodigality and sinfulness; and here there is no admission for such enemies to my innocence, and such antidotes to happiness, as ye are. "I have washed my feet; how shall I defile them in the mire and polluted stream of ungodliness?" The Christian should resemble the ermine, which, as naturalists inform us, has so great a regard for its skin and its natural whiteness, that it will rather perish than sully it; and therefore one of the best expedients to which persons resort who are desirous to catch this animal, is to soil its skin with dirt. Like this cleanly creature, we, whose robes are washed in the blood of the Lamb, ought to suffer a thousand deaths, if it were practicable, rather than that our pearls should be sullied with filth, and our whiteness stained with the pollutions of the age in which we live. "Pure religion and undefiled before God and the Father," saith St. James, "is to visit the fatherless and the widow in their distress, and to keep himself unspotted from the world." This is our religious sentiment. Would to God that our practice were answerable to such a beautiful summary of religion, and to such a comprehensive article of belief! Let those who pretend to find at the end of this life a fire that shall purge away what the blood of Christ left, delude themselves with such fancies, and dream of such absurdities; but let us who know that after this life there is no purification, and that whatsoever defileth is excluded from the kingdom of heaven, and that there is no other fire but that of hell; let us endeavour continually, through Divine

strength, to "purify ourselves from all filthiness of the flesh, perfecting holiness in the fear of God." If the death of Christ be the satisfaction and the payment of our debts, by which we obtain the remission of our offences, how can we be so prodigal of his grace as to dare to contract new debts equally offensive and heinous as those of which he hath absolved us from the payment! More wise was the prodigal son, and more commendable his conduct than ours; for, after having confessed his folly, and cried out, "Father, I have sinned against heaven, and in thy sight," he returned no more to his wicked courses; he divorced himself from his former companions, and never more sinned against Heaven, or acted the prodigal's part in the sight of his father. Would not your astonishment be excited, and your horror be inflamed against the penitent thief who suffered on this day with Christ, if, after the acknowledgment he made of his crimes, and the promise he received from his Saviour, he had been permitted to descend from the cross, and you beheld him relapsing into the same career of vice, committing the same deeds of infamy and blood, of rapine and murder, which brought him in the end to receive the just reward of his iniquities and crimes? Your indignation and astonishment would have been justly aroused against the hypocrite. But is the penitent thief the only criminal upon whom these feelings should be exhausted? Have we never in reality acted like criminals; and, after God hath forgiven us, have been equally unmindful of the vows of future amendment we made, and the astonishing tokens of mercy we received? I will not instance now the every-day mercies upon which we subsist, the daily sins we commit, and the daily pardons we receive; nor will I now dwell upon the vows made in the chambers of the sick, and the vows broken, and the relapses made, when the blessing of health has been restored, and the pardoning mercy of God has been vouchsafed, of which my own memory has registered instances without number. But, as more suitable to the day, I will lead you up to the cross, not to witness the Saviour lingering in his pains merely; not to see the blood starting from the parts which the nails had pierced and the spear had entered; not only to shew you the wounded side, the mangled body, and the pale countenance, lovely even while the livid hue of death was upon it, and all expressive of its wonted resignation and piety; but to point out to you your own sins nailed to the bloody cross; your former iniquities cancelled, and the forgiveness of all your transgressions there ratified and confirmed. And now, after having been brought to witness

this spectacle, let me inquire, Have you so acted as to deserve the mercy of the prodigal son, and receive the paradise of the penitent thief? Have you passed from the cross, and notwithstanding your sins have been pardoned, and former debts remitted, have you contracted fresh ones, and now are living in sin? Then have indignation upon yourselves, and return unto the Lord your God, and he will have mercy upon you. Pardon of sin should beget love to Him who has conferred the boon, and to him through whom it has been obtained. "Lovest thou me?" said our Lord three times to Peter. He said not unto him, Fearest thou me? but "Lovest thou me?" And if Peter, after thrice answering in the affirmative, had been capable of denying him again, what should we have said or thought of him? The look of Christ, more powerful than language, and more heart-piercing than reproof, and which it equally baffles the art of the painter to represent on the canvass, and the eloquence of the orator to describe in words, as well as the tears which he went out to shed,—forbid the supposition that a fourth denial ever could have been thought or uttered. Did not Mary Magdalene, who owed much when her debt was forgiven her, also love much; and that because much was forgiven her? The evangelist does not say, she believed, she repented, and mourned for her sins; but that "she loved much." Nor did she ever return to the love of the world, which had loaded her with the debt; but the object of her love was Him who forgave it.

It may not here be improper to consider this death, of which I have been speaking, as having a reference to that of the cross. For the apostle Paul does not barely say that we ought to mortify sin in our mortal bodies; but he says that we must "crucify" it: "Those who are Christ's have crucified the flesh, with all its lusts." "Yea," saith he, "I am crucified with Christ." How crucified? St. Peter might have used the declaration with more propriety, for he actually suffered the punishment of crucifixion; but Paul was beheaded as a Roman citizen. The sense, then, in which the declaration must be taken, as applicable to Christians, remains to be considered; and this is the second point to which I engaged to draw your attention—viz., how, or in what manner, can the true Christian be said to be crucified with Christ.

II. First, he may be said to be crucified with Christ by *imputation*. "The love of Christ constrains us," saith the apostle, "because we thus judge, that if one died for all, then were all dead;" i. e. dead by the same death, and under the figure of the cross of

our Lord. "Our old man is crucified with him, that the body of sin might be destroyed." What is the meaning of these words? what is the old man? for there was none but Christ alone on the cross, on the wood to which his hands, and feet, and body, were nailed and fastened. He was certainly alone in respect to the satisfaction he made for sin, as in that satisfaction neither men nor angels could bear a part; but in respect to the imputation that is made thereof unto us, it may be said with truth that he bore "our sins in his own body upon the tree." And being there for our sakes, in him we were all there likewise; and as he was crucified and died, so are we dead in him. Whence it necessarily follows that, as he upon the cross spoiled the old man—the old and feeble nature which, as man, he derived from Adam, and assumed for our sakes and for our salvation,—we ought to leave upon the same cross that corrupt nature which we, as sinners, have derived from Adam, our natural head.

2. There is another sense in which we may be said to be crucified with Christ: the true Christian suffers with his Lord by *imitation*. Is there an object upon which our affections are fixed? there is no pleasure which is felt more keenly than that of imitating the object of our love. And who is so worthy of our purest attachment and esteem as Christ, who died to render us happy? Perhaps a Socrates or a Phocion may gain our veneration, may be embalmed in our memories with no common feelings of regard. We may revere and love our apostle, and many of the ancient fathers, as lights and luminaries of the first order in the spiritual hemisphere. But are they, who never heard anything of us—who suffered nothing for our sakes—are they, however holy and reverend they confessedly are,—are they to be put in competition with Him who loved us from the beginning, who will love us unto the end, and who actually laid down his life for the love he entertained for us? This Jesus, whom we adore, was crucified for our salvation. And if love should be returned for love, no possible reluctance should be felt to be crucified with him. Let us borrow the points of his nails, the sharpness of his thorns, and the acidity of his vinegar, that we may pierce, and torment, and kill sin in our souls. And as he died for sin, let our imitation of him be expressed in our daily dying unto sin, and in crucifying it in our mortal bodies.

3. Again; the true follower of Christ is crucified with his divine Master by a kind of holy vengeance and resentment which he exerts against the authors of his Lord's death—against the parricides and traitors, upon

whom he is resolved that the sentence of the law shall be carried into execution, and the punishment of death shall be inflicted. But how are they to be apprehended? With the utmost facility; for here they are—here they rove at large, and plunder and destroy in these corrupt hearts, and in these secret haunts of ours; and with the same ease with which we seize, we can crucify them, if it be our will and resolution to carry the law into effect upon them: and if we be impotent in ourselves, we may be mighty in God, and strength will perfect what weakness could not accomplish. These scribes and pharisees, and Pilate with the Roman soldiers, are within you. These traitorous and murderous sins of ours are the true authors and executioners of Christ's death. And shall we love these his cruel enemies, and be so base and ungenerous as to spare them—yea, to nourish them in our bosom? Shall we pardon the enemy alone upon whom it is laudable to inflict vengeance? No, the resentment is noble which we carry in our hearts against sin; nor should the weapons of our warfare ever be laid down until the enemies and murderers of our compassionate Saviour have been overpowered in the struggle, and have been brought with the malefactor to expiate on the cross the crimes they have perpetrated and the murders they have accomplished. As soon as we behold iniquity, our indignation should be inflamed against it, and our hearts should cry out, "Away with this Barabbas! crucify him—crucify him!" There is no saving of the vessel, my brethren, nor need you expect a calm, unless you cast this Jonah into the sea; this Jonah, whom the justice of God pursues, and who shall meet with no other whale than the cross of Christ, which, instead of saving, shall swallow up and devour him, and cause him to perish everlastingly.

4. Every true Christian is crucified with Christ by contemplation and by love. In beholding the cross of Christ with the eye of a true faith, we are, as it were, transformed into his image, in his state of sufferings, and thus may be said to be crucified with him. What a noble mirror, my brethren! It resembles the pupil of the eye, which transforms itself into that which it beholds. That faith, by which we contemplate the Saviour, makes us to mortify sin in the flesh, and by virtue of his death to crucify it. O that, with St. Paul, we could say in truth, that we "desire to know nothing but Jesus Christ, and him crucified!" Nay, if we might dare to improve upon his words, we would desire to know more than Jesus Christ crucified. And what would that be? Even Jesus crucifying his passion to redeem us, his power

to transform us; for, if he be not crucified in us, it is a sign that he hath not been crucified for us. "I am crucified with Christ," saith the apostle; but he adds, "nevertheless I live, yet not I, but Christ liveth in me."

And here I would finish this sermon, with this fine, and elegant, and all-important sentiment, wishing that it may be as a living coal taken from the altar, and be burning ever upon your hearts,—were it not that I wish to add a word or two of earnest and importunate exhortation.

I importune one and all of you, beloved in the Lord, to attend with the utmost diligence, and with unexhausted spirits, and with minds unwearied, to all the sacred ordinances of religion, and to make a proper use of all the means which God has appointed for the enlivening, the strengthening, and confirming of your faith in Christ Jesus our Lord. Above all, neglect not to repair often, and especially in the hour of trial and temptation, to a throne of grace; and by fervent prayer, and importunate supplication, entreat the God of mercy for the seasonable and powerful aids of his Holy Spirit to support and uphold you in the conflict with your spiritual enemies; to carry you safely through the Red Sea to the land of Canaan, that floweth with the milk and honey of heaven; and finally to crown you with the unfading laurels of victory. We are buried with Christ by baptism, that we may be planted together with him. Urge, therefore, this petition without ceasing—that he would come and plant faith in your hearts, and gather the fruits of that divine plant from which he hath made our salvation to spring. Knowing that neither he that planteth nor he that watereth is any thing without the blessing of Heaven, entreat the Lord that he would send down an increase from on high—that he would be pleased abundantly to bless and fructify his holy word which we have this holy day been hearing, and that sacred ordinance in which we are about to be engaged, in remembrance of his love, in obedience to his commandment, and in gratitude for his passion and death. And, O Fountain of all wisdom, and Source of all blessing! do thou pour down upon us the pure streams of the water of life, and give us to taste all the comforts and all the consolations that flow from communion with Him who gave his body for our ransom, and his blood as the price of our redemption. Banish from our hearts all causeless fears and all disquieting apprehensions, and make our souls all light, and life, and joy in Christ. My brethren, make this your prayer; let this be your joy, let this be your confidence: and seek ye with all your strength to be found among the happy number of his chosen,

his holy, his beloved. Then, who shall lay any thing to your charge? "It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Let it be your sacred study, to which every other pursuit must be made subservient, to be sanctified more and more in soul, in body, and in spirit, by virtue of your Saviour's passion and death; that your old Adam be crucified, and sin be mortified, that henceforth it usurp no dominion over you. Be it your hallowed endeavour, in which the omnipotence of God shall succour and enlighten you, if ye be willing, and of a ductile and teachable spirit, to attain only to the purest of all knowledge, and the most improving of all science, to know only Christ, and him crucified. What is knowledge—what are the saints—what the highest of spiritual beings—what even the choirs of angels—what the multitude of heavenly hosts,—when compared with him, your King, your Saviour, your God? To all things on earth be dead, but alive unto Him who died on the Good Friday for your sins, and rose on the Easter-day for your justification. As you are not your own, but have been bought with a price, therefore "glorify God in your body, and in your spirit, which are God's." Let your hearts and affections be set upon the things which are above, where Christ sitteth on the right hand of God. For we are dead, and our life is hid with Christ in God. Let the love of Christ constrain us to all the duties of religion; and let our conversation from henceforth be, not as the men of the world, but as the citizens of heaven, with whom we one day hope to partake of the promised possession, and participate with them in all the labours of their love, and in all their anthems of adoration and praise. And thus, "if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

CALVARY.*

IN spite of the singular profusion of bad paintings and ornaments of every description with which the walls and altars are overloaded, the general effect is solemn and religious; conveying the assurance that prayer under every form has taken possession of this sanctuary, and that pious zeal has accumulated within it every object which generations of superstitious but sincere worshippers have deemed precious in the sight of God. From hence a flight of steps cut in the rock conducts to the summit of Calvary, where the three crosses were posted; so that Calvary, the tomb, and several other sites of the drama of Redemption, are

* From De Lamartine's Travels.

united under the roof of a single edifice of moderate dimensions—a circumstance that appears but ill to accord with the Gospel histories. We are not prepared by them to find the tomb of Joseph of Arimathea, which was cut in the rock, outside the walls of Sion, fifty paces from Calvary, the scene of executions, and enclosed within the circumference of the modern walls; but such is tradition, and it has prevailed. The mind cannot dispute, over a scene like this, the difference of a few paces between historical probability and tradition. Whether it were here or there, it is certain the events occurred at no great distance from the points marked out. After a few moments of deep and silent meditation, devoted in each of these sacred spots to the remembrances awakened, we re-descended to the body of the church, and penetrated within the interior monument which serves as a sort of stone curtain or envelope to the sepulchre itself. This is divided into two small sanctuaries; the first containing the stone on which the angels were seated when they answered the holy women, "He is not here, he is risen;" the second and last sanctuary enclosing the sepulchre itself, but covered with a sort of sarcophagus of white marble, which surrounds and entirely conceals from the eye the actual substance of the primitive rock in which the sepulchre was cut. This sacred chapel is lighted by lamps of gold and silver, perpetually maintained; and perfumed incense is burnt there night and day, warming and embalming the air. We suffered none of the temple officials to penetrate it with us, but entered one by one, separated by a curtain of crimson silk from the first sanctuary. We chose that no witness should disturb the solemnity of the place, and the privacy of the impressions each might experience according to his individual notions, and the measure and nature of his faith in the great event which the tomb commemorates. We stayed each about a quarter of an hour, and none of us left it with dry eyes.

Whatever form religious sentiments may have assumed in the soul of man—whether influenced by private meditation, by the study of history, by years, or the vicissitudes of the heart and mind—whether he has retained Christianity in its literal interpretation and in the doctrines imbibed from his parents, or is only a philosophical and spiritual Christian—whether Christ be to him a crucified God, or no more than a holy man deified by virtue, inspired by supreme truth, and dying to bear testimony to his Father—whether Jesus be in his eyes the Son of God or the Son of man, Divinity incarnate or humanity deified,—Christianity is still the religion of his memory, of his heart, and of his imagination, and will not have so wholly evaporated before the winds of time and life as that the soul on which it was shed shall preserve no vestige of its primitive odour, or that its fading impressions can resist the revivifying and awfully affecting influence of its birth-place, and of the visible monuments of its earliest profession. To the Christian or to the philosopher, to the moralist or to the historian, this tomb is the boundary of two worlds, the ancient and the modern. From this point issued a truth that has renewed the universe—a civilisation that has transformed all things—a word which has echoed over the whole globe. This tomb is the sepulchre of the old world, the cradle of the new; never was earthly stone the founda-

tion of so vast an edifice; never was tomb so prolific; never did doctrine, inhumed for three days or three centuries, so victoriously rend the rock which man had sealed over it, and give the lie to death by so transcendent, so perpetual a resurrection. In my turn, and the last, I entered the holy sepulchre, my mind filled with these stupendous reflections, my heart touched by impressions yet more sacred, which remain a mystery between man and his soul, between the reasoning insect and his Creator. Such impressions admit not of words; they exhale with the smoke of the holy lamps, with the perfume of the censers, with the vague and confused murmur of sighs; they fall with those tears that spring to the eyes from remembrance of the first names we have lisped in infancy; of the father and the mother who inculcated them; of the brothers, the sisters, the friends, with whom we have whispered them. All the pious emotions which have affected our souls in every period of life; all the prayers that have been breathed from our hearts and our lips in the name of Him who taught us to pray to his Father and to ours; all the joys and griefs of which those prayers were the interpreters,—are awakened in the depth of the soul, and produce by their echoes, by their very confusion, a bewildering of the understanding, and a melting of the heart, which seek not language, but transpire in moistened eyes, a heaving breast, a prostrate forehead, and lips glued in silence to the sepulchral stone. Long did I remain in this posture, supplicating the Father of heaven in that very spot from whence the most pathetic and comprehensive of prayers ascended for the first time to his throne; praying for my father here below, for my mother in another world,* for all those who live or are no more, but our invisible link with whom is never dissolved—the communion of love always exists; the names of all the beings I have known and loved, or by whom I have been beloved, passed my lips on the stones of the holy sepulchre. I prayed last for myself, but ardently and devoutly. Before the tomb of Him who brought the greatest portion of truth into the world, and died with the greatest self-devotion for that truth of which God has made him the Word, I prayed for truth and courage. Never can I forget the words which I murmured in that hour, so critical to my moral life. Perhaps my prayer was heard; a bright ray of reason and conviction diffused itself through my understanding, giving me more clearly to distinguish light from darkness, error from truth.

The Cabinet.

THE OMNIPRESENCE AND OMNISCIENCE OF GOD.—Can any thing afford a more lamentable proof of the weak understanding and frail heart of man, than the fact that his disregard of the omnipresence of God may be traced up to his partial and temporary success in deceiving and escaping from the judgment of his fellow-creatures? Such, beyond all question, is the fact. Our object in concealing sin is to shun its consequences, whether they be an affectionate remonstrance, or a severe infliction; whether faults call down tears from eyes that are compelled to witness them, carrying pain, and sorrow, and disappointment, to hearts into which we desire that nothing which

* Our readers are of course aware that M. De Lamartine is a Roman Catholic.

hurts should enter ; whether they produce more direct and personal inconvenience to ourselves, exposing us to rebuke, to contempt, or to punishment,—the secrecy with which we would sin is intended to counteract these effects. And because that secrecy is at times successful—because against man, art and cunning prove victorious,—we cheat ourselves into a belief that God also can be deceived. The temporal consequences of guilt are avoided, and we argue, or we act, as if its eternal consequences were thereby removed also ; while in truth it is the very circumstance of our being able to overreach and delude mankind which causes God so repeatedly to assure us that we cannot overreach him. Does some hardened offender boast of successful hypocrisy ? There is One whom no hypocrite can deceive. Does he strengthen himself in evil-doing, from a confident hope of impunity ? The answer is, that vengeance is the Lord's, and ultimately he will repay. God has declared that in his own appointed day he will visit all the children of men, and separate the evil from the good. To postpone the settlement of a sinner's account is an act of God's ordinary providence ; and the same providence assures him that every secret transgression shall be brought to light, and be visited with condemnation and punishment. Vain, therefore, is every attempt to elude his observation and scrutiny. " Hell and destruction are before the Lord ; how much more, then, the hearts of the children of men ! He is about our bed, and about our path, and spieth out all our ways." And to imagine that we can escape God's vigilance, or that time will wipe our faults from his remembrance, for no better reason than because men have proved negligent or forgetful, is as foolish as to think God cruel or unjust, because erring mortals may mistake our conduct. The lesson, and the only lesson, to be learned from successful imposture, is the infinite superiority of Him whom no one can beguile. The lesson, and the only lesson, to be derived from present and temporary impunity, is the awful certainty of standing at last " before the judgment-seat of Christ, where every one of us shall give account of himself to God." —*Rev. A. M. Campbell.*

HABITUAL DEVOTION.—As there may be many resemblances between light and devotion, so this one especially ; that as there is a light universally diffused through the air, and there is a particular re-collection of light into the body of the sun and stars, so it is in devotion. There is a general kind of devotion that goes through the renewed heart and life of a Christian, which we may term habitual and virtual ; and there is a special and fixed exercise of devotion, which we name actual. The soul that is rightly affected to God is never void of a holy devotion ; wherever it is, whatever it does, it is still lifted up to God, and fastened upon him, and converses with him ; ever serving the Lord in fear, and rejoicing in him with trembling. There is commonly much mistaking of devotion, as if it were nothing but an act of vocal prayer, expiring with that holy breath, and revived with the next task of our invocation, which many usually measure by frequency, length, smoothness of expression, loudness, or vehemence. Whereas, indeed, it is rather an habitual disposition of a holy soul, sweetly conversing with God in all the forms of a heavenly, yet awful, familiarity ; and a constant entertainment of ourselves here below with the God of spirits, in our sanctified thoughts and affections : one of the noble exercises whereof is our access to the throne of grace in our prayers ; whereto may be added, the ordering of our holy attendance upon the blessed word and sacraments of the Almighty.—*Bp. Hall.*

PERSEVERANCE.—There would be plenty of candidates for heaven, and successful ones too, if it could be won by a few great acts or daring adventures ; but when our sincerity is brought to the true test, and is to be proved by a work going on steadily, secretly,

and inwardly, without noise or display, in a quiet habit of daily self-denial and preference of God's will to our own,—we shall never find, upon experiment, that this is lowering the Gospel, but raising it to the highest pitch of which we are capable. In this way it has its just effect upon our souls, and, under the aid of the Spirit, alters and renews our very nature. And in point of fact, nothing short of this comes up to our case.—*Rev. S. Richards.*

Poetry.

THE SUPPORT OF OUR WEAKNESS.

(For the Church of England Magazine.)

"When I am weak, then am I strong."—2 Cor. xii. 10.

WHAT! shall I plead my deep distress,
My weakness, and my sinfulness,
As reasons why I may not claim
The mercies of my Saviour's name ?
Why do the tendrils of the vine
So closely their support entwine ?
Why to the oak so closely clings
The ivy ere it upward springs ?
Would they such firm assistance seek
Unless they felt themselves so weak ?
Then, let me strive, nor strive in vain,
My Saviour's gracious aid to gain ;
E'en let my weakness be the plea
For falling low before his knee ;
While to his helping hand I trust
To raise the suppliant from the dust,
And guide me through those paths to rise
That lead repentance to the skies.

Oron.

F. H.

"SING US ONE OF THE SONGS OF ZION."*

ON Judah's plains no throng is view'd,
Their voice of joy is still ;
There is no festive multitude
On Judah's holy hill.

Amid her waste and grass-grown halls
The bitter calls his mate ;
There is no harp in Judah's halls,
No song in Judah's gate.

No more the timbrel's music floats,
Or cymbal's tones aspire ;
Hush'd are the viol's tuneful notes,
And mute her sacred choir.

No flame on Judah's altar burns,
No lamp in Judah's fane ;
From clime to clime her offspring turns,
And bears the curse of Cain.

Wanderers and fugitives, bereft
Of rest and peace, like him ;
For God, an angry God, has left
His seat, the cherubim.

Then ye who seek for Zion's peace,
And o'er her ruins mourn,
Let not your prayers and offerings cease
Till Judah's God return ;

* From "Sacred Poetry," Second Series. Edinburgh, Wm. Oliphant and Son. 1839.—The great sale of the first series fully warranted the publication of this second, which will be found to contain many original pieces, in addition to those judiciously selected from approved authors.

And promis'd Zion's sacred domes
In nobler beauty rise,
Enrich'd with costlier hecatombs
Of freewill sacrifice.

THE MARTYRS OF THE ENGLISH CHURCH.*

HAIL, holy Church! Say, is it wrong to feel
A glow of pride athwart my bosom steal,
As, one by one, thy glorious martyr-train,
Who bled, thy rights, thy doctrine to maintain,
In vision pass before me? No! e'en pride,
At such a sight, almost is sanctified.
Hail, holy Church! What though thy leagued foes
The war-cry raise, and round thee fiercely close,
Viewing thy stately towers with jealous eye,
Marking thy bulwarks only to destroy;
What though they long to see thee fall'n, discrown'd,
"Thy pleasant things laid waste," and strewn around,—
If treachery lurk not in thy hallow'd fold,
If in thy sons, as in their sires of old,
The martyr-spirit live,—if each, if all,
Who bear thy name, do love thy gentle thrall,
Who, at thy font Christ's soldiers sworn and seal'd,
Have never wish'd that sacred vow repeal'd,
But ever and anon renew'd the same,
When at thine altar met in His dear name;—
Then, though thy foes be mighty, fear not thou
The crown shall ever fall from off thy brow:
Thou shalt not o'er thy ravag'd temples mourn,
Nor see "strange fire" upon thy altars burn.
Mother of martyrs! holy Church! all hail!
While time itself shall last, thy glory shall prevail.

Miscellaneous.

THE HEBREW LANGUAGE.—The Hebrew language varied little from Moses to Malachi, a period of 1,100 years; the old Hebrew became extinct as a living language 500 B.C.; 1,000 years afterwards the Masoretic points were added; Chaldee had superseded Hebrew at the time of the captivity, and was gradually converted into the Syro-Chaldaic, which is called Hebrew in the New Testament. This has been fully investigated by the late learned Dr. Kennicott, who published a work called an "Inquiry into the State of the Hebrew Text;" he informs us that he examined all the then known MSS. of the Hebrew Scriptures, and discovered numerous variations, but few or none of great importance. — *Goodhugh's Lectures on Biblical Literature.*

POPEY ON THE CONTINENT.—The following paragraph is extracted from a letter which we have received from an intelligent traveller; it shews the influence of Popery and Protestantism as exhibited on the continent:—"It was matter of great curiosity to me to observe the veneration paid to particular images of the virgin and saints. There is not a church in Italy but has a published history of its Madonna, with exhortations to honour it by preference, as the most favoured and efficacious for the faithful to resort to. In Rome there are hundreds of images to the virgin. The Madonna de St. Agostino is the most celebrated. It was formerly the statue of an heathen goddess, taken from the Pantheon, until placed in its present exalted station. It is bedecked with most splendid jewellery—diamond rings on every finger, not even omitting the thumbs; ear-rings, necklaces, costly diamond

crowns, and such an immensity of votive offerings of all descriptions, as to make one wonder why this particular image should be so honoured beyond any other. The guardian in attendance upon this Diana of the Ephesians told me it was because she never failed to listen to any one's petition; she always grants their requests. There is a church close by, which of course has also its Madonna, but which is comparatively neglected. Why is this? Why, because the people have not so much faith in the efficacy of their prayers to this image as to the other; and so they told me. Is not this superstitious idolatry? do they not thus attach virtue to a particular image. Yet Romanists will tell you they only have an image in their churches as you have a portrait of a departed friend or relation in your house; then I ask, why attach efficacy to one image of the same person more than another; it is useless devotion at best, and must have an idolatrous tendency with the ignorant. At Florence I heard a friar, in his sermon on the day of the festa of the Madonna of Good Counsel, say, that the image in that church (La Chiesa d' Ogni Santi) of the Madonna del Buon Consiglio was specially honoured by God more than any other image of the virgin in the whole world: he exhorted them to hasten into the vestry to purchase a print of this image, which would have the miraculous power of preserving them and their families from every evil and misfortune. He then enumerated many miracles wrought by the possession of this print, and which they might obtain, he said, for the small sum of three-pence. It is astonishing that men can be so thoroughly weak, superstitious, and ignorant, as to believe this. But in all Roman Catholic countries ignorance, superstition, and poverty, reign. Every one, even Roman Catholics, must have observed the vast superiority of the Protestant districts over the Romanist in civilisation and prosperity; it has always struck me forcibly. Take for example Switzerland, and compare the cantons of Vaud, Berne, and Geneva, with Fribourg, the Valais, the Soutière, and Uri. In the first three, which are Protestant, you see great prosperity, wealth, industry, cleanliness, and the most advanced civilisation; in the latter, which are Romish, at every step you see wretchedness, poverty, want of industry, heavy countenances, rags, want of cleanliness, and total ignorance. This I have observed invariably. Let any one pass from the valley of the Rhone to the canton of Vaud by St. Maurice to Bex; the instant he crosses the frontier that separates the two cantons, it is like entering a new world, another country—from nakedness and poverty to comfort and wealth, from sterility to plenty; and so it is in all other parts of the continent wherever one meets a Protestant or Protestant district—their countenance seems different, the beauty of intelligence is beaming upon it."—*From the Protestant Record.*

TREASURES OF THE MIND.—The ear and the eye are the mind's receivers; but the tongue is only busied in expending the treasure received. If, therefore, the revenues of the mind be uttered as fast or faster than they are received, it cannot be but that the mind must needs be bare, and can never lay up for purchase. But if the receivers take in still with no utterance, the mind may soon grow a burden to itself, and unprofitable to others. I will not lay up too much and utter nothing, lest I be covetous: nor spend much and store up little, lest I be prodigal and poor.—*Bishop Hall.*

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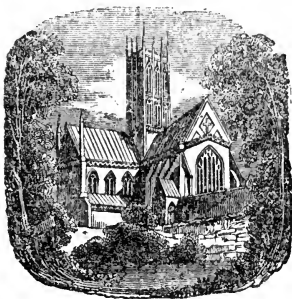
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* From Mrs. Hey's "Spirit of the Woods."

THE
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UNDER THE
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OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE NATURE AND REASONABLENESS OF
PRAYER.

BY THE REV. C. H. TERROT, M.A.

*One of the Ministers of St. Paul's Episcopal Chapel,
Edinburgh; and late Fellow of Trinity College, Cam-
bridge.*

No. I.

WE all acknowledge that prayer is a duty, and that it is a privilege; and however we may fail to perform it in the one point of view, or to enjoy it in the other, still the public practice of every Christian communion, and the private practice of each individual Christian, shews that the utility and the necessity of prayer are among the few points on which there exists in the Church no controversy and no diversity of opinion. But in a matter so important, it seems requisite that we should not satisfy ourselves with the admission of general propositions, couched in vague and indeterminate language—that we should not, for example, be satisfied with knowing that prayer is useful, without learning, if it shall appear that God has granted us the means of learning, what it is useful for; especially as this knowledge is of much practical importance in influencing us in the performance of the duty—in teaching us what we ought to pray for, and how we ought to pray for it. I address myself, then, to those who really admit the necessity of prayer as the appointed channel of communication between the Creator and the creature; but whose faith is weak, and whose views are cloudy, as to the results to be expected from their prayers. And in order to fix the inquiry upon a stable foundation, we must inquire, as far as is allowable, into the method in which the Divine perfections are

developed in their action toward us; and thus, at the very outset, come into contact with an objection which has often been advanced by the opponents of Christianity, and which has much more frequently deadened the prayers of sincere but ill-instructed Christians. And the objection is this: How is it possible that the wishes and desires of an ignorant fallible mortal can have any influence in changing the decrees of the all-knowing and all-wise Creator? And our answer to the objection is, that any such supposition is totally absurd; and would prove the person making it to be lamentably ignorant of the perfections of God, and of the relation subsisting between him and his creatures. We use, and the Scriptures teach us to use, in speaking of prayer to God, much of the language which we are in the habit of using when speaking of petitions addressed to an earthly superior. But we must remember that such language is only applicable by accommodation; that there is a likeness, but very far from an identity, between the two cases. We tell our wants to an earthly superior, because he is entirely ignorant of them; or, after he has known them, they have escaped from his recollection; or we desire to excite his commiseration, to change the tone of his feelings towards us, to make him to do that which he was previously disinclined to do. Now, certainly, if we were to approach God in prayer with views like these, we should be guilty of representing him, not in the corporeal indeed, but, what is almost equally degrading, in the intellectual image of corruptible man. He knows all our wants before we express them; nay, before we feel them ourselves. He

has no indifference to be roused, no anger to be allayed; for, of his own spontaneous and unsolicited grace, he so loved the world, the whole mass of his guilty and fallen creatures, as to send his own Son to make atonement for their transgressions; and, finally, as he is perfect, so also is he immutable, from eternity to eternity the same. But if the objector to prayer thinks that by thus fairly stating the essential distinctions between prayers to God and petitions to a fellow-creature, we have in fact admitted the force of his objection, and that the inutility of prayer is a necessary consequence of our admission,—we must remind him that, though we disclaim these grounds for prayer, there may be, and there really are, other grounds which render prayer reasonable, founded upon a well-ascertained, however imperfect, knowledge of the Divine attributes, and of the manner in which they operate towards us. Most of our difficulties in religious speculation arise from our forming some positive notion of the Divine perfections,—God's foreknowledge, for example,—and the deducing certain consequences as to the manner in which, as it appears to us, this perfection must of necessity act; and the result of men's thus intruding into matters unsuited for the range of their limited faculties is, that, by arriving at deductions contrary to the declarations of Scripture, they become sceptical and heretical; or, on the other hand, when their conclusions are contrary to common sense and all the practical realities of life, their adherence to their system makes them fanatics or enthusiasts. It is by no means necessary that we should be able to disentangle the chain of sophisms by which any of these false conclusions are deduced; it is quite enough, not only for the uneducated, but even for the well-informed Christian, to be satisfied of this plain principle, that neither he himself, nor any finite being, can so comprehend the infinite perfections of God, as to deduce from them any results not authorised by plain assertions of Scripture. And, furthermore, that such deductions are seldom of sufficient probability to warrant our applying them to the determination of the sense of Scripture.

And now, to return from these general considerations to their application to the question, Why should we pray? We pray, first, because God has commanded us to do so, and has promised to give good things generally, and specifically the best of all good things, his Holy Spirit, to them that ask him in prayer. From this plain and sufficient reason we are not to be driven by subtle arguments about the Divine foreknowledge, and the decrees of God. Any notice of

these things, and any consequences deduced from them, contradictory to the necessity or utility of prayer, must be false; because they are contrary to the plain reiterated statements which God himself has made to us in Scripture.

And if, after all, any one, from that very pitiable weakness of mind which suffers itself to be entangled by metaphysical niceties in questions of practical importance, will, or rather cannot help asking, How can these things be—how can my prayers, my wishes, have any effect upon the irresistible and irreversible decrees of God; and if they have not, where is, or where can be the use of prayer?—let such a person remember, that the difficulty,—which in fact arises from nothing but the inability of our finite intellects to comprehend the infinity of the Divine perfections,—is not limited to this question of prayer; but may just as rationally arise in any of the other concerns of life, and whenever means are used for the attainment of an end. It may just as reasonably be asked, How can we suppose that human wisdom or folly, human indolence or activity, can have any influence in altering the eternal decrees of God? And it might just as reasonably be argued, that all the results of national and individual prosperity would equally have occurred, though there had been no national or individual exertion to obtain them, as that Divine blessings must ensue in consequence of the Divine decrees, independent of and uninfluenced by prayer. And this leads us to a plain, and a very important practical principle; namely, that all God's dealings with us are conditional. That they are so with respect to the comforts of natural life, is and must be allowed by every man of a sane mind. God has decreed that seed-time and harvest shall succeed each other with undeviating regularity; that the earth, "the water, the air, and the light, shall all, by their silent and mysterious operations, administer to the wants and the comforts of mankind. But he has not decreed that like crops shall arise on the field of the industrious and of the sluggard; he has not decreed that there shall be any produce where there has been no cultivation. And if God's dealings in the natural world be thus manifestly conditional, how can it be inconsistent with his perfections that the same conditionality should subsist in his dealings with the souls of men? Nay, may we not go further, and assert that, unless this conditionality be admitted, the word *if*, and the meaning which it necessarily conveys, must be expunged wherever it occurs, from the beginning to the end of Scripture. Take that well-known chapter, the 18th of Ezekiel, in

which the goodness and justice of God are so nobly vindicated against the false assumptions of Jewish objectors. Does not God himself there reveal a series of decrees, every one of them conditional, depending by an *if* upon some action, good or evil, of the creatures to be affected by it? "If a man be just, and do that which is lawful and right, he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, that doeth the like to any one of these things, and that doeth not any of those duties, he shall surely die—his blood shall be upon him;" and, finally, "If the wicked will turn from all his sins that he hath committed, he shall surely live—he shall not die." Since, then, the principle of God's dealings towards mankind, in spiritual as well as in natural concerns, is that of conditionality—that is to say, in plainer terms, since God promises to confer benefits and blessings on condition that, or if, men will use certain means for the attainment of them,—it may be enough to know that the means have been appointed, and to employ them with assiduity and in faith, even though we see no natural or necessary connexion between the means and the promised result; for a condition is not always a cause: and thus it would be our duty and our interest to pray—to pray in faith, nothing doubting, even though we should be unable to see any thing in prayer which rendered it a fit antecedent to the obtaining of any blessing; or any reason for expecting good from it, further than the appointment and the promise of God. But in general we are not thus left entirely in the dark as to the system under which we are placed. God requires of us a reasonable service, and he generally affords us the means of satisfactorily ascertaining that the service which he requires is reasonable; that it is suited to our moral and intellectual constitution, and to the purposes for which we were created. And we now come to consider how far this is the case with respect to prayer; what grounds we have for judging it reasonable that God should give those good things to men who pray for them, which he withholds from men who pray not at all, or pray with insincerity, or without faith? And to facilitate the inquiry, we may divide the objects of prayer into the two great divisions of spiritual and temporal blessings; both of which may and ought to be prayed for, but in different ways, and with some difference of expectation as to the results.

PASSION WEEK IN MEXICO.*

ON the earlier days of the week, the interest of the scene thickened hour by hour. A large proportion of the population of the valley repaired to the city; and the streets were crowded with all classes, from the poor half-naked Indian of the pure Otomíe or the Mexican race,—whose sole covering was a dingy woollen or goat-skin blanket, and straw hat, jacket, and calico pantaloons reaching to the knee,—to the wealthy *paysano*, or country gentleman, whose costly apparel might be valued at upwards of five hundred dollars. About the evening of Wednesday, the scene on the Plaza Mayor, in front of the cathedral, baffles all description. It forms at present one of the finest squares in the world; and were it not for the intrusion of the Parian, the large ungainly pile of building in one angle, it would be, perhaps, without rival.

The cathedral, a noble and stately structure, with two ornamented towers, rises to the east; the splendid palace of the viceroy on the north; the house of Cortez, and a number of equally palatial buildings, to the south; and a range of fine edifices, with a basement of lofty arcades, to the west. The removal of the circular balustrade, the amphitheatre, and the equestrian statue of Charles the Fourth, has left the range of the eye over the broad tessellated pavement of the spacious area without obstruction.

At the close of the day in question, a portion of the area in front of the portales or arcades, and before the palace, appeared covered by slight erections of bamboo frame-work, thatched by matting, and shut in by a profusion of green branches and palm-leaves. The more spacious were devoted to the sale of refreshments, and liquors of various kinds—lemonade, pinade, a liquor called *chea*, and pulque; or for that of *dulces*, for which the city is celebrated. They not unfrequently formed a booth of twelve or fourteen feet in length, with seats and tables for the use of the customers. The smaller served as temporary shops for the retail of trifles of every description—confectionary and fruits, ornaments, or articles of apparel. The whole were most tastefully adorned with bouquets of flowers, and at night illuminated with lamps, tapers, and torches. The trade of the fair, for fair it was, seemed to be chiefly in the hands of Indians, or those in whom the Indian blood predominated.

The crowd thickened, and the bustle in the Plaza increased every hour. The incessant sound of the innumerable bells, and the rolling of carriages, were really fatiguing to the ear. But when the cathedral clock tolled the hour of ten, on Holy Thursday, a change came over the scene. The regular shops were shut, not a bell was to be heard. The carriages of every description disappeared from the streets; not a horse or mule was to be descried; but innumerable crowds of both sexes, and of all classes, rich and poor, were seen intermingling on the same level, and pouring, morning and evening, in one unbroken stream, through the thoroughfares, and under the portales. They clustered by hundreds about the doors of the churches; and by thousands—yes, tens of thousands, on the Plaza Mayor.

All the *damas* of the city, dressed in black, and shrouded in their mantillas, repaired on foot from church to church, according to the fashion which enjoins them to visit as many as possible within the prescribed time of humiliation.

This state of things lasted for forty-eight hours. In the principal churches, the high altars were despoiled of their rich load of ornaments, or completely veiled by dark-coloured drapery; and the organs were as mute as the bells: while in all others constant illumination, and the display of gold, silver, and tawdry ornaments, was fatiguingly splendid.

* From Latrobe's Rambler in Mexico.

But do not deceive yourself: though there was an absence of many of the ordinary sounds, the city was not silent. The trample of thousands of feet, the march of stately and interminable processions, and the hum and clamour of innumerable voices, filled the ear, both in the ordinary tones of conversation, and exerted to their utmost pitch, as they energetically, yet lovingly called the attention of the passing to their commodities. "*Aquí hay juiles!*" "Here's your sorts! white fish!" bellowed one. "*Pato grande, mi alma! pato grande, venga usted!*" "A great duck! O my soul, a great duck—come and buy!" responded another.

You may further understand that the interior of the churches was no more the theatre of silence than the streets without, when I tell you that in addition to the incessant stream of worshippers which poured along their pavement from one door to another the live-long day, in many of them waltzes, boleros, and polonaises, from harpsichord or organ, were the accompaniment of the hasty devotion of the passing multitudes.

All these sounds you may conceive, for they were, after all, but ordinary; but it is a moral impossibility for you to imagine the extraordinary hubbub produced by the sound of thousands of rattles, which filled the air from morning to night. They were to be seen in the hands of every individual of the lower classes, and of many of the upper; of every form of material,—bone, wood, and even silver; from the size of a child's plaything, to one which would out-grind half a dozen of our watchmen's rattles, and required both hands to wield. Many of the stalls in the Plaza Mayor were devoted to their sale alone, while others dealt in effigies of Judas Iscariot, varying in size and monstrosity from a doll of a foot long to the size of a human figure. Hundreds of them were seen tied together by the neck, and dangling from long poles by twenty and thirty in a cluster, over the heads of the mob.

At the corner of the market nearest the Plaza, where it happened that the principal rattle-venders had ensconced themselves, if you shut your eyes you might imagine yourself, after sunset, in the depth of a forest in the Floridas, where a few million grasshoppers, cicada, and wood-bugs, were at their serenade.

And so it continued from sun-rise to sun-set. I believe myself within bounds when I assert, that we saw fifty thousand people collected in the great square morning and evening. Sometimes the mass was so dense that the booths were threatened with an overturn; and you were glad to gain the step of one of the palaces, from which you might look over the sea of heads at your ease, and descry the bunches of Judases hideously besmeared with red and blue paint, bobbing about over the level of the multitude. Then would come a stir at the other end of the square; and, with a long-drawn train of crucifixes, decorated banners, and tapers, the clergy of one of the great churches in the westward would defile into the crowded area, clearing their uninterrupted way, as though by magic, to the great entrance of the cathedral, through a press where a moment before a dog could hardly have wormed his way. Some of these processions, on the afternoon of Good Friday, were more gorgeous and splendid in their aspect than any I had witnessed in Italy itself, and apparently interminable. They were revolting, from the hideous and disgusting representations which they comprised of the sacred scenes of the passion. During the passage, the whole mass of human beings collected on the Plaza Mayor remained kneeling in silence. To what Divinity? My brain swims with the recollection of the press and glare, and the confused and intermingling pictures presented before us during these two days; and I am totally unable to disentangle from the mass any connected event or spectacle worth detailing. The whole city seemed to reel under the influence of frenzy, and we were obliged to reel with it. To see as much as we could, and to give no offence, were, I own, our principal

objects. I remember an old woman—who happened to be my neighbour during the passage of one of the processions, who perhaps observed that I was not as ready with a genuflection as the bystanders,—shaking a Judas, the size of a child of two years old, at me, by the scruff of the neck, and muttering to me with a scowl of hatred, "See! here is a countryman of yours!"

It was a rebuke which I felt merited: for what did I there?

During this season every church and monastery had its peculiar service from morning to night. In the cathedral I heard several; and the music, accompanied by a small orchestra, was good as to composition, though indifferently performed. Within that noble structure I remarked nothing in the general style of the rites and services of a particularly undignified or revolting character; but to describe the orgies enacted in the generality of the other churches could but be disgusting to you. The scenes of the passion were played and turned into comedy; while waltzes and contredances were played over the bier on which the effigy of our Saviour was laid out in state. On the evening of that day, after making the round of eighteen or twenty churches, we returned to our quarters, thoroughly fatigued and out of spirits.

At an early hour on the Saturday, preparations were made to terminate the season of humiliation! On going into the streets, we saw the Judases—which I omitted to tell you were, in fact, fire-works so disguised—hanging by thousands over the centre of the streets, and to the fronts of the houses. In the Plaza Mayor the booths had entirely disappeared; troops were drawn up before the palace, with the artillery in advance; and it was with the utmost difficulty I could make my way into the cathedral. Every part of its pavement was crowded.

I had hardly made my way to the high altar, when the deep bell of the church tolled half-past nine; and the lofty roof and the impending dome resounded with the burst of sounds which instantly pervaded the great city from one end to another! Within, the trumpet and full organ mingled their burst with the clang of the great bells—the dark veil which had shrouded the high altar parted and rolled back, displaying the gorgeous pile of ornament which it had concealed. Without, the artillery thundered in the square—the bells of every church and convent through the city clanged incessantly, and were answered by those in the towns and villages far and wide—the Judases exploded by thousands, and the multitude hailed the conclusion of the Holy Week.

Before an hour was at an end, the streets resounded to the roll of the carriages, and the sounds of innumerable hoofs; the calzadas and canals were crowded with Indians returning to their homes; the buyer and the dealer repaired to their traffic; the idler to his vices, and the gambler to the monte-table. The robber, exulting under his lightened conscience, betook himself to his stand in the pine-forest, to commence a fresh career of rapine; and the assassin to the resumption of his cherished schemes of blood and vengeance. The re-opening of the opera was publicly announced, and the citizens joyfully anticipated the recommencement of bullfights.

And this is Christianity! and the worship of the only true God!—to introduce which, in place of existing superstitions, the blood of millions of the blind heathen of this vast region was shed by its Spanish conquerors! The plea for all the cruelties exercised against the Aborigines was their idolatry, and their inhuman sacrifices; and the most exaggerated statements, suited to excite the horror and extinguish the compassion of the bigoted Catholics of Europe, were found necessary, and were made, to palliate in some degree the undeniable enormities perpetrated upon the Indians.

The detestable character of the ignorant idolatry in exercise among the ancient race needs no demonstration; yet, at the present day, with the exception of the single item of human sacrifice as a part of the religious system, it may well be asked, by what has it been supplanted—fewer and more dignified divinities? a less degrading superstition? less disgusting ignorance? a better system of morality?—Who will dare to assert it?

As to the charge of the inhuman rites, and the bloody festivals of the late generations of the Aztecs—the magnitude of which, as asserted by the Roman Catholic historians, is almost incredible—no one offers to palliate them.

You are shewn, with obsequious eagerness, the huge round Stone of Sacrifices—you are told to mark the hollow for the head of the victim, and the groove which carried off his blood;—your ears tingle when they are filled with the number of those who are supposed to have been immolated upon its carved surface. You turn and see the huge and detestable figure of the idol goddess Teoyamiqui, before whom, as Spanish historians relate, the hearts of the victims were torn out:—yes!—but no officious cicerone leads you to the court of the Dominican convent, and points out the broad perforated stone where the hundreds and thousands of poor benighted, ignorant heathens expired at the stake amidst smoke and flame. No one reminds you that, about the time the idolatrous worship of the Aztecs was extirpated in Mexico, the same inquisition, then in its first flush of power, burnt eighteen thousand victims at the stake in the old world, and consigned two hundred and eight thousand to infamy and punishment scarcely better than death itself. The simple fact is, that, at the present day, dark as we consider it, the Roman Catholicism of Europe is light, when compared to that established in this country, and practised by its inhabitants.

A change of names—a change of form and garb for the idols—new symbols—altered ceremonials—another race of priests,—so much, and no more, has been effected for the Indians.

The change was easily made. The ancient superstition abounded with fasts, feasts, and penances; so did the new. The whole system of the aboriginal religious hierarchy bears a singular resemblance to that which took its place under the domination of Spain. Even the monk found his vocation excited no surprise; the existence of regular orders of celibates of both sexes, whose lives were devoted to the service of certain amongst their gods, seems indisputable.

With the Indians, Teotl, the unknown God—"He by whom we live," as he was termed—he whom they never represented in idol form,—is still the supreme Being, under the name of Dios. They continue to adore the god Quetzalcoatl, the feathered serpent, under the name of San Thomas. It is indifferent to them whether the evil spirit is called Diablo, or Tlacatecolotl. They retain their superstition, their talismans, their charms; and as they were priest-led under the old system, so they are kept in adherence to the Church of Rome by the continual bustle of the festivals, and ceremonials, and processions of the Church. But as to change of heart and purpose—a knowledge of the true God as 'a Spirit, who is to be worshipped in spirit and in truth'—a sense of their degraded and fallen state as men, and an acquaintance with the truths of the true Gospel—its application to their individual state, and its influence upon their lives and characters,—they are as blind and as ignorant as their forefathers.

I should not think I were hazarding much, were I to say that all classes, high and low, participate in this darkness, to a degree which is truly almost incredible; and the proofs are, the countenance and support given to the degrading system, with its revolting, childish, and superstitious ceremonies; the low state

of public and private morals; and the supine and contented ignorance, which they cherish with a jealousy which would be ludicrous, were it not lamentable.

Biography.

THE LIFE OF NICHOLAS FERRAR, JUN.

[Concluded from Number CLIV.]

THE fairest flower often fades the soonest; it just puts forth its buds, and gives promise of luxuriant fruit, and then it droops and dies. Thus it was with the extraordinary youth whose history I am recounting. The very day that he parted from the Archbishop of Canterbury, Nicholas Ferrar fell ill; but still his indisposition does not appear at first to have inspired his friends with any alarm; for the next morning, being Easter Sunday, he was able to go out early to the communion at St. Paul's, and also to a sermon in the afternoon. In the evening, however, he grew worse; and therefore his father sent the following day for a physician, and soon after for a second; but the remedies they applied were of little avail.

His danger was now known; and the bishop of Peterborough, Dr. Towers, who had a great regard for him, came with other friends to see him. He told the prelate that he saw well what would be the end of his disease, but that he was no way troubled to die, and to go to heaven, where he knew was only peace and quiet, and joys permanent; whereas all things in the world were but trouble and vexation. The bishop had a long conversation with him, and could not help, before he departed, bearing his comfortable testimony to his father, that Nicholas Ferrar was a true child of God, and could comfort himself in God without directions from him or others; that his pious education, under his excellent uncle of blessed memory, his (the bishop's) old and dear friend, was shewn forth in these circumstances; that the seed sown had taken mighty root downwards in his soul, and now was springing up with not only leaves and fair blossoms, but good and ripe fruit of heavenly matters. It was joy to his heart, the bishop said, to see him so disposed to God-ward, and to be so willing to leave this world, and the late testimonies and distinctions which he had received from the best in the land. His father must prepare for his departure, and take the bereavement with all thankfulness to God; and not look so much at the loss which he might think he himself had here on earth, as at the crown which his son, by the mercies of God, and merits of his Saviour, would, he was persuaded, soon enjoy in heaven. And then, referring to the ripeness which he manifested for glory, "he is too good," cried the prelate; "he is too good to live longer in these ill-approaching times; for there is much fear now that the glory of Church and State is at the highest." It is not for us curiously to scan the purposes of God, or to pry into his counsels; but yet we may perhaps not unfrequently perceive that there is a reason of this kind for the removal, which appears untimely, of some of his best-cherished and most promising children: they are safely gathered beneath his eternal wing, ere the overflowing storm bursts forth. "The righteous perisheth, and no man layeth it to

heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come; he shall enter into peace; they shall rest in their beds, each one walking in uprightness." Happy are they whom the Lord thus shelters from the misery of this unquiet world.

Some of the first patterings of the tempest that threatened England were heard while Nicholas Ferrar was on his deathbed. One night Lambeth Palace was attacked by a multitude of seditious persons; and when the news of this outrage reached the sick-chamber, "Alas, alas!" said the dying youth, "God help his Church and poor England! I now fear, indeed, what my dear uncle said before he died is at hand, that evil days were coming, and happy were they that went to heaven before they came. Can or will the insolency of such a rabble be unpunished? It is high time that supreme authority take care of these growing evils. God amend all! truly, truly, it troubles me!"

When, during his illness, a friend would say to him, "Good cousin, are you not grieved to leave this world—you are now so young, and in the flower of your youth and hopes?" He would answer, with the utmost cheerfulness, "No, truly, I leave all to God's good will and pleasure, that is my best Father, and knoweth what is best for me. Alas! I am too young to be mine own judge what is best for me, to die or live; but let all be as God's will is. If I live, I desire it may be to his further glory, and mine own soul's good, and the comfort and service that I intend to be to my father, that loves me so dearly, and in his old age to be his servant. If I die, I hope my father will submit all to God's will and pleasure, and rejoice at my happiness in heaven, where, by the merits of my blessed Lord and Saviour, I know I shall go out of this wretched life."

This was the frame of mind in which he appeared to be waiting patiently for the final summons, but having a desire, like the apostle, to depart and to be with Jesus. Two days before his death, the bishop of Peterborough visited him again, and found him in a cheerful mood. Having discoursed with him, and blessed him in the words prescribed by the Church, the bishop took his last leave of him with many tears, saying, as he departed, to his father, "God give you consolation, and prepare yourself to part with your good son: he will, in a few hours, I think, go to a better world, for he is no way for this, that I see, by his body and by his soul. Be of good comfort; you give him but again to Him that gave him you for a season." And in two days, namely, May 10, 1640, God took him to himself, while he was praying, "Lord Jesus, receive my soul! Lord, receive it, amen!" and thus he yielded up his spirit into the hands of his merciful Redeemer.

The talents and acquirements of this young man were, as is sufficiently apparent from what has been already said, truly wonderful. But he had designs yet greater than those heretofore noticed. For instance, among the papers in his study was found the plan of the New Testament in fifty different languages, to be contrived in such a way that they might all be seen at one view, on two pages of the book, twenty-five on one side, twenty-five on the other; and appended to the plan was the following note:—"This,

by the help of God, I intend to effect; and also to translate the Church Catechism into these languages; so likewise the 117th Psalm, 'Praise the Lord, all ye heathens; praise him all ye nations,' and present them to the king, that he may print them, and send them to all nations," &c.

It is delightful to see those to whom their God has given much, employing all to his glory. Then only are such gifts valuable, when they are laid at the foot of the cross of Christ. S.

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. VIII.—*The Character of Moses.*

[Concluded from Number CLIV.]

BY THE REV. EMANUEL STRICKLAND, B.A.,
Curate of Brixton Deverill, Wilts.

IN a former paper, our thoughts were directed to the consideration of the character and self-denial of Moses. Let us in the present consider the lessons that subject teaches us.

Human nature is the same now as it was then. It equally needs renovation; and present circumstances shew that there is as yet great need of missions. We are a nation professing to know God, as the Israelites did. We were admitted into covenant with God by the sacrament of baptism, they by circumcision. Yet though Jehovah raised Israel to a pre-eminence among the nations, and said, "Israel is my son, even my first born" (Ex. iv. 22), they needed instruction. And we who are now a people, but were not a people, need ministers armed with the armour of God. Israelitish bondage forcibly reminds us of "the bondage of sin," and Egyptian learning shews us that mere knowledge does not humanise the mind, and bring into exercise the kindlier feelings of the soul, if unsanctified by the Spirit of God. The bondage of the Israelites was a hard bondage; it was a servitude of rigour. The tyranny and despotism of their rulers restrained their freedom, and crippled the energies of their minds. Tyranny in the ruler must beget slavery in the subject. But God, who is mindful of his promise to a thousand generations, did not fail to help them. "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage" (Ex. ii. 23). And cruel as was their affliction, are not the vassals of Satan more cruelly oppressed than were the bondmen of Pharaoh? They are: for they are led captive by Satan at his will; they are in the snare of the devil; the god of this world hath blinded their eyes; their understandings are darkened, their hearts are rendered gross, so that they neither perceive nor understand. Characters of this kind abound in this Christian country, as well as in heathen lands. In this state, too, they talk of liberty, and think themselves free. A false idea of freedom, and a false philosophy, deceive them. People of corrupt principles easily deceive those who are desirous rather of hearing strange things than true: "while they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage" (2 Pet. ii. 19). But who can give liberty except God? What can reconcile us to God, but the atonement made by Christ Jesus? Who can save but Jesus? who can sanctify but the Holy Ghost? "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house" (Mark, iii. 27).

Again, we may learn in what spirit missions should be undertaken.

How did Moses act? In faith. He was enabled to

see the value of immortal souls. And how is it that we are so backward in trying to benefit our fellow-creatures at home and abroad? We have not sufficiently considered our own salvation, and cannot therefore interest ourselves in others. Moses relied for success on the immutability of God, who had promised to Abraham (Gen. xii. 1-3), that the land of Canaan should be given him. And have we no encouragement for success? We have the words of the blessed Jesus himself, "And I, if I be lifted up from the earth, will draw all men unto me" (John, xii. 32). For the fulfilment of this promise should we look; and our love should expand in tender sympathy and ardent zeal, to benefit, to evangelise our own country, our colonies—the world. Christ has "the heathen for his inheritance, and the uttermost parts of the earth for his possession" (Ps. ii. 8); and he will bring them out of slavery into liberty; out of darkness into light. The vassals of Satan shall become the sons of God; heirs of wrath shall become inheritors of glory. The Gospel is commanded to be preached in all the world, to every creature (Mark, xvi. 15). And what has our own beloved country done? Great Britain has sent out her missionaries to the coast of Guiana, to the tribes of Southern Africa, to the islands of the South Pacific, to North and South India, to Malacca and Canton; nay, she has sent forth the heralds of the cross to almost every nation in every clime; and addressing herself to every inhabitant of the earth, she says, "I will shew thee what is written in the Scriptures of truth" (Dan. x. 21). And to do more, and to see the triumph of the Gospel fully realised, we must act more in faith. If we cannot go to preach to perishing sinners ourselves, we must enable others to go. We must deny ourselves: if need be, we must lay aside honours, emoluments, and dignities, to win souls. Perishing honours and comforts must be parted with, for unfading riches and glories. "They that turn many to righteousness shall shine as the stars for ever and ever" (Dan. xii. 3). The command, we say again, is given, "Go, preach;" and our stay, and support, and encouragement for success is, "God's word shall not return unto him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereto he sends it" (Is. lv. 11).

A third lesson is the success with which missions are attended.

After all our efforts, we may not see the work of God flourish so much as we could wish; but this must not dishearten us. It was forty years before the mission of Moses was successful. His brethren at first, not understanding him, despised their deliverer, and their deliverance was delayed forty years. They despised Canaan, and they were kept from that goodly land forty years more. Of all the people that Moses led through the Red Sea, only two gained Canaan. They were a stubborn and stiff-necked people (Ex. v. 21), and would willingly have returned from the wilderness to Egypt. Moses at his first attempt might only have received a general intimation from God that he should lead Israel, without having the precise time declared to him (Ex. ii. 11). But forty years after, God expressly commands him to go to Egypt. "And the Lord said to Moses in Midian, Go, return into Egypt, for all the men are dead which sought thy life" (Ex. iv. 18). This command was obeyed, and the work somewhat prospered in his hands. And consider, brethren, the increased difficulties of Moses's mission at this time. He had now wife and children to care for; "and Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt" (Ex. iv. 19). And though it would appear Jethro took care of Zipporah and her children some time, yet they afterwards came unto Moses in the wilderness (Ex. xviii. 1-6). Success, though late, has always attended persevering endeavours. And shall not the word of God run and prosper in our day?

Shall not the self-denying missionary who leaves father and mother, and houses and lands, and wife and children, for Christ's sake, be blessed himself, and see others blessed also? Amidst the opposition of the devil, and the lukewarmness of nominal Christians, God's word has prospered, and will prosper. The Gospel is the richest boon to man. Wherever it is sent, it brings peace and industry in its train. It whispers to the mind comfort and consolation; it exhilarates the broken-hearted, and rays of life and immortality burst forth. The diligent and faithful pastor of Christ's flock shall see himself some good done; and many of those who hear his counsels and his words may be guided to Canaan after he is gathered to his fathers. We must not despise the day of small things. A grain of mustard-seed grows into a large tree. And the promise is, "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth" (Psalm lxxii. 15).

In conclusion, let us be devoted to godliness, as Moses was. Let us not glory in any thing but doing good for Christ's sake. We all have talents, and we must give an account of them. Let us pray for, and help forward, God's ministers, who are God's representatives, and vested with his authority, whether they be located in parishes, or traverse those regions where neither the bell summons to prayer, nor the spire directs to heaven. If we cannot go to the heathen nations ourselves, we can pray for those who do go; and if God has blessed us with wealth, we should give of this to enable those to go who are called to that office, and our prayers should arise in behalf of those to whom they are sent.

All cannot go, nor is this required. If it were, there would be nothing but confusion instead of order. God in his holy word has given repeated directions (1 Cor. vii. 20-24) for every man to abide in the same calling wherein he was called. We are not to neglect our own work to do that of another. Let us, then, each in our station, minister and people, strive by every lawful means in our power to win souls. We have freely received, let us also freely give. Let us imitate Moses; he willingly left Egypt—there was no reluctance; he was willing and obedient in the day of God's power. May we as willingly relinquish every thing that would hinder the Gospel of Christ, and as readily employ our time, our talents, our all, in "making God's ways known upon earth, his saving health among all nations."

God's ministry requires all the influence and learning we may possess. Moses was learned; and this may be used as an argument to shew that none should become ministers of God's word who are of inferior capacity. Whatever our peculiar talents may be, whether we are serving the Church or the State, religion has the first claim on us, as it had on Moses; and nothing ought to be put in competition with God's honour and the eternal welfare of mankind. "Honour the Lord with thy substance, and with the first-fruits of thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii. 9, 10).

THE PASSION OF CHRIST:

A Sermon

For Good Friday,

BY THE REV. J. BEDFORD, M.A.

Curate of St. Andrew's, Whittlesea, Cambridgeshire.

JOHN, xix. 28.

"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set there a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. And when Jesus had received the vinegar, he saith, It is finished: and he bowed his head, and gave up the ghost."

THE closing scene of Christ's humiliation is full of agonising interest. "He is led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." There is no wailing, no resistance, no recrimination of the injurious language that assailed—no answer to the taunting questions that provoked—his patient spirit. No sooner was his ministration perfected than he resigned his person to the tender mercies of the wicked, and underwent the baptism of blood, the obedience unto death, with the same submission and serenity that he had ever shewn where righteousness remained to be fulfilled, or God obeyed. "I came not to do mine own will, but the will of Him that sent me; and if this cup may not pass except I drink it, thy will be done." It is true we may discern the symptoms of a natural reluctance, or rather I should say, a natural abhorrence at the prospect of his being associated in shame and agony with the offscouring of mankind. But there is nothing in our Saviour's conduct that partakes of hesitation—nothing that looks like halting—nothing that seems like a desire to evade the hideous catastrophe. His soul was only not insensible to superhuman terrors. In a word, he felt, but he did not complain; and trembled, but would not draw back.

Our text may be improved, by the Divine assistance, to the following considerations:

First,—That the merits of the Saviour's expiation perfectly absolve the creature from the guilt and penalty of sin.

Secondly,—That our Lord, in thus effecting our redemption, was under no compulsion or necessity; but freely, and of himself, laid down the life he had assumed, that he might become the Lord both of the dead and of the living.

I. Nothing can be conceived more glorious than the self-possession of the Son of God, amidst desertion, agony, and scorn: it is the climax of sublimity—the masterpiece of magnanimity. You would suppose, from the succession of disasters that pursued him from Gethsemane to Calvary, our Lord must have presented the appearance of a dispirited, ex-

hausted, broken-hearted malefactor. How different this from the composure and serenity of Christ our passover, sacrificed for us! Tormented, but not terrified; oppressed, but not cast down,—our Lord beheld the apparatus for his execution with the same collectedness that he had seen the heavens opened unto him, and the eternal Spirit witnessing his proper Sonship to the eternal Father. This was "the hour," he said, "and power of darkness;" and with a dignified and awful sorrow, he surrendered to the destiny it was expedient he should undergo. Of all the deaths that malice has devised, and tyranny adopted, none so combines the shameful, lingering, and excruciating, as this of crucifixion. A fate so full of anguish and reproach was commonly reserved (and I believe exclusively) for felons of the lowest caste—slaves, and persons of like estimation. A Roman citizen, whatever his offence, might not be crucified; it was a capital offence against the honour of the Roman name. Does not this circumstance, I ask, betoken a Divine interposition in the appointment of the Saviour to a death which Jew and Gentile were agreed to brand with a peculiar infamy; and which the law of Moses, with a singular austerity, as though it were prophetic of the Messial's degradation, has pronounced "accursed?" So ignominious was an execution of this kind, that its reproach pertained to distant generations; and the delinquent's self, as if, in being devoted to the cross, he was disfranchised of the rights of man, was treated with incredible barbarity, and made to feel, by every species of outrageous insult, that he was sunk too low for sympathy to reach, or pity to deplore him.

Before he was conducted to the place of execution, it was usual to scourge the criminal with great severity; then, if his strength permitted, he was forced, in whole or part, to bear along the cross on which he was to die, amidst the hootings and incessant persecutions of a savage multitude, which is invariably gratified with scenes of horror, and always greedy of a chance to aggravate the woes of the already too unhappy. It would appear that it was usual whilst the wretch was agonising on the cross, to offer him a medicated drink, the torture of the punishment inducing an intolerable thirst; but whether cruelty or pity, the wish to alleviate or to protract the anguish, was the motive of the custom, seems uncertain. Some think the action was compassionate, and that it owed its origin to that of Solomon, in Prov. xxxi: "Give strong drink to him that is ready to perish, and let him drink and remember his misery no more,"—which would resolve it into a Jewish practice. However

this may be, it seems that at the period of our Saviour's death it made a part in this revolting tragedy; and the circumstance becomes remarkable from its connexion with ancient prophecy. David, in speaking of the malice of his adversaries, says, "they gave me gall for my meat, and in my thirst they gave me vinegar to drink." This, in relation to himself, was metaphorically true—it is a lively picture of unmerited distress and persecution; but in respect of Christ, whom David typified, it was, without a figure, meant to represent the ignominious circumstances of his death. Our Lord himself acknowledged it prophetic; and, in the very agony of dying, thought of its accomplishment, and said, "I thirst." The unconscious zeal of his tormentors hastened the fulfilment of the "sure word of prophecy:" a sponge was saturated with a mixture, as St. Matthew intimates, of gall and vinegar, and presented on a stick, or branch of hyssop, to the Saviour's mouth, who, having tasted, intimated that the book of prophecy was closed, that Moses and the prophets had secured their full accomplishment, and there remained henceforth for ever "no more sacrifice for sin." For "when Jesus had received the vinegar, he saith 'It is finished;' and he bowed his head, and gave up the ghost."

But in pursuing the details and circumstantialities of the passion, it is not enough to dwell on the amount of agony and shame, the abstract suffering to which the Saviour was subjected; but we must take into the calculation the essential dignity and glory of the sufferer. Considered merely in itself, the immolation of Messiah is replete with horror and disaster. Think on the frantic infidelity of Israel, his own, his chosen, his peculiar people; think on the perfidy of Judas, the apostacy of Peter, the desertion of the rest; think on the preference vouchsafed to an assassin and a robber—"not this man, but Barabbas;" think on the sorrow even unto death; think on the bloody drops that emanated from his breaking heart; think on his passionate entreaties, that, were it not impossible, this death, this only death might pass away; think on the bitter scorn this meek and lowly one, this silent, innocent, and uncomplaining Lamb of God, went through; think what it was for spotless holiness to be the object of a nation's curse, with almost none to pity, and absolutely none to save; think what it was for him, whom Satan's self could not convict of sinful imperfection, to be numbered with the outcasts of society, be crucified between two thieves, and made so conspicuous in infamy; think on the exceeding great and bitter cry, the railing of his vile associate, the exulting mockery of the lookers on; think on the bitterness, the

wormwood, the gall, the complications of misfortune, sorrow, and disgrace, that settled darkly on the exit of this Sun of Righteousness,—and ask yourselves if Jesus might not righteously appropriate that lamentation of his Church, and say, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger?" But, I repeat, this load of degradation and endurance, if considered in itself, is but the half of the Redeemer's passion; it was the majesty of the relation that subsisted between the "Man of sorrows" and the Great Invisible, that gave its poignancy, and I may add its dignity and value, to the expiation we commemorate. It was not an angel, principality, or power, that condescended to these lowest depths of humiliation and distress—it was the "Lord from heaven."

In Jesus Christ we behold the Godhead prostrate in the dust; we behold the equal with the Father full of intensest anguish and rebuke; we behold the Almighty's fellow, as the prophet speaks, reduced below the level of the meanest and the vilest of mankind; we behold Him "of whom, and by whom, and for whom, are all things," denounced as a confederate of Belial, and crucified with every aggravation of contempt and contumely, as an impious impostor. Considered in this view, the sacrifice of Christ is overwhelming; the sternest language is too feeble to express its awfulness, and inspiration itself is unable to do justice to its merit. This does away the difficulty of believing that Jesus, by "one offering of himself, hath perfected for ever them that are sanctified;" and this facilitates the slow conviction, that the redemption thus completed was, as the apostle speaks, "eternal." It behoved not that the Saviour's punishment should be precisely similar to that which God determined on the sinner whom he represented; it was enough that he should suffer an equivalent; that he should make, in other words, a compensation to the Deity, equivalent to the dishonour and indignities that man had offered to his majesty. For it is monstrous to suppose that Christ should undertake the very letter of the penalty that was pronounced against the sinner, which was nothing less than everlasting death; for if, as the apostle argues, he could not be holden of the pains of temporal, how much less of an eternal death? We therefore must be fain to abide by the conclusion, that our Lord's divinity has stamped a great and most exceeding preciousness—should not I say an infinite, eternal value?—on his cross and passion; so that the death of Christ involves a

full acquittal and deliverance from the pains of hell, and an effectual passport to eternal blessedness, to as many as "with true faith and hearty repentance turn unto him." This, brethren, I conceive to be the primary and most important signification of the expression "It is finished;" to wit, that Christ, by the one oblation of himself once offered, had perfected whatever was required to set the creature free from the law of sin and condemnation. These words imply, moreover, as we have already hinted, as well the abolition of the ceremonial dispensation, as the complete accomplishment of all that the prophets prophesied concerning him. The law of sacrifices, as you know, was an expedient for a time. It was in fact an exhibition, in a figure, of "the Lamb slain from the foundation of the world"—of the expiation purposed and decreed, indeed, from all eternity; but that remained to be accomplished once, in the end of the world, in the person of the crucified Redeemer. When, therefore, Christ was lifted up, and made, as it was prophesied, "an offering for sin," of course there was no longer need of types and shadows to prefigure the atonement, then substantial and fulfilled. It had served its purpose and design, to shew the nature of an acceptable sacrifice, and keep alive the expectation of Messiah; who now accordingly pronounced it superannuated, and signified its abolition—"It is finished." I am come, that is, to finish the transgression, and bring in everlasting righteousness; henceforth there remaineth no more sacrifice for sin. "He taketh away the first, that he may establish the second." Again, our Saviour's "It is finished" had respect to the accomplishment of those predictions by which it was intended to identify to future times the person of the promised seed; or, as he is described in other terms, the "offspring of the root of Jesse." The evangelists have been very careful to point out the exact coincidence which exists in the circumstances of our Saviour's life and death, with what was previously revealed concerning the Messiah's ministry. The accordance of the Saviour's history with the prophetic Scriptures is astonishingly striking: from his birth at Bethlehem, until the time of his being put to death "without the gate," as the apostle speaks, all came to pass precisely as it was foretold. Our Lord continually corroborates the prophets' witness as respects himself, and speaks as though a moral obligation were imposed upon him to be "despised and rejected of men," and "pour out his soul unto death," in order that the Scriptures might receive their full accomplishment. Hence we infer that, at the time our Lord pronounced these memorable words,

he saw that every Scripture which alluded in whole or part, directly or remotely, to himself, was duly and entirely verified: "I have finished the work thou gavest me to do. All things are now accomplished. Father, into thy hands I commend my spirit."

II. This leads me to observe, secondly, that our Lord was under no compulsion in effecting our redemption; but that freely, and of himself, he laid down the life he had assumed, that he might become the Lord both of the dead and of the living. "He bowed his head," says the evangelist, "and gave up the ghost." Now this surrender of his soul was accompanied with actions that sufficiently and powerfully attest a voluntary agency in this, as in the other parts and circumstances of the passion. We behold in Jesus crucified a glorious combination of submission, love, and self-possession. To the rather ostentatious boast of Pilate, that he had power to save him, or destroy, our Saviour meekly answered, "Thou couldst have no power at all against me, except it were given thee from above." Our Saviour never for a moment lost the recollection of his proper dignity. His conduct was as full of majesty throughout the process of his trial, as when he bade the winds and waves be still. And in the terrible extremity to which he was at length reduced; when you might think that the intensity of the temptation had obliterated every thought, and blunted every sense but that of anguish,—then, even then, love reigned triumphant above every feeling, and the consideration of his people's guilt prevailed above his own calamity: "Father, forgive them; for they know not what they do." Suspended in unutterable torments, behold him promising eternal life to the relenting malefactor; behold him tracing the accomplishment of prophecy—revolving in his mind the past and present; and putting forth, if I may so express myself, a helping hand to the accomplishment of the latest unfulfilled prediction. This done, he instantly dissolved the tie that bound him to mortality, and "gave up the ghost."

Interpreters, like Pilate, have expressed surprise that Christ should have so soon deceased; that what was usually a work of time, should in the Saviour's case have happened in the course of three short hours. They explain the apparent difficulty by supposing that the excess of previous suffering, the fulness above measure of indignity and hardship that preceded his oblation, had exhausted nature, and in consequence accelerated his departure to the world of spirits. I rather should resolve his rapid dissolution into a fulfilment of what himself before had spoken, saying, "I have power to lay down

my life; no man taketh it from me, but I lay it down of myself." For, to be indebted to the learned Dr. Stanhope, we may observe that "every step in this last act of his life was taken regularly and with deliberation. He bore a constant regard to all the mysterious purposes of this important death. He would not die till they were all fulfilled; and when they were so, he would not, because there was no occasion that required he should, live any longer. Never was, never can there be, such a death in any instance; so perfectly free, so entirely at the person's own disposal; for he who struck his enemies to the ground with his majestic presence, and afterwards gave them leave to apprehend him, could likewise, if he had so pleased, have come down from the cross. He could have continued insensible to all the pains of it; he could have survived the sharpest anguish; and had he not suspended his Divine power, death itself could not have taken hold upon him, nor have bound this strong man, this infinitely more than man, in those chains which he therefore submitted to, that he might break and burst them asunder shortly after, in a more glorious and triumphant manner." In a word, my brethren, Christ "laid down his life that he might take it again;" that he might resume it in a glorious capacity of more than conqueror; that he might become, as it is written, "thy plague, O death; and, O grave, thy destruction." For "to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living." Such is the honour God hath put upon the free-will offering of his Son, such the exultation consequent upon the voluntary resignation of his soul to the destroyer. "God hath given him a name that is above every name, that at the name of Jesus every knee should bow."

My brethren, have ye well considered this? have ye considered Jesus as the mediator of a new and everlasting covenant, by which "whosoever believeth shall be saved, and whosoever believeth not shall be damned?" Does it never cross you in the solemn hour of sober contemplation, I am a ransomed criminal, I am the price of blood? Can ye behold the portrait of your Saviour's sufferings, nor draw one righteous inference, nor form one virtuous resolve? Are ye alike unmoved by the vicarious sufferings of Jesus the deliverer, and the prospect of his final coming in the character of Jesus the avenger? Let me persuade myself, my brethren, ye have not so learned Christ. Let us endeavour to believe that ye are filled with the conviction that it is Jesus that hath made you whole; that Jesus is at once your Lord and Master, your Maker and Deliverer, your Pattern and

your Law. But rest not, I implore you, in the abstract faith of Christ's salvation. Let not your heads dictate an orthodox profession of regard, while in your hearts you mean none to the God who loved you, and gave himself for you. Remember, it is one thing not to be an infidel, another to obey in love "the word of this salvation;" one thing not to cavil at the Saviour's expiation, another to embrace it and adorn our calling; that many flatter Christ who never honour him, and many arrogate his name who never do him service. Christ's kingdom is less endangered by its open enemies than by its lukewarm friends; and of all our Lord's invectives, none are so tremendous as against the man that "says, and does not." Let, therefore, ours, my brethren, be the faith that puts on charity; and while others are content to name the name of Christ, be it ours to depart from all iniquity. God grant us this for his sake who died for us, yea rather, who is risen again, our Lord and Saviour Jesus Christ.

THE CORNISH TORS.*

"The mountains, cover'd with mysterious calm,
Like thrones of immortality;
The lordly hills, that rise from earth to heaven,
And take our spirit with them."

IN the warm months of summer, no recreation is more delightful than a visit to those high rocky eminences which are familiarly known in Devonshire and Cornwall by the name of Tors. The transition from the sultry heat of the plains and valleys to the cool breezes of the mountain tops, is generally esteemed as a luxury; and on the summits of the Cornish Tors, a variety of interesting observations present themselves to the Christian naturalist, which will sufficiently repay him for the trouble of climbing up their steep and rugged sides, and of visiting them even from a distance.

Whoever has looked over a map of the counties, must have observed that both this and the sister county are almost intersected by a mountainous region, the main trunk of this intersection serving, almost like the vertebral column of the human body, to give stability to a structure that might otherwise seem but too slender. If the tourist through Cornwall leaves the ancient and picturesque town of Launceston, and proceeds towards Liskeard, he will, at the distance of about eight miles from the former and about six from the latter, arrive at the foot of that chain of hills which may be regarded as the extremity of the great moor district towards the east.† On the most southern flank of the range he may ascend the highest of these eminences, which is Caradon. Following the course of the chain, he will then successively arrive at the several Tors, known by the names, "Cheese-wring," "Sharp-Tor," "Kilmar," and "Hawks-Tor." The distant view of this group of hills is from various points highly picturesque and

* From "The Christian Naturalist," by the Rev. Edward Budge, B.A. Launceston, Cater and Maddox; London, Simpkin, Marshall, and Co. 1838.

† Hengist, or Hingston Down, again occurs at the distance of six miles due east; but Kit-hil, as the summit of this down is called, is what geologists term an outlier. It is a granitic elevation, 1000 feet above the level of the sea, but has no connexion with either of the Dartmoor or Cornish granite chains: it stands, as it were, in the centre of the basin of land that interposes between these chains in an isolated position, commanding very extensive and beautiful views.

beautiful. Indeed, it may be questioned if there is any thing, either in this or the rest of the English counties, which approximates so nearly to some of the romantic features of an Alpine ridge. When, however, the distant view of it is exchanged for that from the summit, the emotions which here take possession of the soul are something beyond that of mere admiration. Though we may not be able to exclaim with Goldsmith, in his "Traveller:"—

"'E'en now, where Alpine solitudes ascend,
I sit me down a pensive hour to spend;
And placed on high above the storm's career,
Look downward where a hundred realms appear."

Yet, if we consider that this is our own country, and that the associations are all British (how much is comprehended in this word!), it may perhaps be admitted that the gratification derived from the prospect outspread before us, is scarcely inferior to that which is felt when standing on the peaks of a still grander and sublimer region. From the top of Caradon, the eye surveys towards the east a wide expanse of cultivated scenery; and in the distance it catches a glimpse of Plymouth, the first naval arsenal in the world, with its unrivalled harbour of Hamoaze. Towards the south, the view is only bounded by the blue waters of the English Channel; and in the opposite direction, the bluff headlands of the northern coast, and the isle of Lundy, may be faintly descried in clear weather, though the distance of the latter cannot be less than forty miles. But when from the east the spectator turns to the west, the change is at once singular and impressive. Nothing is to be seen but a wide waste of dreary moors, peat bogs, and bleak hills. Scarcely a vestige of cultivation, scarcely a trace of man or his works, relieves the stern and solitary aspect of nature in this her wild and awful retreat. But for the herds of cattle which pick up a summer's subsistence over an extensive range of coarse herbage, and a human form occasionally emerging from the turf-pits which are to supply a winter's fuel, all signs of vitality would here appear to be extinct. With very few exceptions, the whole region may be regarded as in the same state it was at the time of the Roman conquest, and affords, perhaps, an exact specimen of what a large portion of our island would have been to this day without the blessings of civilisation.

In thus looking out, as it were, from one of nature's watch-towers, and beholding on one hand the progress of national genius assisted by the bounty of Providence, with nature herself smiling upon man in her happiest mood, we seem to perceive but few vestiges remaining of the original curse upon the ground; but when we turn our back to this prospect, and look upon the other side of the picture; when we contemplate the penury of the soil, the dreary and savage aspect of these rugged moors—the desolation, in short, which seems here to have tossed the rocks into the wildest forms, and to shed a cheerless aspect upon all around,—we seem again to be transported to that "elder time," when the world and man were still writhing, as it were, under the immediate stroke of the fall. The sight of such a wilderness may at least serve to teach us what nature and man might have been, as contrasted with what they really in general now are. And nought but thankfulness for the past, and hope for the future, can fail to animate us while we look around on a scene which at once presents to us an image of what man is in his state of nature, and of what he becomes under the transforming influence of Christianity.

The whole of the country which here stretches away as far as the eye can reach, and much farther to the west and north-west, may be regarded as a truly primitive region. There is no portion of the earth's surface which has perhaps undergone less change during the lapse of ages. On just such a scene as this might Noah have stepped out of the ark. The mighty devastations of the deluge are no where more visible than

here. Blocks of granite of all sizes and forms, some half-buried beneath the soil, others naked and bare, or covered only with the hoary lichen, lie scattered about in all directions, bearing every where the marks of a tremendous convulsion, which must have torn them from their native beds, and hurled them up and down with the same facility as a child projects his balls or marbles on the floor. Amidst these ruins of a former world, there is no spot which affords stronger evidences of the mighty agencies which must have been formerly at work here, than the Tor commonly called the "Cheese-wring," from its resemblance to that kind of press in which cheeses are placed to drain in this county. This rocky pile consists of several huge blocks. The upper form of these rests upon a similar number, which are so much smaller, and on every side so apparently disproportionate to sustain the weight of those above, that it might almost seem a miracle for this column, which rises to the height of thirty-two feet, to have retained its position, and to have stood the storms of so many centuries in this lofty and exposed situation.* As if to mock the puny strength of man, nature seems here to have displayed her most sportive and gigantic energies, in mimicking his architectural powers; and this by piling into all imaginable forms the ruins of one of her own vast temples. Sometimes we see the rocks assuming the form of a colossal column, as in the instance just referred to. At other times, as in the neighbouring hill of Sharp-Tor, they are shaped into the likeness of a pyramid. Then again, as in the two remaining eminences of the chain, a striking resemblance is presented to a line of fortifications. In short, on whichever side the eye ranges, fresh matter presents itself for wonder, and the most curious speculative inquiries. It is evident that there was a time when the huge masses which are here lying about singly, or piled together in heaps, were under the action of a tremendous current of waters, whose direction appears to have been from west to east. This current seems to have employed itself in sweeping down the summits of the granitic range, and in strewing its ruins on the eastern declivities. Its effects are also visible in the deep valleys which have been scooped out around the sides of the Tors; and the rounded state of the rocky fragments generally, whether lying solitary or in heaps, sufficiently attests that, like the pebbles on the sea-shore, their angles and sharp points have been much worn down both by contact with each other, and the long-continued action of water in a state of agitation. Whoever has witnessed this striking scene must acknowledge that no human agency could have effected so stupendous a ruin. The works of man are soon effaced, and buried under the soil from which they spring. Babylon and Nineveh, the two largest cities of the ancient world, have been wholly obliterated. Their exact site is now scarcely known, and the ruins of more recent cities are fast hastening away to the same all-entombing sepulchre which is reserved for man and his works. But not so is it with the wonders which we are surveying. No lapse of the world's ages, though they might be prolonged to a million years, would serve to efface or to remove the awful vestiges of that creating and destroying hand which here present themselves. Standing upon these indelible monuments of omnipotent agency, we seem to catch the murmurs of that swelling ocean which gleams in the distant horizon, and tells us of a period when it rolled its mighty

* Dr. Borlase supposed that the Cheese-wring might have been a rude image of Saturn, which was brought to its present form by the ancient idolaters who frequented these hills. But from an attentive observation of this singular structure of rocks, I am persuaded that it is altogether a natural curiosity, effected by some agency of the currents during the time of the deluge, which carried away the surrounding masses, leaving these blocks deposited just as they were in their native bed. It seems doubtful if granite is ever found really stratified. It would rather appear to occur in large masses of irregular forms, derived originally from the prismatic.

surges over these inland summits. We are thus affectionately reminded that the same dread Power which turned back their overflowings, though not, however, until they had left behind them sufficient evidence of his desolating wrath, is the Being whom man still continues to provoke by his obstinacy and rebellion; the Being "who weigheth the mountains in scales, and the hills in a balance," and before whose presence, when he cometh a second time to judge the world in righteousness, the solid rocks shall flow down, and be "molten under him, as wax before the fire" (Micah, i. 4).

Here, then, is a school in which the sceptic and the unbeliever might learn much wisdom. In the midst of the rugged scenery of the Cornish Tors, many a wholesome lesson may be taught in unison with reason and revelation. Here the evidence of the most terrible event in the world's past history stands graven in imperishable records. As certainly as we conclude that some great city has been overthrown where we see the plains strewn with fallen pillars and the fragments of man's art, so may we point to the granite crags, with their wondrous piles, and the huge boulders which strew these hills and the adjacent valleys, as evidences that the wrecks of a fallen world's greatness are here—monuments alike of man's guilt, and of the stroke of an avenging Deity.

It would seem, however, as if from a very early period of history the Cornish Tors had been the resort of those who were in some measure enabled to appreciate the sublime and awful in the works of God. That the Druids once held their assemblies on these heights, has been commonly believed. The vicinity of the remains of the supposed Druidical circle, termed the Hurlers, which stand at a short distance from the Cheese-wring, has been considered as sufficient to place this conclusion on a sure foundation. The rock-basins,* or circular excavations, which are formed on the tops of many of the granite masses, and especially on the tops of the Wring, are also viewed as corroborating the fact of Druidical rites having been here formerly celebrated. Whether these conclusions are not fanciful, and whether we may not rather suppose that the relics referred to belong to a still more ancient and perhaps patriarchal period,† it is impossible to determine. Certain, however, it is, that religious worship of some kind was anciently performed on these hills. These wild solitudes might have been selected for this purpose, either to promote a feeling of mystery or terror, or with a due veneration for that which is most grand and awful in the works of the Divinity. If, as some have supposed, the worship of the host of heaven was that which made the devotees of this ancient idolatry to fix upon those elevated spots which commanded an uninterrupted view of the sun, and moon, and stars, in their varied courses, then we have only a remarkable instance of the manner in which a taste for the sublime and beautiful of God's

work may be so perverted as to lead to the idolatry of the creature, rather than the worship of the Creator. Certainly, a finer observatory than the tops of one of the Cornish Tors could hardly have been selected. It is worthy of observation, that in an age of superstition no pains nor self-denial were deemed too great to obtain the privilege of holding intercourse with the Deity. We have a proof of this in the many extraordinary monuments of antiquity which are yet remaining. The works ascribed to the Druids in the northern regions of Europe, the temples of Elora in the east, and the pyramids of Egypt in the south, all alike bear testimony to the fact that some mighty impulse of religious zeal once animated the multitude in the execution of works which are now considered as almost superhuman.* It would be well if something more of this enthusiasm in the cause of God pervaded the mass of those who are now called Christians. We should neither then want places of public devotion where there is a superabundant population, nor would those which are built lack a due attendance of worshippers. If more of the feeling which led our Cornish ancestors to these hills, although to celebrate a superstitious and perhaps idolatrous worship, were diffused through the community at large, we should see less of that spirit of indolence which is so prevalent in regard to the public homage which is due to the Almighty. It may be that those who have formerly frequented their temples on these Tors, will "rise up in the judgment," and condemn those who have deserted their churches in the plains.

The Cabinet.

THE ADMINISTRATION OF CHRIST'S KINGDOM IN THE WORLD.†—Every kingdom has its government. As the affairs of this kingdom are of paramount importance, it is most consistent that the administration be conducted by men of first rank, dignity, and influence. As it is said, "All nations shall serve Him, so also, all kings shall fall down before Him." Kings were long ago predicted as becoming the nursing-fathers, and queens the nursing-mothers, of his Church, which is Christ's kingdom; and if its extent is not so wide as we would see it, or as we might expect, it is because so many kings and princes of the earth are not yet subjected, or are deficient in their duty, to their King. A Christian king is plainly bound to rule for Christ, and in the name of Christ, as he is responsible to him for every action of his life, official or private. He is therefore bound to banish all ungodliness, and to encourage holiness by all lawful means; and how can he prevent the one and excite the other, unless the laws and regulations pertaining to them be proclaimed and enforced? To do this, a king must be the patron of religion, and must authoritatively establish, consecrate, and support persons and places where, and by whom, religion may be cultivated and promoted. This is a king's duty, though he be not personally religious; but if he is so, his piety is a guaranty for the more zealous and faithful discharge of his duty, because his authority and influence will be exerted in favour of his Lord; not, indeed, in using compulsory measures, as if he could make men religious, but in providing those means by which they may be instructed in the way of righteousness. Sup-

* Some geologists have supposed that these remarkable excavations are the result of the granitic substances reduced to a state of disintegration through the decomposing tendency of the felspar. But if this were the case, these hollows or basins would be much more common than they are. They are most probably artificial, and were to the ancient religionists of these hills what our baptismal fonts are now. I have seen some of them of the size and form of a church font, and in the height of summer nearly filled with rain-water.

† It has been, perhaps, too hastily concluded, that the stone circles of ancient times are of Druidical origin. The Druids, as their name imports, worshipped in groves of the oak. That such groves once flourished on Stonehenge, and the heights of the Cornish hills, seems very improbable. There is a better reason for supposing that all these venerable specimens of an ancient period of worship were temples used by the original tribes that peopled this island, either Celtic or Gothic. The custom of erecting stones to consecrate a place was as early as the patriarchs (see Gen. xxviii. 18; Josh. iv. 20-24), and such stone structures, of different kinds, are found in almost every country of the world. It is probable that they are the earliest relics of the worship of Baal, or the sun, as the lord of the heavenly host.

* No mere exertion of arbitrary power acting upon the multitude could have effected these wonders. The supposition is altogether absurd. We might as well suppose the magnificent edifices of what are termed the Gothic ages were the result of the despotical will of the prince, and the servile state of the people. But history confutes this supposition, and leaves us no alternative but that of concluding that the labour employed in these structures was voluntary. What a strange reflection is it, that to superstition we owe those monuments which true religion finds itself now too feeble to initiate, and this even with a far greater population!

† From "Christ's Kingdom not of this world: a Sermon, by the Rev. George Rankin, B.C.L., Sheerness." London, Burns, 1839.

pose, also, the nobles, judges, and magistrates, to be under the power of true religion, as they ought to be—sensible of their obligation to the great Lord of all, as well as of their responsibility to him—would they not add their influence to promote his honour and the glory of his kingdom? Suppose, further, that the gentry and common people of the land were of the same mind, truly actuated by love and gratitude to their almighty King and Saviour, would they not cheerfully co-operate with the higher ranks in exalting their divine Governor, and maintaining the stability of his laws and the purity of his kingdom? Here, then, is the kingdom of Christ *in* the world, and not *of* the world—as he himself was in the world, but not *of* the world; and here is the real duty of king, lords, and people—for what they would do if their hearts were rightly affected, that they ought to do though they are not so. Every subject, from the cottager to the highest rank, ought to love, serve, honour, and obey Christ, and do his utmost to extend his kingdom, and hand down his name to posterity, that others may serve him too. And this must be done openly, visibly, and actively; for religion, though spiritual, is not all spirit. But this cannot be expected if Atheists, Deists, Infidels, Gallios, Jews, and other bitter enemies of Christ, and vile and ungodly men, should take the lead in a nation. If a nation renounces its character as Christian, it will endeavour to extirpate the name of Christ, and to extinguish his kingdom; as the Jewish rabble cried, “Away with him, away with him!” But which will be most acceptable to the King of kings;—a Roman emperor who patronises Christianity, or a French emperor who decrees its extinction? Which is likely to confer the greater blessing on the nation, Nebuchadnezzar requiring his subjects to worship only the true God, or a nation setting up the goddess of reason, and formally abolishing Christianity? When Paul requires that first of all, “prayers, supplications, intercessions, and giving of thanks, be made for all men—for kings, and for all that are in authority,—that we may lead a quiet and peaceable life in all godliness and honesty;” is it not evident that the administration of the kingdom of Christ is expected at the hands of kings; and that all in authority are required to protect, and also to promote godliness? They are ministers of God to us for good, and the chief good, which is our spiritual welfare.

EFFICACY OF FAITH.—The delays of God in coming to the help of his people are often mysterious to unbelief and carnal impatience. It is the privilege of faith to praise and glorify God in the most unsearchable of his dealings; to own his wisdom, when we cannot see it; to bow to his justice, when the equity of its decisions is obscured in darkness; to magnify his goodness, when chastised by the sorest afflictions; and thankfully to acknowledge the seasonableness of divine mercy, even though the Lord may seem to be “slack concerning his promise, as some men count slackness.” It is by the soul’s submission in these things, that the genuineness and strength of true faith are best ascertained. It is this mind in the Church, which stops all the misgivings of blind unbelief, and carries a faithful Christian beyond a profane world, in subjection to the will of God. It is the disposition of a carnal spirit to follow God no further than where it can perceive the reason and propriety of the Divine dealings. When clouds and thick darkness are about his ways, it there stops short. It is not thus with faith. Faith waits upon God. This is the honourable distinction it holds in the province of a godly life. It waits on his will, his pleasure, his time,—waits with humble, silent patience. When it needs his presence, and the Lord appears to delay his coming, and almost to have “forgotten to be gracious;” when the emergency is pressing, and human reason would conclude that escape

from danger is impossible,—here it is that faith exhibits its noble, its illustrious grandeur. In the midst of the most disheartening trials, it inspires the soul with confidence in the truth and faithfulness of Him on whom it places its reliance. All earthly things may be against it; but the word of God,—of a God that “cannot lie,”—is for it. On this it fastens itself, undismayed amidst storms and tempests, amidst enemies, and death, and scorn. The promises of God, like the ordinances of heaven, stand fast for ever and ever. This faith knows. It is its comfort. ‘Carnal sense may accuse God of dilatoriness; but faith retains its calmness, assured that “He who shall come, will come, and will not tarry.”

PRIDE.—The angels lost their first estate by pride. By pride Adam fell; for, thinking himself worthy to know more than it pleased God to let him know, and to obtain supreme happiness in a way different from that prescribed by God, he yielded to the suggestions of Satan, and ate of the forbidden tree. And in his children ever since, pride has been the root of bitterness, from which every noxious weed has sprung up to poison the soul of man. Pride was the corner-stone of the tower of Babel. Pride, doubtless, opened the heart of David to the sins of adultery and murder. Pride paved the way to St. Peter’s base denial of his blessed Lord and Master. They were, at least in these instances, wise in their own conceit; they thought that they had found a sufficiency in themselves, and God left them to themselves, to their own imaginations. As it was then, so it has been ever since, and so it is now.—*Bp. Ryder.*

MERCY.—Mercy is like the rainbow which God set in the heavens as a remembrancer to man. We must never look for it after night: it shines not in the other world. If we refuse mercy here, we must have justice to eternity.—*Bishop Taylor.*

Poetry.

A HYMN

FOR THE SIXTH SUNDAY IN LENT.

(For the Church of England Magazine.)

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”—*Zech. ix. 9.*

O DAUGHTER of Zion, rejoice;

O daughter of Salem, now sing;

Raise up with the cymbals your voice,

And welcome your heavenly King!

’Tis Jesus, the meek and the just,

Who moves with the tribes he has heal’d;

Your garments spread forth on the dust,

And boughs of festivity yield.

Though humble his equipage here,

’Tis Jesus the Son of the blest;

He comes to release you from fear,

To give you sweet comfort and rest.

With Him are the lame and the blind,

Who now the Messiah behold;

With Him the disconsolate find

Heav’n’s treasures more precious than gold.

O Saviour! I gladly come nigh,

And see thee now rais’d on thy throne,

Where angels with songs fill the sky,

And all thy great glory make known.

Clifton.

J. B.

A HYMN

FOR GOOD FRIDAY.

(For the Church of England Magazine.)"Behold the man!"—*John*, xix. 5.

BEHOLD the Man! the Saviour see!

Behold! he stands amongst his foes;
He wears the crown of thorns for thee,
And tastes the bitter cup of woes.

Behold the Man! his tender love—

His patience, meekness, wondrous grace,
When he came down from realms above,
And liv'd on earth in lowly place.

Behold the Man! the cross he bears—

He bears thy sins, and freely dies;
And thus his Father's love declares,
To whom man's sin for justice cries.

Behold the Man! the man of grief,

For thee he bows his sacred head;
He dies to bring thee sure relief,
A spotless victim in thy stead.

Behold the Man! thy sins bewail—

Behold his pains, and hear his moans;
Yet while his raging foes prevail,
The Son of God for guilt atones.

[*Clipston.*

J. B.

A HYMN

FOR GOOD FRIDAY.

(For the Church of England Magazine.)

BY W. L. NICHOLS, M.A.

Bath.

'Tis come! the day of wrath! the hour
When fiends and fiendish men have power!
The morn is come, of old fore-known,
And now—for sinners to atone,
His death our life, his loss our gain,—
Must the great Paschal Lamb be slain!

Yonder up the street of woe,*
See the death-pomp onward go:
Lo, midst harsh taunt and buffet rude,
Meekly he bears the accursed rood!
Rood accurs'd, yet doom'd to shine,
Emblem of mercy, to all time.
As on that cross of shame I gaze,
What lustre of opposing rays!
Mercy, with mildly-temper'd gleam—
Justice, with fiercer, ruddier stream,
Mingled with love's o'er-mastering beam!
Each circumstance of woe I greet—
Nails that tore his sacred feet;
Reed put in his hands in scorn;
Spear that pierc'd the virgin-born;
Wounds outshining gold or gem;
Crown of thorns, love's anadem,—
Emblems of grace! love-tokens all!
For endless gratitude ye call.

But see, he bows his sacred head—
Hark, he speaks, "'Tis finished!"

* The *via dolorosa*, or mournful way, still pointed out as that by which our Lord was led to his crucifixion.

Sinners exult, the fight is won,
Salvation's work is dar'd and done!
Rise, rise, ye dead, your praise accord—
Earth tremble on, 'tis nature's Lord!
And ere thy daily course be done,
Veil, veil thy beams, thou conscious sun!

Lo, heathen hands their tribute bring—

"*Jesus of Nazareth, Judea's King!*"
From heathen lips confession won,
"*Truly this is God's own Son!*"
Judah's degenerate race alone
Are heedless of Messiah's groan:
Lost Judah's race, with senseless cry,
Work out their awful destiny:
"On us," they shout, "the blood we see
On us, and on our children be!"
Oh, nation thankless and self-will'd!
Oh, words of fear, too soon fulfill'd!

Saviour of sinners! victor Lord!

To us the grace they spurn'd afford;
And in a sweeter, nobler sense,
On us that healing balm dispense:
That blood of sprinkling, evermore
On us and ours vouchsafe to pour,
Till all our sins be wash'd away
In the red stream shed to-day!
To us the mighty boon confide,
And from the fountain of thy side,
Man of sorrows! may our race
Drink life-long draughts of love and grace!

Bath, 1838.

THE WEEPER AT THE SEPULCHRE.

EASTER EVE.

A SOUND in yonder glade,
But not of fount or breeze;
A sound, but not of the whisp'ring made
By the palm and the olive trees;
It is not the minstrel's lute,
Nor the swell of the night-bird's song,
Nor the city's hum, when all else is mute,
By echo borne along.

'Tis a voice—the Saviour's own—

"Woman, why weepest thou?"

She turns; and her grief is for ever flown,
And the shade that dimm'd her brow:
He is there, her risen Lord,
No more to know decline;
He is there, with peace in his every word,
The wept One—still divine.

"My Father's throne to share,

As King, as God, I go;

But a brother's heart will be with me there,
For my brethren left below!"

The weeper is laid in the dust,

Her Lord is thron'd on high;

But ours may be still that weeper's trust,
And ours that Lord's reply.

Mourner, mid nature's bloom,

Dimming its light with tears;

And captive, to whom the lone dark room
Grows darker yet with fears;

And spirit, that, like a bird,
Rests not on sea or shore ;—
The voice in the olive-glade once heard,
Hear ye, and weep no more !

MISS JEWSBURY.

A DIALOGUE ANTHEME.

CHRISTIAN—DEATH.

CHRISTIAN. Alas, poor Death! where is thy glory?
Where is thy famous force, thy ancient sting?

DEATH. Alas, poor mortal, void of storie!
Go spell and read how I have kill'd thy King.

CHRIST. Poor Death! and who was hurt hereby?
My curse being laid on him makes thee accurst.

DEATH. Let losers talk; yet thou shalt die—
These arms shall crush thee!

CHRIST. Spare not; do thy worst.
I shall be one day better than before;
Thou so much worse, that thou shalt be no more.

HERBERT.

Miscellaneous.

CONSECRATION OF A BELL.*—During a recent tour through Normandy, the writer was present at the consecration of a bell; and as this is a ceremony which, although common in England previous to the Reformation, is now unknown amongst us, a brief notice of the circumstance may not be out of place. It was at the Church of St. Exupere, at Bayeux, a city celebrated for its cathedral and its historical tapestry, that the ceremony took place. A new tower and spire, Italian in the details, Norman in the outline, (probably in imitation of that which had preceded it,) had been erected on the north side of the church; and the bell, intended to be placed therein, was suspended from a scaffold on the east side of the tower. A temporary altar stood near it, adorned with crucifix, candlestick, and pix; and around the bell were boys in white surplices bearing incense, the curé and three priests of less importance in their proper robes, and several vergers and attendants in surplices with silver crosses and elevated lanterns. The curé first read to the assembly, which consisted of about a hundred women, a long declaration of the uses of the bell—stating that it served to call the faithful to the service of God, and to tell the various offices that were going on; that it communicated joyful or sad news, and would tend to mitigate the grief caused by the latter, or to increase the pleasure of the former; and he begged the people to unite with him in soliciting the good will of God towards the bell. Various prayers, after an established ritual, were then read, and the attendant priests laved the bell with a bunch of myrrh dipped into "holy water," chanting monotonously during the whole time. A riband was then tied round the clapper, the bell was anointed by the curate with oil, and under it various powders of powerful odour were burnt. Making use of the riband, the curé struck the bell three times with the clapper; and afterwards a lady, who was the god-mother of the bell, if we may so speak, struck it in like manner, and some of the attendants and spectators did the same thing. The clapper was then wrapped in a napkin; the inside of the bell was again fumigated and anointed; and the whole party adjourned to the interior of the church to celebrate mass. An inscrip-

tion on the outside of the bell stated that "it was given in 1838 to the Church of St. Exupere, by M. Jean Baptiste Gregoire Gueroult de la Bigne; blessed by M. de la Fontaine, curé of the parish; and named *Clementine* by M. Agapet Antelme and his wife."

FORESTS IN SWEDEN.—A total gloom overspread the whole of this day's journey, which was most tedious and dull, since nothing appeared to diversify the scene, attract the eye, or divert the mind. Notwithstanding this, I own there is always something solemn and majestic that steals on the senses in travelling through these extensive, lofty, and aged forests, where man by comparison finds himself a most diminutive object, and a striking grandeur of scenery is blended with a kind of terror, when the groans or howlings of the wind, that drives the hurrying clouds along, are heard through them; while a lowering sky and an increase of darkness announce the angry storm; the feathered tribe, also, warned of its approach, seem searching for a secure place of shelter; and the traveller meets not a single human being to console him in his solitary path. We behold the Deity, in fact, more immediately present in such wild scenery: here every object seems to speak, and in the very rustling of the trees and the murmuring of the smallest rivulet, volumes of instruction may be acquired. Forests invite to meditation, and diffuse a calm over the soul; whereas in the "busy haunts of men" it becomes fluttered, agitated, and the eye is so captivated and imposed upon by every thing, that all reflection is banished from the mind.—*Travels in Norway, Sweden, and Denmark, by W. Rae Wilson, Esq.*

SOLITUDE.—Happy is the man who betimes acquires a relish for holy solitude, and accustoms himself to bear the yoke of Christian discipline in his youth; who can sit alone and keep silence, and seek wisdom diligently where she may be found, in the Scriptures of truth and in the writings of the saints. From these flowers of paradise he extracts the honey of knowledge and divine love, and therewith fills every cell of his understanding and affections. The winter of affliction, disease, and old age, will not surprise him in an unprovided state. Precious beyond rubics are the hours of youth and health: O let none of them pass unprofitably away!"—*Bishop Horne.*

AMUSEMENTS.—None can pretend to say how far you may intermix in worldly company, and get no stain or soil. Situation, circumstances, &c., must all be taken into consideration. But this may be said, that he only mixes with the world with safety who does it not from inclination, but necessity. As to amusements, and what are called recreations, a really awakened Christian will neither find taste nor leisure for them. Religion furnishes the mind with objects sufficient to fill up every vacancy. Yet as you name them, I would have you mark carefully every thing that disposes or indisposes the mind to holy pursuits. Persons of tender health are very careful to avoid whatever is hurtful, such as damps, infectious rooms, blighting winds. They attend to the injunctions of their physicians, the cautions of their friends, &c. If people were but as careful about their spiritual health as they are of their bodily health, we should see much stronger and taller Christians.—*Rev. R. Cecil, from Remains of Mrs. Hawkes.*

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UNDER THE
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 OF CLERGYMEN



OF THE UNITED
 CHURCH OF ENGLAND
 AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE NATURE AND REASONABLENESS OF
 PRAYER.

BY THE REV. C. H. TERROT, M.A.

*One of the Ministers of St. Paul's Chapel, Edinburgh ;
 and late Fellow of Trinity College, Cambridge.*

No. II.

It is certainly no part of religion that we should affect a stoical indifference as to those comforts and pleasures with which God has seen fit to strew our path through life. He who gave us the faculty of enjoying, and at the same time supplied the object for the exercise of that faculty, by such a provision evidently shewed his intention that, under certain limitations, the blessings of Providence should be a source of happiness to his creatures. To the lower animals instinct is given, as their unerring guide in the use of the provision made for them; while man is placed under the higher law of reason and revelation. As, then, temporal blessings are given to be enjoyed, not abused, so they must naturally, and they may lawfully, be the objects of desire. Now, He who condescends to treat us as children, and invites us to consider him as our Father in heaven, in conformity with this relation permits us to cast all our care upon him, with the gracious assurance that he careth for us. Wherever, then, there exists a care in the mind, whether from fear of some threatened privation, or anxiety as to some doubtful attainment, that care ought to be made the subject of prayer to God. And the use of making these desires the subject of prayer is, in the first place, that they may cease to be cares, or at any rate cease to be painfully and oppressively careful. He who, after struggling in-

dependently for the attainment of some desirable object, at length throws himself upon the aid of some friend of commanding influence, rests thenceforth in the assurance that, if it be possible, his desire will be effected. The Christian takes refuge in the aid of Him with whom all things are possible, and knows that his desires will be granted if it be for his good.

Secondly, it is useful; because we thus impose a most salutary check both upon the nature and the degree of our desires. Even the sincere and practical Christian is apt to desire many things which he ought not to desire at all, and to desire even allowable objects with far too much eagerness and anxiety. But when he comes to prayer, and invites, as it were, the special inspection of God into the secret thoughts of his heart,—when he reviews all the desires which occupy his fancy or stimulate his exertions, and proceeds to lay them before the throne of grace, and to solicit God's blessing upon them,—what can be so likely to draw him from the indulgence of a sinful desire as the consciousness that he dares not ask God to bless it? what so likely to convince him that what he desires is not good for him, as the consciousness that he dares not ask for it from that beneficent Father who has promised to give all good things to them that ask him?

In the last place, prayer is useful as a direct means of obtaining from the Source of all good those things which we desire. And it is to this use of prayer that I intended to apply those remarks on the conditionality of the Divine decrees with which I commenced this essay. We have already seen that the fact is, that God does give good things

to those who pray for them; and we have now to consider what ground of reason and fitness there is for this method of dispensing blessings.

As to spiritual blessings—the forgiveness of sins, and the sanctification of our hearts, under which two heads every thing requisite for our eternal welfare is comprehended,—as to spiritual blessings, it is not difficult to see why God should require that these should be prayed for before they are granted; and sometimes that they should be prayed for long and earnestly, before any assurance of their being granted is obtained. So long as man is in this state of probation, his security depends upon the use he makes of the means of grace; and the energy of that use depends very much upon his sense of the value of the state in which he is, and the wretchedness of the state from which he has been redeemed. Now, had the transition been effected by an absolute exercise of Divine power, without any sensible co-operation on the part of him who is the subject of it—had he at once been removed from a state of dull indifference, or of vicious pleasure, to one of holy happiness, without the intervention of any period of repentance and prayer—without a fear, an anxiety, or an effort,—would he in that case be so likely to value the privileges to which he has been admitted, or so likely to guard with care against every possibility of losing them?

For these blessings, then, we ought to pray with full assurance of faith; for God has promised to give his Spirit to them that ask him, and our not doing so is a proof either of sinful indifference or of sinful unbelief. But with respect to temporal blessings, or rather, I should say, with respect to those temporal objects which, on very insufficient grounds, we are apt to consider as blessings, the case is very different. We cannot pray for them with a full assurance that they will be granted, because we cannot be sure that the enjoyment of them is really good for us. Yet we may reasonably employ prayer as a means of obtaining them; because it is both possible and probable that God may see fit to grant these things to those who pray for them, and to withhold them from those who do not. We know that all earthly comforts may act as temptations to sin and idolatrous attachment; and we know that all earthly sufferings may act as corrective and beneficial discipline. Were God, therefore, indiscriminately to withhold sufferings and disperse comforts, he might in so doing do that which would be most hurtful to our highest interests. But in withdrawing what is painful, and communicating what is desirable, to those who pray, God may probably act with refer-

ence to the state of their mind; and the state of mind which leads them to prayer may be exactly that which fits them to receive temporal blessings without danger, and exempts them from the necessity of further corrective chastisements. And thus, though it be absurd to suppose that the decrees of God are altered by our prayers, it is most rational to believe that he will give all good things to those who approach him in faith through his Son Jesus; and that many things are good, and consequently will be granted to the faithful supplicants, which would not be good if they were granted without the previous condition of prayer.

The sum of the matter, then, is this: Prayer is in its essential nature no idle form or homage, but the sincere expression of desires really existing in the heart. And praying thus, with a real desire and with a hearty faith, we may pray in full assurance for the supply of all our spiritual necessities; and for all lawful objects of earthly gratification, with an equal assurance that God will grant them if they be for our good; and with a good hope that the spirit of prayer has in itself an efficacy to render beneficial, or, at any rate, innocuous, those earthly enjoyments which without it would be hurtful to the soul. And this view of the subject ought to lead us to see, and, what is more, to feel, that our admission as Christians to the privilege of prayer is a full and sufficient reason why we should throw aside entirely that restless, impotent solicitude about the stability of our possessions and the success of our plans, which darkens the brightest day of the man who lives without God in the world, and deepens his sorrows into despair. Why should *we* be careful, when we know that the Almighty cares for us? Why should we fear but that he, who gave his Son to die for us, will with him freely give us all things that are really for our good? Why should we doubt either the power, or the wisdom, or the goodness, of God? and why, therefore, should we not be optimists, in the best sense of the term, and believe, and rejoice in the belief, that to those who seek God's reconciled love through Christ Jesus, all is, and all will be, eternally for the best?

THE DESTRUCTION OF DEATH.*

THE work of destroying this great destroyer is begun. Death has received his death-blow. His doom is sealed. The moment of his greatest apparent triumph

* From "A Help to Preparation for Death, Judgment, and Eternity. By John Hambleton, M.A., of St. Edmund Hall, Oxford, Minister of the Chapel of Ease, Islington." London, Hatchards. 1839.

was, in fact, the moment of his real discomfiture. When he slew the Lord of life, it seemed as though the champion of the Church of God had fallen, and the Church had fallen with him. It was as if salvation were crushed in the bud, as if the hopes of a great multitude to be redeemed had been seized, at one fell swoop, and carried off to be destroyed. But when Satan induced Judas and the Jews and Pilate to crucify Jesus, and so, as he thought, had got rid of this trouble of his kingdom, he unwittingly himself, and brought ruin on his own cause. He understood not the redeeming grace of Christ. If even angels who have never fallen are dazzled at this mystery, no wonder if he were unable to gaze on its brightness, whose powers, though originally angelic, have been blunted by wickedness. He here lost himself completely. That death of Christ is the atonement for sin, the expiation of guilt, the vicarious sacrifice of the Lamb of God, which taketh away the sins of the world. As he was personally without sin, original or actual, death had no right to claim him personally on account of any right that death has over men as sinners. Hence his death was beyond and above what the law of God for man required of him personally as man. Then, further, he was the Son of God by original right, the only-begotten and well-beloved of the Father. His becoming man at all, and his subsequent suffering and death as man, were voluntary. "Lo, I come, to do thy will, O God." "I lay down my life that I might take it again; no man taketh it from me, but I lay it down of myself." Here was a voluntary offering of himself as a sacrifice. His original dignity as the Son of God added a divine dignity to his voluntariness, to his sacrifice, to his death. As he had undertaken to die for men, with the full knowledge, consent, and approbation of his Father; yea, since the Father freely gave his Son for this, and spared him not,—therefore here we have a divinely appointed atonement, propitiation, and satisfaction for sins. "Christ was once offered to bear the sins of many." And this his atonement was visibly accepted of God. He raised him from the dead. Since Christ had foretold this, had it failed, he would have disappointed the hopes which he had raised. It would have been manifest that God disallowed his claims. Enthusiasts have ere now deceived themselves and others into the expectation that, shortly after death, they would rise from the dead. But which of them has God permitted to make good his claim? Whereas the resurrection of Jesus, repeatedly foretold, happened precisely as was predicted. We have accumulated proofs that he did truly rise again. Never was any fact more important; never was any fact more gloriously certified. We dare stake our lives upon the fact. We can venture our souls on eternity, glorying only in the cross of Christ, who died for us, yea, who is risen again. Here, then, was the first grand blow given by Christ for the destruction of death. Before, all was type, figure, prophecy, and promise. Here was a decisive blow, from which death has never recovered. He is a fallen and weakened foe. If his power be still great and tremendous, what would it have been but for Christ? Had Christ not died, or having died, had he not risen from the dead, we were of all men most miserable. "But Christ hath once

suffered for sins, the just for the unjust, that he might bring us to God." "Christ being raised from the dead dieth no more; death hath no more dominion over him." Therefore death hath no abiding dominion over them for whom Christ died. His death is our life. For sin being thus atoned for, the sting of death, which is sin, is taken away. Therefore the believer in Christ may even here triumph over death. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin (which we have committed); and the strength of sin is the law (which we have broken); but thanks be unto God, which giveth us the victory through Jesus Christ our Lord."

DEATH THE LAST ENEMY DESTROYED BY CHRIST:

A Sermon

For Easter-Day.

BY THE REV. JOHN AYRE, M.A.

Minister of St. John's Chapel, Downshire Hill, Hampstead.

1 Cor. xv. 26.

"The last enemy that shall be destroyed is death."

WHEN our Lord came into the world, it was to destroy, as we are told, "death, and him that had the power of death, which is the devil." Herein he was exactly to reverse the mischief which Adam had effected by his transgression. For that offence introduced death, and inflicted it as a penalty upon all his descendants: "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." But as Christ was made a quickening spirit, he was well able to repeal the sentence and to unloose the power of death: "if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."

The destruction of death, however, has not been so immediate as was the introduction of it. Directly upon the offence of man being committed, that enemy took possession of the earth, and laid his chilling grasp upon the whole creation. Whereas, on the other hand, though Christ paid, when he came into the world, the full price of redemption, yet death has not ceased to be; he still, as before, sweeps generation after generation into the silent grave.

The apostle, in my text, furnishes us with a solution of this apparent difficulty. He exhibits Christ as subjecting all enemies beneath his feet, as conquering one foe after another, and, in process of time only, coming to the last, to place, in his defeat, the crown upon his own glorious acts. He is to put down all rule, and all authority and power; he is to overthrow every opponent, and to erect his throne upon the ruins of other empires. But "the last enemy that shall be destroyed is death." It shall be the grand consummation of triumph;

when there shall be no more death, the former things having passed away. Death shall be destroyed last.

In further discoursing on this subject, there are two points to which I request your attention; and these are,—

I. The continued power of death.

II. The final destruction of that power.

May the Divine Spirit be present with us, to enable me to speak with faithfulness and simplicity, and to help you to hear with meekness and profit.

I. It must be remembered that the death threatened by God to our first parents, if they disobeyed his commandment, was not the mere separation of the soul from the body: for the body to return to dust, as it was, would have been but a light punishment, had there not been joined thereto, that the spirit should stand before the God who gave it. The spirit, by whose influence the body had sinned, must have its condemnation also; it must be visited with that worst death, everlasting destruction from the favourable presence of the Lord. Thus, then, it was, that when sin was committed, death entered the world. He into whose nostrils God had breathed the breath of life, having formed him after his own bright image, and fashioned him with holy principles of action and sanctified affections,—when he threw aside those principles, destroyed the image of his Maker, and became, as the apostle terms it, “dead in trespasses and sins.” Immediately upon his transgression his spiritual life was lost, and he perceived that the virtue was gone out of him, when he endeavoured to cover his nakedness by a fig-leaf apron. And just as, after natural death, by a necessary consequence, the materials of which a body was made are decomposed, and speedily decay,—so after the spiritual death of Adam, in the ordinary course, the soul and body which had been united in him separated, and each became subject to its appropriate ruin. The same power of death has ever since continued in the world. Every one who is born is under the sentence of mortality; he is in a condition, by nature, of spiritual death, with his body a prey to disease, and his soul estranged from Him who is the fountain of life. The deadly power that is in him speedily exhibits its baneful workings. Weakness and decay are evident in his members; he perhaps dies in infancy, or perhaps is smitten down in middle age; and if, by the aid of medicine, or through peculiar vigour, he be so strong as to come to fourscore years, his strength is then but labour and sorrow, for it is soon cut off, and he flees away. No man is free from this doom. The gloomy valley must be trodden even by those on whom God has lifted up

his reconciled countenance; and just as Israel, before they could enter the promised land, had to pass through Jordan, so a dark stream rolls betwixt the Christian and his heavenly rest. It is in agony and groans, for the most part, that this is crossed; amid the pangs of separation from those we love; in the struggles of fainting nature; in conflict, very often, with our spiritual foe. So that a spectacle of death is a spectacle of justice—of the equitable retribution with which God visits man's transgression.

The death also of sin is soon evident in its workings on the heart. Evil thoughts and evil deeds appear from the earliest years; and while there is an insensibility to God's love, or an opposition to it, the readiest access is naturally yielded to those hurtful lusts which drown man in destruction and perdition. In regular course, the heart becomes more hard, the conscience more callous, the dislike of divine things more apparent, the alienation from God more marked; so that though certainly he *can* save, and has saved, even at the eleventh hour, yet generally speaking, those who have lived forgetting him to hoary hairs, die in their carelessness, their condemnation, their sins. And then the strength of spiritual death assumes its last hideous form. There is no repentance in the grave; no means there of being quickened with divine life. That second death, of which no imagination can properly paint the terrors, seizes on its victims; and they experience for ever, with bodies also at last fitted to endure eternal torment, the evil and the bitterness of fighting against God. I may add, that even those who through Christ are spared this last infliction, and who leave the world in sure and certain hope of resurrection to eternal life, yet in the interval experience in some degree the continued power of death. Not that their souls sleep—think not that I give any countenance to that anti-scriptural notion; for their spirits are immediately, on their departure hence, gathered, in inconceivable bliss, into Abraham's bosom: but their bodies are the prey of corruption; and the Scriptures always represent the spirit, though enjoying glorious felicity, still as looking towards, and longing for that blessed re-union, when the dust shall teem again with life, when the earth shall cast forth her dead, when we shall have our perfect consummation and bliss both in **body** and **soul**.

Such is the power and prevalence even yet of death, running a natural course of dreadful condemnation; and, when checked by grace, still evidencing, both in this world and the next, that it is a stern tyrant, hardly compelled to open the house of his prisoners. So long, therefore, as the present constitution

of things shall endure, until the earth shall flee away, and the heavens be rolled up like a scroll, so long shall death exert his power. "The last enemy that shall be destroyed is death."

II. I now proceed, in the second place, to the destruction of death. Our blessed Saviour manifested his strength even while on earth, by successively defeating the different foes who attacked him. He was invulnerable alike to open assault and to secret malice. He shewed his authority over all the infirmities and evils of nature, by healing diseases with a word, and restoring to perfectness crippled and mutilated bodies. He was a match for the Jews, who subtly strove to entangle him in his talk; and easily, in spite of the wicked cunning with which they urged him, put them all to silence. He could not be prevailed on by the tempter, when he came with his false offers of power and pre-eminence: he repelled his assaults, baffled his machinations, and forced him to flee, disappointed and discomfited, away. These different foes, I say, he successively foiled; but these were only the prelude to a yet more desperate struggle. The last enemy that was to be destroyed was death. And it seemed as if this would have won the victory: inasmuch that the apostles and immediate followers of Christ, when they had seen him on the cross, sinking, fainting, dying—himself apparently the prey of that mysterious power before whose scythe the nations had ever fallen as grass before the mower,—gave up all for lost; and could only say, We trusted that it had been He that should have delivered Israel. But as very often the fortune of a fight is suddenly changed, and the host that was but now victorious is chased from the field, so in the *death* of Christ he triumphed over his foe; he burst asunder the prison-bars; he rose to a new and more glorious life, with a spiritual body no more subject to dissolution; and, as a trophy, he opened, we are told, the graves—fit type of the general resurrection—and reanimated the sleeping clay of many saints, and then ascended to his Father's throne; having led captivity captive. Thus in his own person Christ achieved a conquest over sin, and Satan, and death; and death was the last foe he destroyed. His sufferings were then ended; his satisfaction to God's justice was then complete. "Christ being raised from the dead, dieth no more—death hath no more dominion over him; for in that he died, he died unto sin once, but in that he liveth, he liveth unto God."

And by this victory of his own, he has obtained power to make his people also more than conquerors. He can now truly say, "I

am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." We shall see hence the working of life as an antagonist principle to death; struggling and prevailing only by little and little, till at length judgment is brought forth unto victory. The call which the Gospel makes to the dead in sin is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." He shines upon the naturally insensible transgressor—imparts, by the efficacy of his Spirit, a new existence; which, like the natural life, if we may compare sensible things with spiritual, is hardly perceptible at first, but strengthens gradually, and grows, waxing more and more mighty even to crucify the old man with the affections and lusts. This blessed life, as Christ is the sole author of it, so he tends and preserves. If he were to let go his fostering care, it would soon be extinguished; but he is not regardless of his people, whom he has promised—having written, as it were, his promise with his blood,—never to leave nor to forsake. And it is a spark, kept alive upon the waters of a foamy sea, though it be closely linked to death, of which I have already said that the power continues even in the regenerate; for St. Paul felt the burden, and cried, "Who will deliver me from the body of this death?" Though there be sometimes little outward appearance of it, yet faith perceives its existence, and thanks God for it. And the power of this grace is especially felt when nature is sinking in decay. It is when trials are to be endured, and afflictions come on, which often upset the reason, and destroy the existence of him that lives only this world's life, that the Christian is borne up. His spirit mounts aloft, as it were, on eagle's wings; and he counts it all joy when he falls into divers temptations. Life worketh in him—the life of God in his soul—invigorating and comforting him with a hope full of joy and immortality. And then, when the outward man decayeth, the inward man is renewed day by day. The framework of his earthly tabernacle must, as we have seen, be dissolved, and so far death yet exhibits his power over him; but he can hail this as one step more towards the complete subjection of his ancient foe; "for we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." I know not a more instructive spectacle than the death-bed of a believer. On the one side you see the power of death; on the other the excellency of life: here is the evidence of sin, so ingrained into our very constitution, that the

man must be pulled to pieces before it can be wholly eradicated; on the other there is the strength of sin destroyed by the death of Jesus Christ. On the one hand, there is death seizing another victim, and the grave yawning for another tenant; on the other, there is the triumphant song, "O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law; but, thanks be to God, who giveth us the victory through our Lord Jesus Christ." And as I said before, that between the Christian and his promised rest there rolls, as there rolled before the Israelites, a dark Jordan; so, as to them the stream was divided when the ark of the covenant, borne by the priests, had touched its waters, and they went over dryshod,—so now I say, as the great High-priest of our profession has passed through it before, we may boldly tread in his footsteps. "When thou passest through the waters, I will be with thee," is his promise, "and through the rivers, they shall not overflow thee." And thus, as the apostle says, to the believer to die is gain. But the last enemy, though deprived of his sting, is not yet destroyed. He keeps the soul separated from the body, and turns that body, so curiously formed and fashioned, into dust. And it is only when the mystery of God shall be finished; it is only when the Lord Jesus Christ shall descend again from heaven, and when all nations shall be gathered at his bar,—that death and hell shall be cast into the lake of fire. Then there shall be no more death; for the former things will have passed away. And a pledge of this final consummation, this complete victory, has been given us in the resurrection of Christ, and in the revival, already referred to, of those saints whom, as the first-fruits of a glorious harvest, he raised from their graves when he himself rose. Then the mischief which sin has done will be fully repaired; then the evil inflicted by our first parents' transgression will be completely remedied. What a glorious prospect is thus opened out before the humble believer in Jesus Christ! Life and immortality are thus brought to light to him: an inheritance is reserved for him, more exalted than his imagination can now understand; and even his vile body, so afflicted with disease and pain, so preyed upon by lusts and evil affections, shall be made like unto Christ's glorious body, according to the mighty working whereby he is able to subdue all things to himself. Death will then be swallowed up in victory; for "the last enemy that shall be destroyed is death."

Having thus endeavoured to illustrate to you the meaning of my text, it is now proper

for me to make a more particular application of the truths I have laid down.

1. And I would say, first, you ought seriously to inquire whether you have yet become partakers of spiritual life. This is, as I have shewn you, the only antagonist principle to that death under whose power you are born; and unless that life be *now* imparted, death will run in you its fearful course of woe. Spiritual life consists in a vital union with Christ. He it is, as I have said, who is the source of it; and in close conformity to him it has its operation. These, then, are some of the tokens by which you may know whether or not you are alive to God. Have you a heart awakened to a sense of sin, viewing it as the accursed thing which caused the agony and death of the Redeemer? The mind of the unregenerate man may fear sin, but it does not hate it. He has felt probably inconvenience from it, and therefore he dreads its punishment; but there is no lively sense within him, instinctively, as it were, shrinking from it, and abhorring it, because it is displeasing in the eye of God, whose image is again impressed on the believer's soul. Do you, further, delight in communion with Christ? Just as the living plant turns its flowers and leaves to the sun to drink in its rays, and to derive light and heat from him, while the dead tree stands with its branches hanging withering down, affected neither by the genial rain nor by the noon-day brightness; so the quickened heart cherishes the manifestations of Christ's love, and gratefully turns to him all its desires, and hopes, and affections. Faith is the living tie by which we are linked to the Saviour; grafted into him, so as to become partakers of the nutriment and blessing which he supplies to his people. Is there, then, in you this effectual bond—not the mere outward union of type and ceremony—not the mere cold assent of the understanding,—but the vital conjunction of spirit; in a word, that faith which worketh by love? And, once more, growth is a remarkable evidence of life. We see it in the natural, we see it in the moral world. You may look very often on a figure, modelled into fair proportions, and resembling, as you contemplate it, the life itself; but if you leave it, no matter for how long, and come again, you find no change—it has not moved a step; it has not advanced in size, or strength, or excellence, just because the life is wanting. The living Christian will grow and increase in all virtue and godliness of living; he will daily be pressing forward, and making nearer approaches to the standard of Christ. Brethren, let me ask, is this so with you?

2. I would further say, you must seek to

be conformed to Christ's death. That death must be, as it were, wrought into our character, and exhibited in our conduct, by our being crucified to the world, and the world to us. This will indeed require much self-denial—it will demand strenuous exertion; it will imply the cutting off the right hand, and the plucking out of the right eye, and the general mortification of those members which are upon the earth. But in proportion to the deadly wounds inflicted upon the body of sin, and the affections of the flesh, will be the growth and increase of that life which Christ has imparted. Be, therefore, Christian brethren, very anxious, for your part, to come forth, and be separate from the world. Let the power of Christ's death be forwarded by your devoted zeal. For though all the strength and excellence proceeds from him, yet, as I have often shewn you, this is not to relax, but to encourage your exertions. Men are not machines—they have faculties they are to use, privileges they are to employ; and if they are careless and remiss, upon themselves the guilt of their loss must certainly fall.

Lastly, let me say, endeavour to shew forth in your conduct the power of Christ's resurrection. He rose from the dead—you must rise to newness of life. He sitteth at the right hand of God—you must place your affections there. And with strong and blessed hope, you may anticipate the time when, every trace of sin and death being done away, you shall have a place upon his throne, and have crushed every enemy, even this last one, beneath your feet. With a hope so glorious beyond the grave, founded on such faithful promises, confirmed by such happy experience, what need you, my Christian brethren, regard the sorrows, or trials, or opposition of this world? The things here are nothing but as the small dust of the balance, compared with the exceeding and eternal weight of glory. O, then, forget things which are behind, and reach forward to those which are before, where Christ sits at the right hand of God!

The Cabinet.

DESPONDENCY.—Watch and pray against failures; but take heed of desponding under them. Be content to travel as you are *able*. The oak springs from the acorn; but does it become a tree at *once*? Because the stage-waggon cannot travel to York as fast as the stage-coach, would you therefore say it will *never* get to York? The mushroom springs up in a *night*; and what is the mushroom?—*Rev. R. Cecil, from Memoirs of Mrs. Hawkes.*

FAMILY DEVOTIONS.—If there be a thought which may hallow, as it were, the earnestness of family devotion; if a consideration which may heighten the consolations of the Gospel in the hour of severest trial, even in the last crisis of mortality,—is it not the con-

viction, that as the members of a Christian family have embraced one faith, acknowledged one Lord, been baptised with one baptism, they may share in one hope, in one reliance for salvation on the same Redeemer; kindred in blood, kindred in affection, they may likewise be kindred in immortality. "Behold," saith the Psalmist, "how good and joyful a thing it is for brethren to dwell together in unity!" And how is the joy, the beauty, the sanctity of that unity, which in the Christian family may comprehend the most remote as well as the most intimate relations—the faithful servant, the "stranger that is within our gates,"—exalted and amplified by the well-grounded trust, that the society commenced on earth may be perpetuated in heaven; that the fellow-pilgrims who have shared each other's joys, borne each other's sorrows, assisted each other's steps along the dangerous wilderness of life, shall enter into the same rest; that the voices which have so often united in the daily prayer may also join in the hallelujah of thanksgiving before the throne of grace!—*Rev. H. H. Milman.*

Poetry.

THE RESURRECTION.

BY MISS M. A. S. BARBER.

(For the Church of England Magazine.)

ST. PAUL AT ATHENS.—*Acts*, xviii. 31.

HE stood upon the spot,
By Cecrops' ancient gate,
Where erst in former days
Athena's judges sate:
The pride of Greece was fall'n,
Her poet's song was o'er;
And Academe's groves
Heard wisdom's voice no more!

Yet Athens still was fair;
The purple light of even
Yet tinged the garden-walks
Where Plato dreamt of heaven—
On pillar, arch, and fane,
Still glowed the hues of day;
The spirit of their sires
Alone had pass'd away.

Gone was each bright desire
By Grecian sages taught,
And quench'd each dim faint hope
From Plato's visions caught;
Treading the beaten way
The heathen long had trod:
In darkness they bow'd down
Before an unknown God.

The chos'n apostle spoke—
Not his the fancied dream
That to the mortal frame
Th' immortal mind might seem
Like the sweet harmony
Within the lute that lies,
Which, when its strings are riv'n,
Once and for ever dies.

He spoke; the gifted speech
To them seem'd dark and strange;
The sophist mock'd the thought
Of such a mighty change—

That the corrupted corpse,
Pure from its mortal stain,
Awaken'd and redeem'd,
Should rise from earth again.

Now by the village grave,
In the church-aisle, where'er
Is heard from Christian lips
The Christian's burial prayer,
Triumphant o'er the tomb
Resounds the glorious trust—
Its captive shall once more
Come forth again from dust!

O when death's hold is shak'n,
And loos'd the grave's strong band;
When at the end of days
Thou in thy lot shall stand,—
Hast thou a "certain hope?"
Thy rising then shall be
To glory, light, and life,
In immortality!

RESIGNATION.

(For the Church of England Magazine.)

In ev'ry toil, in ev'ry care,
By sorrow's weight depress'd,
One thought shall make thee meekly bear,—
'Tis God—he knoweth best.

Mild blighted hopes and pray'rs denied,
Thy soul shall here find rest;
Who gave his Son, would all beside
Bestow—if it were best.

When shrinking 'neath some with'ring blow,
Faith still can make thee blest;
Feeling, while nature's tears yet flow,
'Tis God—he knoweth best.

Believe, though much is now conceal'd,
And thou with doubts distrest,
Soon will it be in heaven reveal'd,
How all was for the best.

G. H.

THE LOSS OF THE SOUL.

"What shall it profit a man, if he shall gain the whole world,
and lose his own soul?"—*Mark*, viii. 36.

(For the Church of England Magazine.)

BY THE REV. ELLIS B. WERE.

WHAT though I revel in each earthly joy,
And dance, and sing, and quaff the festive bowl;
The nectar-cup and pleasure's self will cloy—
What is it all, if I must lose my soul?

What though I run in honour's dusty race,
And foremost reach ambition's splendid goal;
What are the proudest palms my brow can grace
If I miss heav'n's bright prize, and lose my soul?

Can even beauty's smile and soft embrace
My boding doubts and trembling fears control?
What is the loveliest form, the fairest face,
To me, alas! if I must lose my soul?

Can houses, acres, heaps of glittering gold,
Grim death disarm, and my sad heart console?
What are broad lands, proud piles, and wealth untold,
If I must leave them all, and lose my soul?

O Holy Spirit, help me to resign
Whate'er of earth obstructs thy bless'd control;
Help me to lay my heart upon thy shrine,
And let me lose my all, so I may save my soul!

CHRIST'S VICTORY AND TRIUMPH AFTER DEATH.

HERE let my Lord hang up his conqu'ring lance
And bloody armour, with late slaughter warm,
And looking down on his weak militants,
Behold his saints, midst of their hot alarm,
Hang all their golden hopes upon his arm;
And in this lower field disparting wide,
Through windy thoughts, that would their sails
misguide,
Anchor their fleshly ships fast in his wounded side.

GILES FLETCHER.

Miscellaneous.

I HAVE sat upon the sea-shore and waited for its gradual approaches, and have seen its dancing waves and white surf, and admired that He who measured it with his hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well-nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—*Basil Montague*.

RELIGION deters not from the lawful delights which are taken in natural things, but teaches the moderate and regular use of them, which is far the sweeter; for things lawful in themselves, are in their excess sinful, and so prove bitterness in the end. And if in some cases it requires the forsaking of lawful enjoyment—as of pleasure, or profit, or honour—for God, and for his glory, it is generous and more truly delightful to deny things for this reason than to enjoy them. Men have done much this way for the love of their country, and by a principle of moral virtue: but to lose any delight, or to suffer any hardship, for that highest end, the glory of God, and by the strength of love to him, is far more excellent and truly pleasant. The delights and pleasures of sin, religion indeed banishes; but it is to change them for joy that is unspeakably beyond them. It calls men from sordid and base delights, to those that are pure delights indeed. It calls to men, "Drink ye no longer of the cistern; here are the crystal streams of a living fountain." There is a delight in the very despising of sinful delights, as that, in comparison with them, the other deserves not the name. To have such spiritual joy as shall end in eternal joy; it is a wonder we hasten not to choose this joy; but it is indeed because we believe not.—*Abp. Leighton*.

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REGISTER

OF

Ecclesiastical Intelligence.

MARCH 1839.

Ordinations.

ORDINATIONS APPOINTED.

Bp. of SARUM, May 26 (Trin. Sunday).
Bp. of OXFORD, May 26.

ORDAINED BY Bp. of DROMORE,
at Dromore, Dec. 28, 1838.

PRIESTS.

F. B. Gourrier, officiating in Paris; M. Lalor, M.A.; C. W. Leslie, M.A.

By Bp. of RIXON, at Ripon, Jan. 13.

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Literate.—H. Marshall, *Lett. dim. Abp. of York*.

By Bp. of HEREFORD, at Hereford Cath., Jan. 20.

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By Bp. of WORCESTER, at Worcester Cathedral, Jan. 25.

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DEACONS.

Of Oxford.—W. N. T. Marsh, B.A. Oriel.
Of Cambridge.—G. M. Barrow, B.A. Trin.; G. E. L. Cotton, B.A. Caius.

By Bp. of BATH AND WELLS, Abbey Church, Bath, Feb. 10.

PRIESTS.

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Of Cambridge.—A. K. B. Granville, B.A. Christ's; G. A. Rogers, Trin.

Preferments.

Erratum.—In last *Eccles. Register*, for W. Vickers, Archdn. of Salop, to be Bp. of Lichfield, read Pat. Bp. of Lichfield.

Tonson, Hon. and Rev. L., to be Bp. of Killaloe.

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Allanson, T.	Kirby-on-the-Hill, York.			£.	Parker, J.	St. Mary's, Preston (P.C.), Lanc.	4000	Trustees.	£.
Bayly, F. T. J.	{ Brocthorp (V.), Glouc. }	193	D. & C. of Glouces.	143	Paul, C.	{ Wellow (V.), Somers. }	960	W. C. Keating, Esq.	*380
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Digby, G.	{ St. Mary's, Harrow-gate (P.C.), York }	300	V. of Pannall	90	Studdert, F.	{ O'Brien's Bridge }		D. & C. Killaloe.	
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Moor (Pat. Lord Chanc.); and sen. preb. York, 86.
Layton, rec. of Bequia, St. Vincent.
Lennard, D. C. rec. St. Michael's-at-Plea, Norwich (Pats. Sir T. B. Lennard, and — Monk, Esq.), 38.
Mawdesley, J. p. c. Chelford, Cheshire; (Pat. T. Parker, Esq.).
Paynter, C. H. p. c. Lower St. Columb and Cranstock, Cornwall (Pat. Sir J. B. Y. Bul-ler).
Sisson, F. W. at Farnborough, Kent, 23.
Territt, J. at Allsop Terrace, 66.
Trenoweth, S. rec. North Bembfleet, Essex (Pat. Rev. C. R. Rowlatt), 61.
Wetenhall, E. at Hastings.

University Intelligence.

OXFORD.

Rev. R. L. Cotton, M.A. fellow of Worc. coll., appointed provost of that society. Patron, the Duke of Wellington, chancellor of the University.

R. Greswell, B.D., Worcester, appointed exam. in Lit. Hum.

CAMBRIDGE.

Jan. 30.—J. Smith, Esq., M.A., of Christ's coll., was elected a foundation-fellow of that society.

J. Clark, M.A., Christ's coll., was elected a fellow of that society on the Finch and Baines foundation.

BACHELOR'S COMMENCEMENT, Jan. 19.

Modcrators.—T. Gaskin, M.A., Jesus; J. Bowstead, M.A., Pemb.

Examiners.—E. Steventon, M.A., C. C. C.; G. Bullock, M.A., St. John's.

Wranglers.—Cowie, Frost, Coulson, Reyner, John's; Mathison, Trin.; Hearn, Jesus; Maitland, Trin.; Cory, Pemb.; Croker, Caius; Marett, Trin.; Codd, John's; Crowfoot, Caius; Ferguson, Pemb.; Baggallay, Caius; Guillebaud, Trin.; Gibson, Corpus; Mallinson, Magd.; Newmarch, Trin.; Paget, Caius; Ferguson, Trin.; Ackland, John; Bailey, John's; Drosier, Caius; Ainsworth, Cath.; Caswall, Clare; Pownall, Trin.; Williams, Emm.; Smith, B. Pet.; Laurence, Trin.; Peake, Sid.; Garratt, Trin.; Jago, John's; Slipper, Caius; Hare, Clare; Hall, Cath.; Whish, Trin.; Bainbridge, John's; Hill, John's; Palmer, Trin.; Christian, Pemb.; Ball, Christ's.

Senior Optimes.—Oram, Morrice, Blow, John's; Sharpe, Cath.; Relton, Pemb.; Gell, Wallace, Sismey, Trin.; Martin, Sid.; Searle, Pemb.; Heather, Pet.; Crowther, Caius; Pattinson, Pet.; Bolton, John's; Plume, Queen's; Abercrombie, Caius; Glossop, Pet.; Freeman, F. Trin.; Thornton, Clare; Hoskin, Jesus; Thomson, Trin.; Bedford, Pet.; Arnold, John's; Merry, Jesus; Young, Emm.;

Micklethwait, Jesus; Slight, John's; Brett, Caius; Peat, Pet.; Broadrick, Trin.; Marsh, John's; Eddis, Trin.; Lawton, Jesus; Vigers, Trin.; Ritchine, Trin.; Gray, Cath.; Racster, Pet.; Whittaker, John's; Kelly, Gower, John's; Mare, Magd.; Joy, Trin.; Woodward, John's; Thomas, Pemb.; Mills, A., Queen's; Lowden, Magd.; Hopper, Trin.; Pierson, Jesus; Leeman, John's; Heath, Jesus; Molesworth, Pemb.; Yeoman, Trin.

Junior Optimes.—Drake, Corp.; Stewart, J., Trin.; Hides, John's; Murray, Trin.; Osborne, John's; Maunder, Queen's; Beck, Corp.; Jones, John's; Southwood, John's; Freeman, P., Trin.; Harton, Wigson, John's; Mills, A., Queen's; Wallace, Pemb.; Martyn, John's; Hutchins, Trin. H.; Snelgar, Jesus; Gordon, Trin.; Packer, Trin.; Green, Jesus; Haslehurst, Trin.; French, Caius; Woodham, Jesus; Julius, Humphreys, John's; Penrose, Simpkinson, Trin; Watson, Emm.; Holmes, Clare; Tucker, Emm.

Smith's Prizemen.—Dr. Smith's annual prizes to the two best proficient in mathematics and natural philosophy among the commencing bachelors of arts were, Jan. 25, adjudged to, first, P. Frost, St. John's; second, B. M. Cowie, St. John's, the second and first wranglers.

The following will be the subjects of examination in the last week of the Lent term, 1840:—The Gospel of St. Luke; Paley's Evidences; the first and second books of Xenophon's Anabasis; the third Satire of the second book of Horace.

Proceedings of Societies.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

From the last report, just published, we learn that the expenditure of the last year has amounted to upwards of 2,000*l.*; 1,795*l.* having been remitted to poor clergymen during the year. In the course of fifty-one years, during which the society has existed, it has distributed to distressed clergymen, 2,477 grants of various sums of money, according to the nature of the respective applications and the exigency of each case; the whole sum distributed by such grants being 74,109*l.*

LOWER CANADA.

Quebec and Montreal Society for Propagating the Gospel among the destitute Settlers and Indians of Lower Canada: established in June 1835.—The following address has been just circulated, and will be read with deep interest by all who have at heart the best interests of their fellow-creatures:—

In bringing forward the claims of the above-named society upon the sympathy of the British public—for which I have the authority of the bishop and committee—I feel myself encumbered with the difficulty of finding that sympathy already excited, and its active benevolence extended towards a similar society for Upper Canada, whose agents are now in England, and for which place a lively interest has also been for some time kept up by one in connexion with the late lamented Bishop of Quebec, viz. the Rev. W. J. D. Waddilove. To the spiritual destitution of that country, and its pressing need of Christian help, I gladly bear testimony, having had great opportunities of witnessing the rapid increase of European settlers. While, however, witness is thus cheerfully borne to the urgent need of one society, the claims of its sister society are brought before the Christian public, with a confident dependence on the divine character and expansive nature of Christian charity, and with the assurance that the same love which has already abounded towards the brethren from one destitute region will not be found wanting when other perishing souls are crying, "come over and help us." With this comforting assur-

ance, I proceed to state our wants. Being at present the only missionary employed, my labours have been confined to the district of Quebec alone, which, with one exception hereafter mentioned, extends (its furthest limits) to a distance of eighty miles. I shall now advert only to the operations in that district. The British public will learn with surprise, that in a country so long settled, and occupied by the British, the Protestant population has been so utterly destitute, that in settlements, one of which has been located fifteen years, and only as many miles from the capital, a sermon once a month, excepting for a short period,* has been all the religious privileges or instructions they have possessed! But a brief outline of the sphere of the society's present operations will give the public a better opportunity of judging what claim it has upon their charitable co-operation. I will begin with the north bank of the St. Lawrence. Here we have six seignories,† in which are Protestant settlements, varying in distance from Quebec from fifteen to forty miles, and containing from twenty-one to upwards of fifty families. The only provision for the supply of the religious wants of these settlers is one minister of the Church of England, who was, until very lately, head master of the grammar-school, Quebec, who preaches at three of the settlements nearest to him monthly, and at the other three quarterly. These latter are visited by the society's missionary once during winter; besides which there is a Church of England catechist at the most distant but one, where there is a small chapel belonging to the Methodists, who have a local preacher stationed there. On the south bank of the river, besides one station where the above-named minister preaches monthly, and where there are about twenty-five or thirty families, there are the following Protestant settlements: 1. Thirty miles from Quebec, twelve or fourteen families. 2. From thirty-five to forty miles distant from Quebec, between seventy and eighty. 3. A township ten miles square, thickly settled. 4. A

* A Presbyterian minister resided there during that short period.

† A seignory is an old French territorial division of property, and is chiefly occupied by French Canadians.

township more thickly settled, and the same size. 5. A third township, same size, settled chiefly at the extremities. 6. Another township, the same size, beginning to be settled. To supply the spiritual wants of all these (bearing in mind that in many parts the population is much scattered, and that the roads are unformed, and often nearly impassable), there are as follows: in No. 3 one minister of the Church of England, who occupies one of the only two churches in the whole district; the missionary of the society, who itinerates in winter only; a Methodist missionary, who continually itinerates through four or five townships; a Cameronian minister, stationed in No. 3, but who has some other fixed places of meeting his congregations; a Gaelic Independent minister, who only preaches in that language; and lastly a Church of England catechist, stationed at No. 5. To the left of another road from Quebec, and about the distance of forty-five miles, is another settlement, long located, where there are twenty-four families wholly unprovided for, excepting by an annual visit of the society's missionary. Returning to the road, and continuing through several seignories, we arrive at three Protestant settlements, from fifty-five to eighty miles distant from Quebec, as utterly destitute, excepting from the same inadequate means. On another line of road, and thirty miles from Quebec, are two townships (ten miles square), one thickly settled, the other increasing its numbers. Here is the second of the only two resident ministers of the Church of England, and the second of the only two churches! I will now refer to another totally different sphere of labour, but one which has an especial claim upon all those who value ministerial aid in the hour of distressing sickness and of death. I mean the quarantine station at Grosse Isle, thirty-six miles from Quebec, where, on account of the enormous influx of emigrants during the arrival of the spring and fall fleets, the society have considered it of paramount importance that their missionary, in the absence of all other aid, should be stationed. Time and space will not permit my bringing this before the public in a way to do justice to the claims of the society on its sympathy, were it on this account only. Until this society commenced its operations, even during the dreadful scourge of the cholera, and in subsequent seasons up to 1835, the living, the dying, and the dead, were alike without spiritual assistance or service, excepting such as was kindly afforded by the medical superintendent, who interred the latter; whilst the number of persons attached to the quarantine station, whether civil or military, were alike destitute of the ordinances of religion. It must be borne in mind, that whilst the Protestants are thus destitute, a priest of the Church of Rome is always in attendance—always at hand to proselyte, if an occasion presents itself; and whilst he has had erected for him (by his church) a commodious chapel, an empty ward or tent is the accommodation of the minister of the Church of England; when that cannot be obtained, an open shed—nay, even the stump of a tree, and the grass around it, is the “place where prayer is wont to be made” by himself and hearers. Besides this already extended sphere of labour, the missionary has to proceed, between the departure of the spring and the arrival of the fall fleet, to the Protestant settlements scattered 250 miles down the river, and along its banks. At one of these, 230 miles from Quebec, is a settlement of thirty-five families, where is a catechist; they had been there nearly thirty years, and I was about the fifth or sixth minister of any denomination who had visited them, as far as I could ascertain; I believe the third of the Church of England. It is true the number, excepting at that place, is small; but how does this happen? It is that from being left in a similar state of destitution, whole families have so changed their religion, that at one settlement where there used to be many Protestants, one only remains; the old settlers have in the process of time died off, whilst their children have become Roman Catholics; and in other places Canadian families are found, whose English or Scotch names shew from what stock they originally sprung. And shall no aid be afforded them? Shall the few yet remaining be suffered, with their children, to fall away to the Church of Rome, through the supineness of the Church of England? Oh! I trust not; I do trust that our society, whose funds

are so limited as barely to supply one missionary, where so wide a field is open for many, will meet with cordial support from the public, of the Church of England especially, who will surely agree with me in terming our funds limited, when I state to them that the whole amount collected, as put forth in the first (and only) report, from June 1835, to April 1837, is only 247*l.* 14*s.* 10*d.*, and the salary of the missionary is 150*l.* sterling.

This address has taken up more space than I expected; but I have found so much of what I trust may be deemed, by the Christian public, interesting matter, force itself on my attention, that I hope I shall be excused. And now to Him whose is the silver and the gold, as also the hearts of those whom he has made his treasurers thereof, I commend these feebly-advocated, but important claims, hoping they who have ministered “once and again to the necessities” of the Church elsewhere, will enable me to return to that of Canada, and say, “I have all, and abound,” having received from those who have freely given of their substance to the Lord; and may God supply all their “need according to his riches in glory by Christ Jesus.”

HARVEY VACHELL, *Travelling Miss. for the Soc.*

NOTE.—Any subscriptions or donations, specifically mentioned when paid in as intended for the benefit of the Quebec and Montreal Society for Propagating the Gospel among the destitute Settlers and Indians of Lower Canada, will be promptly forwarded to the committee, through the Lord Bishop of Montreal. 10*l.* has been given to the missionary for Bibles and tracts, and 55*l.* 10*s.* 6*d.* assigned to the society at Quebec, by the Stewart Mission Fund, for the year 1838; to be continued if the means allow, through the Bishop of Montreal.

W. J. D. W.

BISHOP STEWART'S CANADA TRAVELLING MISSION FUND,
(*Extract from Report of 1838.*)

The following interesting intelligence is from the report just circulated by Mr. Waddilove:—

Having so recently, under the title of “The Stewart Missions,” published a sketch of the operations and good effect of the travelling system forced upon the Bishop of Quebec by the refusal of aid to his destitute Church in 1831; and having there shewn in what manner and to what extent the plan had been carried on by the bishop, in conjunction with the society formed that year at Toronto, under the patronage of Sir J. Colborne, for Converting and Civilising the Indians, and Propagating the Gospel amongst the Destitute (and scattered) Settlers in Upper Canada, I have little to add except our most grateful thanks for the unlooked-for support our plan has received. Similar societies to that at Toronto were formed at Quebec and Montreal, for the lower province, in 1836, and all have proceeded most successfully, though upon very limited means. Mr. Vachell has finally determined to continue the travelling service in the lower province under the society at Quebec, and has therefore relieved us from further responsibility as to the three years agreement with him; I have therefore assigned, through the Bishop of Montreal, 50*l.* for the year 1838-9, to the travelling objects of that society, and knowing its need of help, shall be happy to continue it if the fund allows. I have also given Mr. Vachell ten guineas, the produce of two parochial collections in Northumberland, to aid the building of a church at Upper Ireland—a very poor and destitute part; and the like sum to provide himself with Bibles, Prayer-books, tracts, &c., for distribution amongst his scattered flock. The objects of the Quebec society are precisely the same as those of the society at Toronto; but unhappily the resemblance goes further, the means of both being utterly disproportionate to the destitution with which they have to contend. The same may be said of the society formed at Montreal. The missionary sent out in June, Mr. Dawes, has been ordained, and at the bishop's particular request has entered upon the travelling service in that very destitute tract of country around Montreal—the hot-bed of Romanism—the desert of Protestant principle. . . . The late bishop expressed a most anxious wish that another gentleman should be immediately sent for the upper province. Relying on the strength of their case for the public support, and alive to the bishop's distress, no hesitation was made to incur this double risk; and in the month of

October 1835 Mr. Green sailed from Liverpool to take the travelling charge of the London district. The series of his letters have been regularly laid before the public, and here a brief explanation seems to be required.* It must be remembered that the distress of other missions was such in 1834-5, that the late bishop asked for, and received, assistance for them, thus disposing of the current receipts of the fund, unless by taking a part of the reserve for the three years' pledges given to Mr. Vachell and Mr. Green. Upon the serious illness of the bishop, this became a source of great anxiety. Circumstances had occurred, which shewed to me the hopelessness of looking for help elsewhere; and I felt that I had no claim upon the Bishop of Montreal for the cordial co-operation I have met with from him; neither did it seem fair to expect that he should take up, and provide for, the interests of these two gentlemen I had sent across the Atlantic. The aid which the Bishop of Quebec led me to expect in Canada towards paying the missionary employed altogether failed; and upon the return of the bishop to England, I learnt that the whole of the engagement must depend upon me. To attempt sending more (importunate as were the calls of the Canadian Church) under such circumstances was impossible; and the only open course seemed to be to preserve the fund rigidly untouched; to endeavour to meet the current expenses by additional labour; and thereby, when the terms expired, to keep the fund in such a situation as to secure to these two gentlemen a renewal of their terms for a second period of three years, should necessity arise. That course I followed; the interest of the reserve redeemed a pledge to the Midland mission made for me by the late bishop; and the following detail will shew that this honest purpose has been attained, and that upon a provision arising in Canada for Mr. Vachell and Mr. Green, and their exonerating me from further pecuniary responsibility, two other gentlemen have been sent out; and the appearances of the account being favourable at this opening of a fresh year, a third will speedily follow, at the urgent request of the Bishop of Montreal.

In July last, Mr. Green accepted a fixed appointment at Wellington Square, in the Gore district, and apprised me that he should no longer draw upon the funds; thus releasing us from further anxiety with regard to his support. Steps were immediately taken to supply his place; and Mr. George Petrie, a gentleman recommended by the Rev. Messrs. Drummond, Bagot, and Ferguson (Epis. Cler. in Edin.), countersigned by the Right Rev. the Bp. of Edinburgh, sailed last month; so that the two Stewart travelling missions of 1834-5 are now renewed for a fresh term of three years from 1838. In consequence of an application, received at the same time with Mr. Green's notice, from the Bishop of Montreal, stating that the church and the society, C.C.I. and P. G. at Toronto, found themselves unable longer to continue the Indian mission of Mr. M'Murray at Sault St. Maria, which had been most successfully carried on for seven years, though the annual income of the society scarce exceeds 220*l.*,—I immediately wrote to the bishop and the society, that we would guarantee the salary of 100*l.* per annum for three years to secure the continuance of Mr. M'Murray at that station; his knowledge of the language and intimate acquaintance with the manners and habits of the tribes, together with the natural influence arising from his being their first teacher, appearing to render his removal a matter of the deepest regret. "This mission," says the Toronto report of 1836, "is carried on with great discretion and efficiency by Mr. M'M., and possesses a growing influence with the Indian tribes on the north-west shores of Lake Huron and Lake Superior;" and it proceeds to say, "that many hundreds of the Indians are in some degree made acquainted with the truths of the Gospel; great numbers already baptised after careful probation; and there are already forty-eight communicants." Again: "The mission has begun to attract considerable attention even of other and more distant tribes, who, in their remote solitudes, are known to be still addicted to the horrid crime of killing their nearest relatives, and afterwards feasting upon their lifeless remains!" Considering these

circumstances, and other evidences I had also of the immense value of Mr. M'Murray's services, and the earnest request of the bishop to afford him aid in this point, it did seem a case of emergency for the prompt application of the energies of the Stewart fund. Here was a mission of the deepest interest to the late bishop, and to every serious member of the body of Christ, which had commenced under great difficulties and discouragements; had prospered under God's blessing for seven years beyond all calculation; had opened an effectual door for the Gospel amongst the remotest tribes: yet these bright prospects are to be blighted and sacrificed by the poverty and consequent inefficiency of what we profess to consider the national Church, "founded upon the prophets and apostles, Jesus Christ himself being the chief corner-stone." Hesitation there could be none; and in duty to the friends of the fund there was none: I felt that it would be sinning alike against God and those who had hitherto been his instruments for supporting me, could I have any doubt. I am sorry, however, to say, that since this paper was drawn up, I have learnt from the Bishop of Montreal that Mr. M'Murray is removed, and a new missionary sent from England supplies his place. The bishop states, that "government have taken the mission under their own wing;" and of course I hold myself and my friends free from the pledge,—our principle being to assist the internal energies of the Canadian Church; but under no circumstances whatever to lend our aid in performing for government that which we consider every Christian government bound to perform as a national duty. Being, however, thus relieved from this burden, and having thus devoted a risk to God's service, let us not draw back. The bishop's letter which gives the above information in the postscript, gives this remark in the body of the letter, which is dated from the most western part of Upper Canada. He left Quebec on the 6th of August, to make his primary visitation of the upper part of his immense and destitute diocese; and being almost within a stone's throw of the remotest point of his anxious charge, he writes thus: "It would break the heart of any one concerned for the first interest of his fellow-creatures, to see the wretched spiritual destitution of the vast tracts which I have traversed in this visitation: I trust in God you will persevere in your efforts to help us, and I pray devoutly that He may bless your endeavours, for our only hope is and must be in him, who ordereth all things wisely after the council of his own will." I immediately despatched an advertisement for another missionary, which was crossed on its journey by an application from a candidate in Wales. With him I have entered into treaty; and should his testimonials of fitness be satisfactory, no time shall be needlessly spent in despatching him to "the battle of the Lord against the mighty." The other engagements upon the fund (our investment being barely sufficient to secure the fulfilment of the pledges to the two first-named missions), are trivial in comparison, though of infinite benefit to the Canadian Church. The late bishop gave 25*l.* per annum, for three years, to aid in establishing a travelling mission in the Midland district; this pledge we have redeemed, and I have continued the pledge for three years more to the Toronto Society, for any other travelling or Indian mission of the Church, which stands in greatest need. The late bishop also was much interested in an Indian mission, opened under his sanction by Mr. Flood, missionary at Delaware, amongst the Chippewa Indians on the Bear Creek and Thames River. I have therefore requested the Bishop of Montreal to continue the donation of 25*l.* another year. The sum of 50*l.* I have also requested the bishop to assign in support of the travelling missions of the society at Quebec, for the current year, without however pledging the fund to its continuance. 10*l.* 10*s.* 6*d.* has been given to Mr. Vachell in aid of building the church at Upper Ireland, a very destitute part of the district of Quebec, in which he is labouring with great effect; and a further sum of 10*l.* to provide himself with Bibles, Prayer-books, and tracts, for distribution amongst his pauper population. Two sums of 20*l.* have also been assigned in aid of a church at Georgiana, upon Lake Simcoe, a district much suffering (as may be seen in the letter accompanying Mr. Green's ninth) from the want even of the occasional services of a travelling missionary. The only

* These have appeared from time to time in the "Church of England Magazine."

other item at present known is an annual sum of about 20*l.* or 30*l.* to provide our own missionaries with Bibles, &c., as their moderate salaries are unequal to this expense,

which adds greatly to the efficient performance of their duties.

Diocesan Intelligence : England and Ireland.

CHESTER.

Warrington Meeting: Education.—The great diocesan meeting at Warrington, on the subject of national education in connexion with the established Church, and for the purpose of adopting active measures for its extension and improvement, held Jan. 25, in accordance with the arrangements of the committee appointed at a recent meeting in the chapter-house at Chester, when a diocesan board was also formed,—was attended by a considerable portion of the clergy and gentry of the counties of Lancaster and Chester, and their families; the lord bishop of the diocese in the chair. The meeting was addressed by the Hon. and Rev. H. Powys; Dr. Calvert, warden of Manchester; Lord Sandon; Rev. J. Brooks; T. Greene; Esq., M.P.; Rev. H. McNeile; and Lord Stanley.

DERRY AND RAPHOE.

Diocesan Meeting.—On Wednesday, Jan. 9th, a meeting of the above diocese was held in the diocesan library, the lord bishop in the chair, for the purpose of establishing a branch of the Pastoral-Aid Society, as recommended by the prelates at their late meeting in Dublin. A resolution to the above effect was unanimously carried, after some discussion, originating not in any coldness towards the principal purpose of the meeting, but in an apprehension that the new society might in any way discourage the operations of the Diocesan Mission, which has been so usefully and acceptably engaged in extending its labours throughout the diocese of Derry for the last year and a half. The lord bishop opened the proceedings by detailing the objects for which he had called the clergy together. The Rev. Messrs. Scott and Olphert, William Knox, John Graham, Boyton, Hume, Hayden, and Boyd, addressed the meeting at some length; after which an adjournment took place to the first Wednesday in March, in order to arrange the further details of the Pastoral-Aid Society, and to take into full consideration all the circumstances of the Diocesan Mission.—*Derry Sentinel.*

DOWN AND CONNOR.

Church-Accommodation.—A public meeting was held Jan. 29, at the court-house, Downpatrick, to form a sub-committee to the general committee of the Down and Connor Church-Accommodation Society. The meeting was numerously attended, and subscriptions were received to the amount of 1,347*l.* 10*s.*

DURHAM.

The Rev. T. Gisborne, M.A., prebendary of Durham, has given 200*l.* towards the endowment of Holy Trinity Church, Darlington.

EXETER.

On Feb. 2, the clergy of the diocese of Exeter waited on the lord bishop at Stoke, to present him with an address which had been unanimously agreed to by his clerical brethren. His lordship, in the course of his address, in thanking the clergy for this manifestation of their high opinion of his piety, ability, and pastoral zeal, made some very important observations, which we had hoped to have laid before our readers this day; but owing to the late hour at which we received a copy of them and the address, we are obliged, though reluctantly, to defer the publication. The lord bishop also on the same day received an address from the clergy resident in Plymouth and Devonshire.—*West of England Conservative.*

GLOUCESTER AND BRISTOL.

C. Bathurst, Esq. of Lydney-park, has forwarded to the Diocesan Church-Building Association, through the hands of the Lord Bishop of Gloucester and Bristol, president, the munificent donation of 1,000*l.* towards the endowment of the proposed new church at Cinderford, in the Forest of Dean. More than 20,000*l.* have been subscribed to the Church-Building Association, of which sum nearly one-third has been contributed by the clergy.

HEREFORD.

A memorial is about to be presented from Bristol to the directors of the different railways communicating with the city, urging the discontinuance of Sunday travelling on their lines, from a consideration of the immense moral evil resulting from such an extensive disregard of the Sabbath.

The Bishop of Hereford has lately appointed rural deans throughout the diocese, as follows:—in the archdeaconry of Salop—deanery of Burford, Rev. E. W. Ingram, and Hon. and Rev. J. Somers Cocks; Stottesdon, Rev. W. Otter, and Rev. J. Purton; Wenlock, Rev. R. Pemberton; Pontesbury, Rev. C. Drury; Clun, Rev. J. Bright; Ludlow, Rev. T. Underwood, and Rev. C. Langton. In the archdeaconry of Hereford—deanery of Archenfield, Rev. W. Thornton; Ross, Rev. K. Money; Frome, Very Rev. the Dean of St. Asaph, and Rev. W. Cooke; Weston, Rev. J. Hanson; Leominster, Rev. W. Evans; Weobly, Rev. J. Webb, and Rev. G. Lewis.

LICHFIELD.

In conformity with a requisition addressed to the bishop, signed by a great number of the nobility, clergy, gentry, &c., favourable to the extension and improvement of education in connexion with the Established Church, his lordship convened a public meeting in the Guildhall, Lichfield. Independent of those who signed the requisition, to which were added 200 names, a number of other noblemen and gentlemen favourable to the object of the meeting attended. Lords Dartmouth, Harrowby, Sandon, Ingestrie, the Hons. R. Curzon, F. Greville Howard, the Right Hon. Sir R. Peel, Bart., the Dean of Lichfield, Archdeacons Hodson, Bather, Hodgson, were present, and the principal clergymen of the diocese. The Earl of Dartmouth was in the chair. The principal speakers were Lord Sandon, Sir R. Peel, and Archdeacon Bather.

Wolverhampton.—Three new churches are about to be erected here. It is stated that Miss Hinckes, of Tettenhall, will build one at her own expense, if means are found to erect two others.

New Church and Schools at Walsall.—It is in contemplation to erect a church and two school-houses in one of the most densely populated districts of the parish of Walsall. The sum of 8,000*l.* is required to carry out this important object, towards which, by the exertions of the vicar and the members of the committee, upwards of 3,000*l.* have already been subscribed.—*Worcester Guardian.*

LINCOLN.

Diocesan Board of Education.—We are happy to learn that in a very short time our institutions in this city (Lincoln) will receive the addition of a proprietary school, under the superintendence of the bishop of this diocese, and many noblemen and gentlemen who have already signified their intention to render assistance. The friends of our holy Church are no longer slumbering, but with a spirit worthy of the best days of Christianity, they are determined to give the population of this county a sound and liberal education in the principles of the Established Church, so that the faculties of the rising generation may be so ripened that they may bid defiance alike to the contaminations of popery, the pestilential power of infidelity, and the insidious designs of sectarian fanaticism.—*Boston Herald.*

LONDON.

Metropolitan Institution for the establishment and improvement of Commercial Schools in the Metropolis and its Suburbs, in connexion with the National Church.—On Jan. 28, the first of a series of institutions now in course of formation throughout the metropolis (the design of which is to provide for the children of tradesmen, mechanics, and others, in the metropolis and its suburbs, a sound and comprehensive education, of which an essential part shall be reli-

gious instruction in conformity with the doctrines of the Church of England), situate in Rose Street, Soho Square, was publicly opened by the Bishop of London, who presided, and opened the business of the day with an impressive prayer. The Dean of Chichester then delivered an appropriate address.*

Church-building Society.—At the January meeting, the Bishop of London in the chair, the report of proceedings since the last meeting having been read and approved, the society, after having transacted some other business, voted grants from the funds for the following purposes:—towards repairing, &c., the church at Stratford-on-Avon, Warwickshire; for rebuilding the church at Newtown, Montgomeryshire; for building a gallery, and partial re-arrangement of pews, in the church at Leominster, Herefordshire; for erecting two galleries in the chapel of St. Mary, at Fulham, Middlesex; for new pewing and erecting a gallery in the church of Chollerton, Northumberland; for enlarging, by rebuilding, the church at Broadway, Worcestershire; for rebuilding a chapel of ease at Blackdown, in the parish of Broad Windsor, Dorsetshire; for increasing the accommodation in the church of Lampeter Velpy, in Pembrokeshire.

King's College, London.—The Rev. John Lonsdale, B.D., has been appointed principal of the college, in the room of the late Rev. Hugh James Rose. A subscription has been entered into, on the part of the principal, professors, masters, and students, for the purpose of erecting a testimonial in the college chapel commemorative of their sincere regard for the late head of the institution, of their deep respect for his ardent piety and varied attainments, and of their grateful sense of his unceasing solicitude to promote the interests of the establishment.

OXFORD.

Martyr's Memorial.—On Jan. 31 a large and respectable meeting was held in the Town-hall, Oxford, of the subscribers to the memorial of Cranmer, Ridley, and Latimer, to decide upon the nature of the memorial. The principal of Magd. Hall was called to the chair; and the meeting was addressed, and resolutions proposed and seconded, by the rev. the vice-chancellor and rev. V. Thomas, the rev. the warden of New Coll. and Professor Buckland, the Margaret professor of divinity and rev. J. Hill, rev. C. P. Golightly and W. Thorp, Esq., the princ. of New Inn Hall and master of Univ. Coll., the warden of Wadham and pres. of C. C. C., the junior proctor and rev. T. Short of Trin. The erection of a church having been resolved upon unanimously, and having also received the sanction of the two archbishops and of the bishop of the diocese, the committee recommend a more extended support and enlarged subscriptions on the part of the public. It was announced to the meeting that nearly 4,000*l.* had been raised. The chairman expressed the hope that on March 21 in the ensuing year, the day on which Cranmer suffered, or at the latest Oct. 16, that on which Ridley and Latimer suffered, the foundation-stone would be laid.

* The whole of this address, by the obliging permission of the author, will appear in our next publication. We regret that, owing to the quantity of matter in hand, we have been prevented from inserting it in the present Part.—Ed.

COLONIAL CHURCH.

CALCUTTA.

The Singapore papers of the 6th of September state, that the Lord Bishop of Calcutta, with Archdeacon Dealtry, and the Rev. Mr. Hughes (chaplain of Malacca), had arrived at that station, and after inspecting the handsome church lately erected, convoked a meeting of the principal persons of the Protestant community, to determine whether the church should be immediately consecrated or not. The objection which some of the residents had to the consecration arose from the apprehension that a Protestant clergyman would not at all times be resident in the settlement to perform divine service; but the lord bishop explained that no difficulty was likely to arise on that ground; and therefore it was determined that the consecration should forthwith take place.

QUEBEC AND MONTREAL.

At a public meeting of the clergy of the Church of Eng-

WINCHESTER.

Education.—A diocesan board of education, in connexion with the national society, has recently been established in this city, and bids fair to accomplish incalculable benefits to the two counties of Hants and Surrey. In the latter part of November a communication was made by the secretary of the national society to the dean and chapter, with the sanction of the bishop of the diocese and archbishop of the province, explaining the new objects of the national society, and enclosing the report of the committee of inquiry and correspondence. The vice-dean, deputed by our venerable dean, with other members of the chapter invited some of those gentlemen in the neighbourhood who are known to be favourable to the cause of education, to meet together in the chapter-house on the 4th Dec. last. Two meetings have been since held in the same place, and various resolutions have been entered into. The list of subscribers is already highly respectable, but it is not at present made public, in deference to those from whom letters have not yet been received. It is understood, however, that the lord bishop has made a donation of 100*l.*; Lord Arden, 100*l.* donation; Sir William Heathcote, Bart., M.P., 100*l.*, and a subscription of 5*l.*; C. S. Lefevre, Esq., M.P., 50*l.*, and a subscription; our city members, 10*l.* each as a donation, and 5*l.* subscription; the dean and chapter, 200*l.* donation; while the names of individual members are put down as subscribers of 5*l.* each; J. Fleming, Esq., M.P., 100*l.*; H. C. Compton, Esq., M.P., 100*l.* donation, and 5*l.* subscription; the mayor of Winchester and Sir G. T. Staunton, Bart., M.P., 5*l.* subscription; C. B. Wall, Esq., M.P., 50*l.* donation.—*Winchester paper.*

CHURCHES CONSECRATED.

Lichfield.—Fenton, Stoke-upon-Trent, Jan. 11.

NEW CHURCHES PROPOSED.

At Glasston, Lancashire; Foleshill, near Coventry; Isle of Portland.

Tributes of respect have recently been presented to the following Clergymen:—

Binns, C. A., by inhab. of Malton, Yorkshire.
Bradney, J., by par. of West Pennard, Somerset.
Cooper, J., by par. of Burslem; also from scholars of Sunday-school.
Davies, R., by par. of St. David's, Liverpool.
Garfit, E., by par. of Saxilby and Ingleby.
Heslop, W. by par. of Hutton and Forcett.
Kebble, T., by par. of Bisley and Stroud.
Lee, R., by inhab. of Aslackby.
Litchfield, F., by par. of Farthinghoe.
Marshall, W., by par. of Bath.
Paton, A., by St. Luke's sch. of Charlton-on-Medlock.
Pollock, by St. Thomas's S.-sc., of Stockport.
Smyth, G. A., by par. of St. Thomas, Stourport.
Ward, P., by par. of Tenterden.
Wilding, J. H., by par. of Wyre Piddle, Worcester.
Willis, W. D., by Church of England societies of Bath.

land, held at Toronto, on the 10th and 11th of Oct. last, in which the Bishop of Montreal presided; votes of thanks were unanimously passed to the Archbishop of Canterbury, and the Bishops of London and Exeter; and next in order came the following:—

“That the bishop and clergy of the Established Church in Upper Canada have witnessed with feelings of the deepest thankfulness the efforts of John Somerset Pakington, Esq., to procure for this diocese the blessing of an efficient episcopal supervision, and a supply of clergymen in some degree adequate to the wants of this colony; and they beg to offer to that gentleman their grateful acknowledgements of his zealous and highly useful services on behalf of this Church of God, in a land of spiritual destitution. While they labour under many disadvantages from the open hostility of avowed enemies, and the lukewarmness of professing friends, the clergy of the Established Church in Upper Canada are refreshed by the kind sym-

pathy and efficient labours of those true patriots who, in the parliament of the empire, have lifted up their voices to protect the patrimony of the Church from spoliation, and to protest against the anti-christian policy of leaving the religious instruction of British subjects to the operation of casual and private benevolence. The bishop and clergy of Upper Canada therefore earnestly request Mr. Pakington to continue to them the benefit of his highly appreciated services, and they pray the great Head of the Church to prosper him and his with every spiritual and temporal blessing, and to put it into the hearts of many to imitate his example."—(Signed, &c.)

Montreal.—At an ordination held by the bishop, Nov. 25, Mr. J. M'Master admitted deacon, and appointed to the charge of the Gore, near St. Andrew's, in the district of Montreal. Mr. F. J. Lundy has also been ordained priest.

Visitations.—The Bishop of Montreal returned to Quebec Nov. 14, having been engaged three months in the visitation of the Upper Province, after assembling the clergy of the districts of Quebec and Gaspé at Quebec on August 1, and the remainder of the Lower Canada clergy at Montreal on the 8th. He held fifty confirmations in Upper Canada, and consecrated nine churches. The consecration of several other churches were reserved on account of their not being in all respects ready. Four ordinations were held, two at Montreal, and two in the Upper Province, at which nine candidates were ordained.

JAMAICA.

The following is a circular of the Bishop of Jamaica, accompanying the report of the national schools in that island:—

"Dearly beloved in the Lord,—The following statement is a satisfactory account of the progress making, under the blessing of God, in the national system of education. Let me earnestly entreat your co-operation and support in a measure in which the temporal and eternal interests of all are so vitally concerned—a measure, in the furtherance of which the liberality of parliament, the contributions of religious societies in England, and the bounty of individual proprietors, have so harmoniously conspired in aid of your own exertions. No arguments will be required from me to convince you all, under the altered circumstances of the colony, of the absolute necessity of these institutions to form the habits and raise the character of our labouring population; nay, to prepare them for duly benefiting by the ministrations of the clergy, and rightly understanding the inimitable services of our scriptural liturgy. The peaceable demeanour of the objects of our instruction, and their generally acknowledged good behaviour, are the natural fruits of being made better acquainted with the saving truths of the Gospel; and no stronger proof of their desire to obtain this knowledge can be given, than the fact, that their choice is often influenced, in fixing their settlements, by the opportunities afforded for their acquiring moral and religious instruction for themselves and their children. As the subjects, then, of a gracious sovereign, herself most anxious to promote this 'labour of love,' and to sanctify the boon of freedom with blessings of the Gospel, let me again exhort you all, in your several stations of life, to unite together in the promotion of this good work. Let your loyal attachment to the throne be based on the practical religion of Christ—your correct submission to the laws of man on your higher obedience to the laws of God; and strive to 'adorn the

doctrine of God our Saviour in all things.—I am, dearly beloved, your faithful friend and brother,

"Bishop's Lodge, Nov. 15, 1838.

C. JAMAICA."

The total number of schools in Nov. last was 45; of scholars, 5113. The number of additional schools proposed was 13.

Kingston: Annual Meeting of the National Schools.—On Wednesday morning, 12th inst., at the usual hour of service, the church on the parade was filled with the children of the national schools, and visitors who attended on the interesting occasion of their annual examination. His excellency the governor, the lord bishop, the chief justice, the arch-deacon, and a large number of clergy and laity, were present. Before service, the anthem, "I will arise, and go to my father," was sung by the children, who also chanted the "Venite," "Te Deum," and "Jubilate," with an effect perfectly astonishing, when we consider that there was no accompaniment of instrumental music, and that a few days only had been occupied in preparation. Bishop Heber's beautiful hymn, "The Heathen," with the hymn on page 67 of the bishop's selection, were admirably sung. From the church, the children proceeded to the east branch-school, whilst the asylum attached to the central school was inspected by his excellency the governor, the bishop, and the chief justice, patrons of the institution. The crowd at the east branch was great, both inside and outside the capacious school-rooms. The first and second classes of boys passed a very creditable examination. In geography, scripture history, and parsing, the first class specially distinguished itself; and the monitors of the central school obtained great credit for their Euclid; Jackson, W. Stevenson, and R. Robins, each demonstrating a proposition; Stevenson satisfactorily shewing that he had passed the "pons asinorum." The report was read, after which his lordship the bishop rose, and in the name of himself, the clergy, and others interested in the national schools, begged to return his most sincere thanks to his excellency the governor for his attendance that day, and the countenance he afforded the institution. His lordship then alluded to that part of the report which spoke of the difficulty of obtaining efficient masters, and stated that the object was to shew the country at large the utility of the system; and he trusted that the particulars in which defects now existed would urge all its supporters, both lay and clergy, to increased zeal and activity, and that shortly the establishment would be matured, and work with the full vigour of which it was pre-eminently capable. His excellency the governor said, that, as the chief officer of the island, he begged to return his most sincere thanks to the bishop and clergy for the pleasing sight which he had that day witnessed. "I have never," said his excellency, "had a more gratifying day than the present since I have been in the country; and I trust that all in the colony will join in support of an institution which will be of such lasting benefit to the community." The children then sang their dismissal, and the meeting broke up amid the cheers of the children in response to the expressions of universal gratification on the part of the visitors.—*Kingston Morning Journal.*

AUSTRALIA.

Church of England, 16,094; Church of Scotland, 2551; Church of Rome, 2288; Wesleyans, 1289; Baptists, 175; Independents, 655; Quakers, 80; Jews, 132: total 23,244. "The foregoing is the result of two enumerations carefully taken from house to house, and is published officially by government authority."—*Bp. of Australia.*

SCOTTISH EPISCOPAL CHURCH.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

Edinburgh Committee.—A meeting of the Edinburgh diocesan committee was held at the Episcopal Theological Library, Hill Street, Jan. 18, the very Rev. Dean Terrott in the chair. The meeting was numerously attended, and the report of the secretary, as to the amount of the donations and subscriptions received, most encouraging. The first great object of the committee was pronounced to be the raising the salaries of the clergy in country districts; and when it is considered, that in some

cases that salary does not amount to 20*l.*, the object of the committee is most praiseworthy; and it is gratifying to know, that many who are not episcopalians, but who have watched the humble and devoted zeal of the ministers of the episcopal communion, and their decided opposition to the voluntary principles now so vehemently advocated, are willing to afford their aid to the furtherance of the designs of the society, which, under the Divine blessing, may be eminently useful. Other diocesan societies, or committees, will be formed during the summer; that in the diocese of

Glasgow, probably during Easter week, or immediately after; and it is reasonable to expect that it will prove a most important branch.

London Committee.—A meeting of the committee of the Gaelic Society, now merged in that of the Scottish Episcopal Society, was held Feb. 1st, William Cotton, Esq. in the chair. Present, the Lord Bishop of Nova Scotia, Bishop Russell of Glasgow, &c. &c., when, among others, the following resolutions were passed:—

"It being reported by the secretary, that the Gaelic Episcopal Society had merged in the Scottish Episcopal Church Society, it was resolved:—1. That the funds belonging to this society be transferred to the new society, for the use and objects thereof.—2. That the subscribers to the old society in England be requested to pay their subscriptions for the benefit of the new.—3. That those who have given donations to the old society to such an amount as to constitute them members thereof, be requested to allow their names to stand as members of the Scottish Episcopal Church Society.—4. That the committee are willing to continue their services for promoting the objects of the Scottish Episcopal Church Society, until a more numerous committee be formed in London.

Episcopal Library.—This library, as stated in last Register, has been opened in Edinburgh, and is likely to prove most valuable to the Episcopal Church. Contributions in the shape of books, bearing on theological, or even on other subjects, would be most important; and there are many that in this way might materially add to its usefulness. Should authors or others be inclined to forward contributions in this shape, they should be directed to the Library, 8 Hill Street, Edinburgh. (It may be well to observe, that this suggestion is thrown out by the editors of the "Church of England Magazine," and not from any request made by the clergy of the Church.)

Miscellaneous.

In order to test the question as to the right claimed by clergymen of approving or rejecting inscriptions on tombstones, and to ascertain in what description of clergymen that right is vested, a case has been submitted to Sir F. Pollock, in answer to which the learned gentleman says:—"1st. That 'the soil and freehold of the church and churchyard belong to the parson.' 2 Cro. 367; Com. Dig.; title 'Eglise' (George 1.); and I think the parson is the rector, vicar, or perpetual curate, according as the cure of souls belong to one or other of these ecclesiastical persons. 2nd. Whether in some places there may be a custom, or, as to some families or persons, a prescription to erect a head-stone, monument, or memorial, I cannot undertake to say; but generally I am of opinion, that any person has not a right to erect such memorial as he may think proper (or I think any memorial) without the consent of the parson, whether rector, vicar, or perpetual curate; and for this purpose, I think there is no difference between

DIOCESE OF EDINBURGH.

New Chapel.—It is proposed to raise a subscription for the erection of a chapel in the district of Inverleith Row.

ROSS AND ARGYLL.

Stornoway.—At the monthly meeting of the Society for Promoting Christian Knowledge, a memorial from Mr. Knox, sec. to the committee, for erecting a chapel at Stornoway, island of Lewis, was read. It appeared that many of the inhabitants, not understanding Gaelic, in which alone public worship is celebrated in the only place of worship in Stornoway, have resolved to build a chapel, where the service will be in English, and from which much benefit is expected to arise, not only to the residents, but to crews of vessels which in the winter are wind-bound at this place.

An application from the Rev. W. C. Maclaurin, episcopal minister at Elgin, in behalf of a new chapel at Forres, was also read. Mr. Maclaurin states that there is no episcopal chapel between Elgin and Inverness, a distance of forty miles, and that at the desire of the episcopalians at Forres, twelve miles from his residence, he has, after his own afternoon duty, frequently gone thither to afford them evening service.

The Rev. James Walker applied for assistance towards building a new chapel at Huntly, of the episcopal congregation of which he has been minister for fifty-five years. After suffering many hardships in consequence of the penal statutes of 1746 and 1748, and meeting for public worship in very humble places, this congregation, in 1772, built a small chapel in the form of an obscure dwelling-house,—the only form in which they could attempt it. This house is now in an extremely dilapidated state, and they are anxious to build a new chapel on a moderate scale.

the case of a rector and a vicar (the great tithes, or part of them, being in a lay impropriator), or a perpetual curate."

Constantinople.—On the 24th of December, to the great satisfaction of the English residing in this capital, the British chapel lately built at Pera was opened for the first time. An impressive sermon, suited to the occasion, was read by the chaplain of the embassy, the Rev. Dr. Bennet.

Malta.—Her most gracious majesty Queen Adelaide, lamenting the injurious effects resulting from the great want of church-accommodation for the Protestant residents in that island, has announced her intention of erecting, at her own expense, a church capable of containing 1,000 persons. An appropriate site has been granted by the local government, and the sacred edifice is to be commenced immediately. The cost will be from 6,000*l.* to 8,000*l.*

NEW PUBLICATIONS.

Eucharistica; Meditations, Prayers, and Select Passages on the most holy Eucharist, from old English Divines; with an Introduction by the Rev. Samuel Wilberforce, M.A. Rector of Brighthelm, Isle of Wight.—This volume contains the Communion Office, with the Rubrics printed in red; also Biographical Notices of the various Authors. Royal 32mo, cloth. Burns.

Biography of the Early Church. Second Series. By the Rev. R. W. Evans, M.A. Fellow of Trinity College, Cambridge, and Vicar of Tarvin. With Frontispiece.—Contents: Origen; Cyprian; Novatian; Dionysius of Alexandria; Paul of Samosata.—Rivingtons.

Hints on Reading; addressed to a Young Lady. By M. A. Stodart, Fep. 8vo. Seeley.

Romanism successfully opposed only on Catholic Principles: a Sermon by the Rev. W. Dodsworth, M.A., Perpetual Curate of Christ Church, St. Pancras. (Published by request). 8vo. Burns.

Church of England Village Dialogues; containing Remarks upon the Foundation, Order, Usages, Services, and Liturgy of the Church; also answering certain popular Objections, and shewing the Evil of certain Practices in Religion among those who separate themselves from Her. By Rev. A. Crowdy. 12mo. Nisbet.

Death, Judgment, and Eternity: Three Sermons by the Rev. J. Hambleton, M.A., Islington. 12mo, cloth. Hatchard.

Female Improvement. By Mrs. John Sandford. Second Edition, 1 vol. fep. Longman.

A Call to Union on the Principles of the

English Reformation: a Sermon, with Appendix and Notes, containing copious Extracts from the Works of the Reformers. By W. F. Hook, D.D., Vicar of Leeds. Third, and cheaper edition. Rivingtons.

Bellingham; or, Narrative of a Christian in Search of the Church. By the Rev. William Palin, B.A., Author of "Village Lectures on the Litany."—To Mr. J. Harris, Author of "Mammon," &c., &c., as one describing the Church of England to be "A System for the Encouragement of Nominal Christianity," and calling Congregational Independency (of which he is himself a Minister) "An Asylum for Excellence," this work is dedicated. Parker.

The Christian Villager's Guide-Book: a Manual of Practical Instructions. By the Rev. A. Crowdy, M.A. 18mo, hf.-bd. Nisbet.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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DESPONDENCY.

BY THE REV. ABNER W. BROWN,
Vicar of Pytchley.

No. I.

THE happiness of man, while in his original innocence and filial communion with God, was so remarkable, that we commonly use the word paradise to express the perfection of gladness and bliss. As if with an instinctive impression of some long-lost happiness, we appear to yearn habitually and unconsciously after—we scarce know what; and each of mankind, whether Jew or Gentile, Christian or Pagan, restlessly pursues whatever his natural bent of mind and disposition paints at a distance as happiness. To restore to our fallen race its original happiness in a greater than the original degree, is the object of our Creator's inestimable gift of redemption. Nor is it only in a future state that the ransomed of the Lord shall obtain joy and gladness; for we read, that those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, greatly rejoice in it, though now for a season, if need be, they are in heaviness, through manifold temptations" (1 Pet. i. 5). This chastened gladness is called a "joy unspeakable and full of glory," and is one of the fruits of the Spirit, and part of the character belonging to the Israel of God. To rejoice in the Lord their God had been repeatedly enjoined upon the chosen tribes before they reached the promised land. Most of the Psalms, which God so early gave his people, overflow with gladness, or its offspring praise; and the Psalmist, often declaring his own joy in the

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Lord, encourages others also to be glad, and rejoice exceedingly. When first a temple was built for God, one of the petitions at its dedication was, "Let thy saints rejoice in goodness." Similar allusions to this characteristic gladness abound in the prophecies, especially in reference to the advent of Messiah. "Sing and rejoice, O daughter of Zion, for, lo, I come; and I will dwell in the midst of thee, saith the Lord." When the Saviour was about to leave the earth, he encouraged his disciples to "ask and receive, that their joy might be full." His apostles themselves, "sorrowful yet always rejoicing," frequently exhort Christians to rejoice in the Lord always; and they point out spiritual gladness as a mark of Christ's household; "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

But although all spend their labour for happiness, yet few find it; for in our waste, howling wilderness, it is a rare exotic, a plant of Eden, which the Lord alone can cause to spring or keep from withering. Thousands in every age and nation have found it vain to seek for happiness in riches, honours, power, or worldly pleasures; and could testify that even laughter, which professes to shew where joy dwells, may come from a sorrowful heart. Disappointment and dejection, dissatisfaction and discontent, pervade the world, and divide mankind among them; and few are willing to own that they have attained happiness, except, perhaps, some of that little band, which, amid the changes and chances of this mortal life, have their hearts "there surely fixed, where true joys are to be found." The greater part of

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mankind, indeed, merely shew that they have not yet attained happiness; but there are some whose very expectation of it is evidently failing; some even whose hope seems to be lost; who despond, or perhaps despair, of that for which all hearts yearn. Nor are desponding and despairing the same.

The word despair,* according to its etymology, signifies that the act of hoping is cut off—has ceased respecting any subject spoken of. As, for instance, in Scripture: “Wilt thou reprove the speeches of one that is desperate?” it were an idle attempt;—“The heart is deceitful above all things, and desperately wicked, who can know it?” or hope to fathom its wickedness;—the apostles were “perplexed, but not in despair.” The idea may be conveyed without the word; as in the narrative of St. Paul’s shipwreck, when “all hope that they should be saved was taken away,” and the crew neglected even food; or in the histories of Ahitophel and Judas, who, when all their hopes disappeared, went and hanged themselves; or in contrasting such passages as these: “The hope of the hypocrite shall be cut off;” the father of the faithful, “against hope, believed in hope.” Despair may be felt in reference to any object of desire; but the more valued the hope, the greater anguish for its loss; and that despair of course is the most awful which pictures the gate of heaven for ever closed against us. None but He from whom the blessed gift of hope at first cometh can restore it when cut off; yet, whenever he hath preserved in a heart the feeblest wish to cry for mercy, there is no reason to despair.

Despondency is not despair, although often a step towards it. The etymology of the word† points to the being cut off, not from hope itself, but from that on which hope had relied, as on a bond, promise, or engagement. It is the distress caused by having lost our grasp of some support on which we had thought we might depend, or by having slipped from some ground on which expectation had confidently planted its foot, or by feeling ourselves deprived of some security in which we had trusted. It is not so much a single emotion as a habit of mind resulting from the loss of something which had habitually occupied our thoughts. We find an important distinction in the cases of despondency. It sometimes presents itself as an affection of the mind; sometimes as a mere symptom of bodily disease; and still more frequently as a complication in which the anguished spirit and disordered frame mutually increase and modify each other’s distress. The cases in which it is purely of the mind are much fewer; and those in

which it entirely or mainly depends upon bodily disease are greatly more numerous than is commonly suspected.

The medical experience of all ages points to some close connexion between despondency and bodily disease; and our common words *melancholy* and *hypochondria* are themselves names used by the ancient Greek physicians for diseases of the digestive system. It will often be found that some irregularity of this system, or possibly some more direct affection of the nerves or brain—disorder, rather than organic disease,—is causing, or helping to cause, what are truly called morbid feelings. The mind is probably acting quite correctly; but something is so distressing our bodily organs as to cause dejection, and even to threaten derangement. Nor ought we to overlook that lowness of spirits is often constitutional and unconnected with character or conduct, producing occasional or periodical despondency even among the most upright, well-instructed, and pious. It is not unusual for those whose comfort is thus marred at one time by constitutional depression, to be liable at other times to excessive and uncontrollable liveliness of spirits. In all cases of despondency, the aid of a physician should be early sought, in case bodily disease should be either the origin or the aggravating cause. Something beyond medical skill, however, is generally requisite, because in general there are complicated causes; and as, on the one hand, a mere bodily disease must not be treated as a spiritual malady; so, on the other, it will be injurious to the sufferer if his spiritual malady be long dealt with as a simple medical case. Even where sufficient mental cause for despondency is evident, it is usually well to combine with the other means used such a course of medicine and regimen, or change of scene and air, as a physician may suggest to be suitable. But whencesoever their trouble may spring, the desponding, though too often blamed for their infirmity, require from their fellow-sinners a treatment, severe and faithful perhaps, but far different from reproach and rebuke. Leaving, however, the medical part of the subject, our attention will now be confined to such causes, symptoms, and remedies, as are purely intellectual or spiritual.

Despondency appears among almost every description of persons, and resulting from widely different causes. The servant of the god of this world, enraged or aghast at the failure of his hopes, or stung with remorse for his evil deeds, which have not produced the expected happiness, plunges into exciting profligacy, sinks into wretched despondency, and perhaps rushes unbidden into the pre-

* De-spero.

† De-spondeo.

sence of his Judge. The servant of the Lord, whose peace has been blighted by declension and sin, when brought to contrition, crieth out in deep and continued distress, "Restore unto me the joy of thy salvation;" "make me to hear joy and gladness, that the bones which thou hast broken may rejoice:" his "soul refuseth to be comforted; he remembereth God, and is troubled." The brother weak in faith, defective or erroneous in religious views, dim in his spiritual understanding, and having as it were "a disease of the eyes of the mind,"—travels cheerlessly on his pilgrimage: to him the Sun of Righteousness seems clouded over, and he finds scarce light sufficient to grope along the path to heaven. The poor dejected child of nervous disease, whether previously religious or irreligious, and whether he have mental cause for despondency or not, passes his days and nights in horrors, griefs, and dangers, which have next to nothing of reality, except the pitiable anguish which they cause.

But although despondency is often little regarded in a religious point of view, when occurring among those who have been indifferent to religion, yet we are perhaps scarcely justified in overlooking its religious importance. Every soul, in its instinctive search after happiness, seems unconsciously struggling to escape from that moral darkness with which the fall has shrouded the world and filled our very minds. It blindly follows every delusive meteor of human intellect, every *ignis-fatuus* variety of wealth and honour, every insignificant glow-worm of grovelling pleasure; and finding itself miserably deluded by all, sometimes gives up the pursuit, and sinks into that hopelessness which is like a thick darkness that may be felt. The despondency of the world is a deep and agonising feeling; it is the re-action of the soul upon itself, when taught by experience the insecurity of every thing upon which hope was wont to take its stand, and bereft of all expectation from the sources whence hope was wont to flow. It is a real and fearful struggle, carried on, as if in midnight gloom and desolate loneliness, against an unknown, unseen foe. It is the "broken heart," of which the poet, novelist, and historian, are full; but O how different from the "broken and contrite heart" of the Scriptures! When men forsake God, the Fountain of living waters, and hew them out cisterns, broken cisterns, that can hold no water, they shall know and see, sooner or later, that it is an evil thing and bitter, that they have forsaken the Lord their God. The discovery is often made in this world, so as to wring from them the cry, "There is no hope—no!" Sometimes, while a wounded spirit thus lies in

gloomy foreboding, the Sun of Righteousness ariseth, with healing in his wings, and sheds over it the light of hope and peace. But in general, when Christians, utterly forgetting their obligations as baptised into Christ, have lived like the Gentiles which know not God, they are left, like them, "strangers from the covenants of promise, having no hope, and without God in the world." They either reject the hope when brought before them in the way of invitations to repentance, and say, "There is no hope; but we will walk after our own devices, and we will every one do the imaginations of his evil heart;" or else they drive away forebodings, yield themselves up to slothful self-complacency, and refuse to examine their grounds for hope: "thou art wearied in the greatness of thy way, yet saidst thou not, There is no hope; thou hast found the life of thine hand, therefore thou wast not grieved."

Despondency is, however, often a means in the hand of God to teach men that they are heirs of immortality, and must turn from the pursuit of this present world if they would obtain their inheritance. By it some are first turned to God, and others renewed again to repentance when they have forsaken him. Solomon tasted this bitter yet healing medicine, and was compelled to say, "I went about to cause my heart to despair of all the labour which I took under the sun." Israel, having forgotten the God of her salvation, was threatened with this cup, when she should plant her pleasant plant, and make her seed to flourish, and yet at harvest should find only "a day of grief and of desperate sorrow." If the wearied-out, desponding worldling be mercifully kept from total despair, the loss of hope in earthly sources of happiness will perhaps prepare his mind to receive thankfully the glad tidings which the Scriptures convey; and his dejection will gradually disappear, if, by the grace of God, he embrace and hold fast the blessed hope of everlasting life which God has given us in his Son Jesus Christ. To this point should all remedial measures be directed: yet how often do ungodly relatives endeavour to stifle convictions of the vanity of earthly objects; and either succeed in casting away this important means of grace, or, by failure in their attempt, make the despondency more distressing and inveterate.

But the most important branch of the subject is spiritual despondency, or the distress of those who, knowing the way and the value of salvation, are harassed with fears that the promises of it were never designed for them, or are not now within their reach. In this, perhaps even more than in any other kind of despondency, ought we to bear in

mind the importance of medical treatment ; so frequently are its mental or spiritual causes combined with or aggravated by something of bodily disease.

"Christian hope is a firm expectation of all promised good things, so far as they may be for God's glory and our good, but especially of eternal salvation and happiness in heaven." This hope is founded upon the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost. It is gained by affiance in the Divine promises vouchsafed and revealed to man : by a sure trust and confidence in the mercy of God, the merits of our Redeemer, and the sanctifying work of the Holy Ghost, who createth again unto good works. While we possess it, we are "saved by hope," and are then able to "rejoice in hope of the glory of God." If it be weak, indistinct, and clouded over, we despond ; if it be gone, we despair.

In spiritual despondency the soul feels itself cut off from those promises on which it had been accustomed to found its hope of salvation, and of the favour of God. The word despondency does not occur in Scripture, though the idea is not unfrequent ; as in the Psalmist's heavy complaint, "Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" "and I said this in my infirmity." There are fewer traces of it in the New Testament than in the Old ; probably because the Church understood with greater clearness, under the Gospel dispensation, how assured is the fulfilment of all God's promises.

Biography.

NICHOLAS RIDLEY, D.D., BISHOP OF LONDON.

NICHOLAS RIDLEY was descended from an ancient family, "a right worshipful stock," in Northumberland, which had long held the rank of knighthood, and was born at Wilmonswick, or Wilymondswyke, near the Scottish border, at the commencement of the sixteenth century. He was first educated at Newcastle-on-Tyne, where he distinguished himself for talent and proficiency in his studies, and was removed to Pembroke Hall, Cambridge, by his uncle Dr. Robert Ridley, fellow of Queen's, about 1518. When Luther was attracting great notice in Germany by preaching against the nefarious sale of indulgences, Richard Crook, the first public orator in the University, was delivering public lectures in Greek, by which Ridley benefited much. He took the degree of B.A. in 1522 ; and in 1524 was offered an exhibition just founded in University College, Oxford, by Walter Skirlaw, bishop of Durham. Ridley, however, declined to accept it ; and was the same year made fellow of his own society ; and in the year afterward he became M.A.

By the kind assistance of his uncle, he travelled abroad, and spent some time at Paris among the doctors of the Sorbonne (the most celebrated university of Europe at that period) : he studied also at

Louvain. Having resided on the continent during 1527 and the two following years, he returned to Cambridge, and applied with great diligence to the study of holy Scripture. He used to walk much in the orchard at Pembroke Hall, called in consequence Ridley's Walk ; and here he learned to repeat nearly all the epistles in Greek. Of the benefit derived from this exercise, he afterwards declared : "Though in time I did forget much of them again, yet the smell thereof I trust I shall carry with me into heaven ; and the profit thereof I have felt in all my life hitherto."

He was chosen proctor of the University in 1533. During the time he filled the office, the pope's supremacy became matter of serious examination at Cambridge ; and after mature deliberation, it was resolved : "That the Bishop of Rome had no more authority or jurisdiction derived to him from God in this kingdom of England than any other foreign bishop." This document was signed in the name of the University by Simon Heynes, vice-chancellor ; Nicholas Ridley, Richard Wilks, proctors. This declaration was set forth 1534, the same year in which Ridley, having taken the degree of B.D., was appointed chaplain of the University and public reader.

He lost his uncle and kind benefactor and patron (who had been appointed by Bishop Tunstall to a stall in St. Paul's, and to the rectory of St. Botolph's, Bishopsgate), in 1536. But his merits had already excited the notice of Archbishop Crammer, who appointed him his chaplain in 1537. The plague raging at Lambeth, the archbishop retired to Ford in Kent, where Ridley had more frequent intercourse with him ; and was in the following year collated to the vicarage of Herne in Kent. Here he testified his zeal as a parochial minister, and obtained the greatest repute as a preacher. He was admitted to the degree of D.D. ; became head of his college ; was appointed chaplain to the king ; and in 1541 prebendary of Canterbury. It was during his residence at Herne that he was first led to reject the doctrine of transubstantiation, chiefly by the perusal of a treatise written seven hundred years before by Ratramus, or Bertram, a monk of Corby, at the request of Charles the Bald.

"This Bertram," he afterwards affirmed, "was the first that pulled me by the ear, and that brought me from the common error of the Romish Church, and caused me to search more diligently and exactly both the Scriptures and the old ecclesiastical fathers in this matter." At the close of 1545 Ridley, by Crammer's influence, obtained a stall in Westminster Abbey.

Henry died on the 28th of January, 1547. Ridley preaching before Edward VI. on Ash Wednesday took occasion to allude to image-worship, and other superstitious ceremonies. The sermon called forth a reply from Gardiner, who argued in defence of the Roman worship, "that pictures and images were the laymen's books." Ridley's answer to Gardiner is not known ; but the substance of it may be collected from that of the Protector Somerset, through whom it was communicated, and who urged with great force of argument against the papist, "That if the misinterpretation of the best book in the world, the Bible, had been judged reason sufficient for taking it away from the people, which had been done by the popish bishops, the gross abuse of images was as justifiable a reason for taking them away from the people."

In the general visitation of the kingdom, which took place at the commencement of Edward's reign Ridley was appointed to the commissioners for the northern circuit as their preacher. The object of this commission was to make diligent inquiry into the clerical efficiency in various districts ; to abolish all superstitious rites and ceremonies ; and to provide for the public worship in the English language. Dr Ridley's subsequent elevation caused him to resign this office.

He was next presented to the living of Soham, in the diocese of Norwich, by the fellows of his college. The bishop claimed the patronage; but he ultimately received institution by order of the court.

On the 25th of September (1547), the see of Rochester being vacant by the translation of Bp. Holbeach to Lincoln, he was consecrated his successor by the Bishop of Lincoln, assisted by the suffragan Bishops of Bedford and Sidon, acting under commission from the Archbishop of Canterbury.

The dispute concerning the corporeal presence in the Lord's Supper was at this time very violent. Placards of a profane character on the subject were fixed to the doors of St. Paul's, and at Paul's Cross. Ridley preached on the subject. To some this discourse seemed, without foundation, however, to sanction transubstantiation. He was now employed in a commission at Cambridge, with reference to the junction of Trinity and Clare Halls; which, however, was not effected. A disputation was held on the sacrament of the Lord's Supper, in which Ridley took an active part. He was appointed member of another commission, for the extirpation of Anabaptist notions. This sect must not be confounded with the Baptists of the present day. Their views were most unscriptural and extravagant: such, for example, that though the outward man of believers committed sin, the inner could not. Antinomianism, in fact, seems to have been the principle which they mainly held. Joan Bocher, commonly called Joan of Kent, was condemned to a cruel death; and George Van Pans was excommunicated, for denying the Saviour's divinity, and also burned. In the proceedings against these deluded persons Ridley took part; and thus affords an instance of the persecuting spirit of the times. It were impossible, as of course it would be wrong, to palliate this proceeding.

Ridley was now appointed to succeed Bonner, in the see of London, who had treated with contempt the commissioners appointed to inquire into some doctrines preached by him at Paul's Cross; and who was consequently deprived of his bishopric. His conduct towards Bonner's family, as well as to himself, was most praiseworthy. He allowed the deposed bishop to remove all his property, and carefully preserved for him whatever was left. Towards his mother and sister he shewed the greatest attention. He always sent for them to dinner and supper, and placed the old lady at the upper end of his table, even though any of the king's council were present; saying, "By your lordships' favour, this place, of right and custom, is for my mother Bonner."

Gardiner was now in the Tower, and every means was tried to induce him to make such submission as would lead to his being set at liberty. Ridley took part in this, but without effect, and Gardiner was at last deposed.

With Hooper also he had much conference, relative to the scruples entertained by the former on the subject of clerical vestments; and which for a time prevented his consecration. He still held the situation of Master of Pembroke Hall, though little resident there. In 1552, he held an ordination there, by permission of the Bishop of Ely; and, in returning to London, stopped at his house at Hadham, and from thence waited on the Princess Mary, at Hunsdon, where Romish priests constantly resided, and mass was performed, notwithstanding its celebration was positively prohibited. After a courteous reception, he offered to preach before her the next Sunday. On hearing this, she was for some time silent; at last she said, "As for this matter, I pray you, my lord, make the answer to it yourself." The bishop proceeding to tell her that his office and duty required him to make this offer, she again desired him "to make the answer to himself, as he could not but know what it would be. Yet, if the answer must come from

her," she added, "the doors of the parish church should be open to him if he came, and that he might preach if he pleased, but that neither would she hear him, nor should any of her servants." "Madam," said the bishop, "I trust you will not refuse God's word." "I cannot tell," said the princess, "what you call God's word. That is not God's word now, which was God's word in my father's days." The bishop observed, "God's word is all one in all times, but has been better understood and practised in some ages than in others." She could not now restrain her anger any longer, but told him, "You durst not for your ears have avouched that for God's word in my father's days that now you do. As for your new books, I thank God I never read any of them: I never did, nor ever will." Having indulged in many invectives against the late public acts, of which she disclaimed the authority, she asked Ridley if he were one of the council: on hearing that he was not, she observed, "You might well enough, as the council goeth now-a-days;" and parted from him with these words: "My lord, for your civility, in coming to see me, I thank you; but for your offering to preach before me, I thank you not a whit." After this the bishop was conducted to the room where they had dined, where having drunk a glass of wine, he suddenly recollected himself, observing, "surely I have done amiss." Upon being asked the reason of this observation, he reproached himself for having drunk in that place where God's word had been refused; whereas, said he, "if I had remembered my duty, I ought to have departed immediately, and to have shaken off the dust from my feet, for a testimony against this house." Mary never forgave him. "These words," says Fox, "were, by the said bishop, spoken with such a vehemency, that some of his hearers afterwards confessed their hair to stand upright on their heads."

He was now most anxious to obtain relief for the poor; and succeeded, by a sermon preached in the king's presence, in producing a deep impression upon his majesty, who expressed his deep anxiety to be the instrument of adding to the comforts of his subjects. Ridley held a conference with the lord-mayor and others; and the king, considering the representation made to him, gave to the city the Greyfriars' Church, near Newgate Market, with all its revenues, for the benefit of orphans, idiots, cripples, and superannuated; St. Bartholomew's, near Smithfield, for the cure and relief of the sick and wounded; and Bridewell, an ancient residence of royalty, for the correction of the dissolute. Had the life of this interesting young monarch been spared, other splendid works of munificence would doubtless have been handed down, as monuments of the efficacy of those religious principles which he had imbibed, and under the influence of which he acted. But it pleased God that he should be removed in life's spring-time, from an earthly to a heavenly crown; and, with his decease, a mighty change took place in the circumstances of Bishop Ridley. It was intended that he should be removed to the see of Durham, vacant by the deprivation of Tunstall; but this was not effected.

On the death of Edward, Bishop Ridley was employed by the council, influenced by the Duke of Northumberland, to set forth at Paul's Cross the claims of Lady Jane Grey to the throne. The discourse was scarcely listened to; Northumberland was the object of universal hatred; the promises made by Mary were believed; Lady Jane's claims were set aside; Mary was called to the sovereignty by popular acclamation. Ridley, with other of her opponents, went to meet her at Framlingham to implore her pardon; but he was immediately seized, and sent to the Tower (26th July, 1553), being conveyed thither on a lame horse.

Bonner, released from imprisonment, was by the

queen's favour reinstated in the see of London, while her majesty was intent on Ridley's destruction. Still, it is believed that had he recanted he might have escaped death. He was treated with more than the usual indulgence in the Tower. He was once invited to the lieutenant's table, with some commissioned privately by the queen to examine him. A debate ensued concerning the nature of the Lord's supper, in which he still opposed the doctrine of transubstantiation.

Cranmer and Latimer were soon after committed to the Tower. At first separate apartments were allotted to them; but the Tower being crowded by state prisoners connected with Wyatt's rebellion, the three were confined to one room. It is almost needless to state that this arrangement proved a source of much satisfaction to these holy men; that they were now enabled to enjoy one of the greatest of earthly blessings—spiritual communion with those of similar views and feelings, and better able to encourage each other to suffer any cruelty rather than abjure their profession. The hatred of the monarch could imprison the bodies of these champions of the truth; but it could not restrain the opinions, which, in God's mercy, they were raised to support. These opinions spread wider and wider.

Shortly before Easter, 1554, they were removed to Oxford, to dispute before the convocation on the doctrine of transubstantiation. The severity of their confinement was here much increased. The garments they had on formed their only wardrobe; and strangers were appointed to supply the place of their own servants. The convocation was opened, April 14th, with much show, with a mass of the Holy Ghost. In the afternoon the three bishops were brought before the commissioners, and asked as to the proposed articles; from which dissenting, they were remanded to prison, each having a day of disputation appointed for himself.

Ridley did not shrink from this work. "As long as God gave him life, he should," he said, "not only have his heart, but also his mouth open, to defend his truth." He only desired time and books; the use of the latter was granted until the following Tuesday, when, in the presence of the commissioners, he defended his own views, which he testified to be correct, even by the testimony of the very fathers to whose authority his opponents appealed. A great uproar took place, and he was silenced by the clamour.

The three bishops were again brought before the commissioners, April 20, and commanded to declare whether they would subscribe the proposed articles. On their refusal, they were condemned as heretics.

It now remained for the queen's council, with the assistance of the judges, to decide what further measures were to be adopted. Bonner had, without any authority, called the convocation, the queen herself disclaiming all ecclesiastical supremacy, and that of the pope being excluded by law. It was requisite, therefore, that the parliament should first meet, and re-establish the papal power. The bishops were meanwhile treated with the utmost rigour, being confined in separate apartments. Ridley was guarded with the greatest strictness, under the custody of Irish, mayor of Oxford, whose wife, a morose woman, deemed it meritorious to increase the severity of their confinement. While in prison they were not wholly occupied in devotional exercises. They continued to write in defence of their views. Ridley, when deprived of his writing utensils, cut the lead of his prison-windows into pencils, and wrote on the margin of the books which were still left to him. O.

[To be continued.]

ADDRESS

At the opening of the Church of England Metropolitan Commercial School, Rose Street, Soho, Jan. 28, 1839.

BY THE VERY REV. GEO. CHANDLER, D.C.L.
Dean of Chichester, and Rector of All Souls', St. Marylebone.

I AM sensible that no light duty is laid on me this day. We are assembled together, the friends and promoters of this institution, as well as many others who are likely to avail themselves of its proffered advantages, to celebrate the opening of the first Commercial School established in this metropolis in direct connexion with the Church of England. On this occasion, I am deputed to explain what are the circumstances that have led the way to its establishment, on what principles it is founded, and in what manner it is proposed to be conducted. And, recollecting for what purposes of enlarged and truly Christian benevolence it has been set on foot,—assured that, if it prove successful, it will be the first of a long and flourishing series of like institutions,—and, consequently, that in the success of this school, in the prosperous issue of the experiment now about to be tried, interests vitally important to society are involved,—I almost shrink from the weight of responsibility that rests on me. Although much more will of course depend on the right working of the school itself, I feel that something will depend even upon the manner in which it is first introduced to your notice; and with this feeling, I wish that my present office had been assigned to some one better qualified than myself to execute it. Most of all, I wish that it could have been undertaken by the bishop and first pastor of this diocese. As his active and acute mind was one of the first to perceive the necessity for such a design; as his energy and perseverance have been signally displayed in bringing it thus far to a prosperous event,—so would he have been the most fitted by his talents and eloquence, as well as by his station, to recommend it to universal favour. However, having been requested to undertake the office, I feel much too strong an interest in the welfare of the institution, to hold back from any task by which that welfare may be in the least degree promoted. In the prosecution of my task, I propose to confine myself as much as possible to plain statements and to matters of fact. And, if I should seem for a moment to wander away from my subject, by speaking of the efficacy of education in general, by speaking of the principles on which it should be conducted, and of the classes of the community to whom it should be extended, I can assure you it will be from no forgetfulness of the immediate business of the day, but rather for the purpose of setting in the strongest point of view the importance of that particular institution whose auspicious commencement we are now met together to celebrate.

It is nothing but the strongest misapprehension of the import of the term that can make us to doubt for one moment of the vast, the paramount, value of education. But, unfortunately, there is no one word in our language, representing ideas of equal importance, that is used in senses so different: and great would be the blessing conferred upon society, if we could persuade mankind to introduce greater precision into their ordinary language on this subject. Many misapprehensions, many prejudices, would immediately disappear, and men would be brought to a greater unity of opinion, and consequently of action, in this matter. With many, education means no more than the acquiring a certain quantity of information, a certain skill in various accomplishments, in reference and in adaptation to the station in society which the pupil is likely to occupy;—for instance, a knowledge of the classical languages and the higher range of literature to the upper ranks; a knowledge of English and perhaps some of the modern languages, of calligraphy, of geometry and arithmetic, to those who

will transact the trading business of the country; a knowledge of reading, writing, and elementary ciphering to the poor. And when these several arts have been acquired in the respective schools, by the respective scholars—when all this has been done at no small cost of time, of trouble, and of money,—if it afterwards appear that the subjects of such instruction pursue unworthy objects, and disgrace themselves by vicious conduct, it is supposed that education, so called, is of no avail toward correcting the bad principles of our nature, and forming a moral and responsible being to habits of virtue.

But all this is sadly to mistake the matter: it is to take a part for the whole. What I have now described is not education in its full and proper sense. It is instruction; and I wish, unless any other phraseology be preferred, that we should generally use the word in that meaning. Education means much more. This is to form the principles and to mould the habits of youth; it is not merely to qualify them to earn a livelihood by exercising some business or profession in the world, but to fit them, by the Divine blessing, to fulfil the several duties of domestic, of social, and of political life, in obedience to the great law of righteousness, and in conformity with the high purposes for which they have been placed in their present state of being. This education is not given merely at stated hours of lessons; neither does it take its commencement at the moment when the pupil is first sent to school. It begins with the faintest dawn of reason, from the earliest moment when the child is capable of receiving impressions on his mind; and it lasts to the time when he is emancipated from subjection, and is prepared to take his own part on the great stage of human life. Nay, even then, I believe, many a man has found that his education is but to begin,—a course of self-education, by which he still has to fit himself to act his allotted part with propriety.

Still, what I have termed instruction,—I mean the acquisition of knowledge,—although it be not the whole of education, constitutes an important part of it. Without cultivation, the various faculties of the mind cannot be called into their proper action. Without a stock of information, adapted to his actual station, and in proportion to the general mass of intelligence diffused around him, no man can take his proper place, no man can be useful to the full extent of his capacity of usefulness in society. Moreover, as this department of education is more an affair of definite tasks, and of fixed modes and times of teaching, it lies more subject to ordinary observation; and being also the part on which the pupil is most likely to depend for his future success in the world, it is too often the only part that excites much interest with his friends. Still, those who look deeper into the matter will see that, if our views are thus defective; if a part be thus mistaken for the whole; if what is properly no more than a mean be understood to be an end and ultimate object,—great disorder must necessarily ensue. In particular, if knowledge, which was intended to be merely instrumental to the higher purposes of education—which, if checked and controlled, and turned into a proper direction, is calculated to be eminently and incalculably useful—be permitted to act under no restraint, under no chastening principle,—it will inevitably prove, not a good, but an evil. And if knowledge thus wild, thus undisciplined, be much advanced and very extensively diffused, it should appear that not the improvement of society, but its disturbance, almost its disruption, must be the certain consequence.

Let me illustrate my meaning from what is passing around us. I have already said that the school, be it for the rich or for the poor, should always keep pace, both in the quantity and in the quality of the information that it imparts, with the generally prevailing state of knowledge. In fact, unless every class of the community, and every individual within his own class,

maintain his relative position in mental cultivation, he must calculate for a certainty on paying the penalty of being outstripped and superseded by those who were once behind him. Now we live in a state of great intellectual advancement. Look at the wide diffusion of knowledge within the last few years. Look to the immense multiplication of books. Look to the vast facilities for circulating them by means of clubs and lending libraries. Recollect that, from this metropolis, with its magnificent establishment, where a Day and a Brande have performed their wonderful experiments in science, there is scarcely a town in the land that does not possess its museum, its institute, and its course of lectures. Recollect the facilities of conveyance, by which not only distant parts of our own country are brought close together, but by which the poetical wish of annihilating space and time is almost realised, and regions the most remote from each other are brought within the range of political relation, almost of social intercourse. Do I speak of all this as a subject for regret? Do I mean to say that, if it were possible, it would be desirable to check this march of knowledge? Certainly not. But thus much I mean to say, that this is a state of things pregnant with consequences of vast import,—a state that demands our most serious consideration. I mean farther to say, that matters cannot stand still where they are. While the present state of mental excitement is the effect of enlarged and improved means of communicating knowledge, it is also the cause why this enlargement and improvement must be carried farther; in the language of the prophet, “many shall run to and fro, and knowledge shall be increased.” Now Lord Bacon has told us that knowledge is power: and our own common sense tells us that every power is a good or an evil, exactly as it is used—nay, that it is capable of becoming intensely beneficial or intensely mischievous, in proportion to the intensity of its force, well or ill applied. Now if these things be so, on the one side; and if, on the other side, we are to educate up to the actual state of general information,—it must strike every reflecting mind that the education which we give, or which we encourage and promote, should be complete,—that is, should be education in the fullest and largest sense of the word; that, in imparting knowledge, we should at the same time studiously impart such principles as will give it a right direction; that, in conferring the power which knowledge gives, we take care to put it under proper control and discipline; that, in assisting to rear the giant, we teach him to employ his gigantic strength to useful purposes. In one word, we must be careful that knowledge be converted into wisdom; for in the language of one of the most elegant, as well as the most pious of our English poets,

“ Knowledge and wisdom, far from being one,
Have oft-times no connexion. Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own:
Knowledge, a rude unprofitable mass,
The mere materials with which Wisdom builds,
Till smooth’d, and squar’d, and fitted to its place,
Does but encumber what it seems t’ enrich.
Knowledge is proud that he has learn’d so much;
Wisdom is humble that he knows no more.”

COWPER'S *Task*, b. 6.

Now the principle to which we must look to effect all this good, is religion. Nothing else will go fully to the point. Moral principles generally correct—a feeling of public spirit—a sense of the deference due to the usages of society—a desire of rising in the world—and the unquestionable advantages of a fair reputation,—these and similar considerations may, and often do, induce a decent, respectable conduct; they may, and often do, serve to guide and to regulate knowledge somewhat in the manner that we desire. Moreover, there is in knowledge itself a certain temper of calmness and serenity, that tends at times to check and to control its own waywardness. Still, we have no secu-

rity against its irregularities except in religion—the religion which God has vouchsafed to give to the world in the Gospel of his Son Jesus Christ. Of this great dispensation of truth and mercy, one of the main principles is, that we are here in a condition of trial; that our given task in this world is to promote, by all the means in our power, the glory of God; that nothing is our own; that every thing that we seem to possess is but a trust committed to us for a while; and that whatever may be the talent thus entrusted to us,—whether it be wealth, rank, authority, or, what is the point now immediately under our consideration, knowledge,—for all we are responsible to God, and shall assuredly be required to render an account of the purposes, good or evil, for which we have employed it.

The influence of knowledge, thus sanctified by the fear of God, is immediately visible in the whole man,—in all that he thinks, and says, and does. While it produces its appropriate effect of expanding and invigorating his understanding, it guards him, at the same time, from vanity and presumption. While it makes him fervent in spirit, active and industrious in his particular calling, be that calling high or low, it also makes him honest, upright, and conscientious, doing the will of God from the heart; and while it excites him to higher exertions in discharging the duties of his particular business or profession, it carries its influence even into private and domestic life; and by correcting his temper and sweetening his disposition, as well as by rectifying his principles, it tends to make him an obedient son, an affectionate father, a faithful husband, a kind neighbour, and a zealous friend.

These considerations, sufficiently obvious in themselves, can never have escaped the observation of our Church, the appointed guard of the morals, and guide of the education, of the people. I cannot admit that she has been at any time negligent of the high charge committed to her. At the same time, I see no reason for denying that her observations on the actual state of society in this country have served to impress her with a deeper conviction, that it is become her duty to take more than ordinary care to connect the secular instruction of the people with sound religious knowledge.

For this purpose she has felt herself obliged to assume a two-fold attitude:—the one, of resistance to certain schemes of education, to which she cannot give her approbation,—the other, of active exertion to recommend and promote her own views. I would first advert to the former point; for it is well known that others have been eager, and even clamorous, in calling for increased education for the people; but by means, and by processes, of which the wisdom and the propriety appear to be more than questionable.

One plan that has been proposed, is to confine the instruction of the people altogether to secular knowledge. But it is clear that on the principles which I have above stated, this plan could never receive the sanction of the Church. It would be only to increase a power, without giving any security as to its right use and application. It would be to set a machine into rapid motion, without adding the regulating force that is to control its movements and ensure its determination to proper purposes.

Again, it has been proposed, not entirely to exclude religious instruction from education, but to teach only such religion as shall be acceptable to all sects, to all persuasions, of Christians. But here again the Church has felt herself compelled to make a stand. She knows there is scarcely a single article in the whole scheme of Christianity that has not had its opponents; some even of its most essential principles have experienced the fiercest opposition: and she has been convinced that this plan would reduce religion to a vapid, spiritless residue—a mere *caput mortuum*—destitute of all

energy, of all vitality, of all power to fulfil the high and holy purposes for which it has been given in mercy to man.

Again, it has been proposed that the education of the people should be undertaken by the state;—that it shall be conducted under the supervision of officers appointed by the government, and the whole system be reduced to one regular and fixed uniformity. Now the Church cannot regard with much favour any proposition, abhorrent from the genius of our national system, by which individual responsibilities are shifted upon the general charge of a government, and all the free and liberal energies of the people are embodied and centralised in one controlling board. She has felt that a course of education, maintained by the public charge, must at least endeavour to accommodate itself to the taste of all. She has even imagined the possible case of a government with no kindly feeling toward the Established Church, with no regard even for religion at all, which might employ the immense force thus taken into its hands for purposes very different from those of promoting sound doctrine and Christian holiness.

Instead of sanctioning these, or similar projects, the Church has pursued a course free, bold, and uncompromising; a course, I may be permitted to add, more in accordance with the temper of our people and constitution. She has openly avowed her conviction, not only that all education should be based on religion; that all instruction should be sanctified by the saving knowledge of the Gospel,—but, further, that the form of religion taught should be that of the branch of Christ's holy Catholic Church established in these dominions. She has called aloud on her friends to support and aid her in maintaining this principle. She has spared neither her own time, nor her own money, nor her own labour, in carrying it out; and to prove herself in earnest, she has taken a comprehensive survey of the general state of education in this kingdom—examining in what respects it was defective; and considering whether the defect consisted in machinery disordered and impaired by time; or in machinery either imperfect originally, or altogether wanting. And this investigation has been accompanied with a fixed resolve to maintain such of her religious institutions connected with education as were proved to be good; to improve what seemed capable of improvement; and to establish and create them where they were found to be wanting.

It will be seen, I am sure, in the end, that I am not wandering away from the especial purpose which has assembled us together this day, if, before I advert more especially to these schools, I shew you very briefly what our Church has done in other departments of education.

[To be concluded in the next Number.]

OPEN AND HIDDEN SINS:

A Sermon,

BY THE REV. HARVEY MARRIOTT, M.A.
Rector of Claverton.

1 TIM. v. 24.

“Some men's sins are open before hand, going before to judgment; and some men they follow after.”

THE more immediate design of the holy apostle, in writing these words, seems to have been that Timothy, and all who should succeed to the lawful authority to ordain ministers for the Church of Christ, should have a rule to guide them in so great a duty. He solemnly cautions the bishops of the Church to “lay hands suddenly on no man”

(v. 22); and, with a view to help them in forming their judgments on candidates for the sacred office of the ministry, he shewed how easily some would be seen at once to be disqualified. The lives of some, being openly scandalous, would render them altogether unfit; their "sins open before hand, going before to judgment." Others would require closer inquiry; men who might preserve an external decency of conduct, yet would be found, in the end, to be secretly indulging sins which would render them unfit for the sacred office; and which would, sooner or later, transpire, their sins following after.

But I would endeavour to make a more general use of the holy apostle's words, than simply applying them to the ordination of ministers to their sacred office; inasmuch as there is a sense in which they concern all who sin.

We will, therefore, first consider who those are of whom it may be said, that their "sins are open before hand, going before to judgment;" secondly, who those are whom their sins "follow after." And I shall then, in the last place, speak to the case of those who neither have sins going before them to judgment, nor following after.

And whilst thus we would endeavour "rightly to divide" this "word of truth," may our sole dependence be upon the light and guidance of that Divine Spirit, without whom nothing is strong, nothing is holy!

I. We are, first, to consider who those persons are whose "sins are open before hand, going before to judgment."

And, in making this inquiry, we must still keep in mind that all sin is condemning. The world makes strange distinctions between what it calls great and little sins; but the word of God simply declares, that "the soul that sinneth, it shall die" (Ezek. xviii. 4). "The wages of sin," of all sin, "is death" (Rom. vi. 23).

But though all sin is condemning, all sin is not equally open. Many sins which nevertheless subject the soul to eternal death, are kept hidden from man, while some are open and avowed. There are many sinners who sin with a high hand against God, and are not afraid to "glory in their shame" (Phil. iii. 19); "a people laden with iniquity—a seed of evil doers—children that are corrupters" (Is. i. 4); described by the apostle as those "who cannot cease from sin, beguiling unstable souls: a heart they have exercised with covetous practices; cursed children—the servants of corruption" (2 Pet. ii. 14, 19); "who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. i. 32).

But who are such sinners as these? Where can they be found? "What, is thy servant a dog, that he should do this great thing?" (2 Kings, viii. 13.)

We need not go far for an answer to such questions as these. Let us look into our own hearts. Behold, "thou art the man." Our hearts will shew what man—every man—is, unless grace makes the difference. Without the restraining grace of God, the descent into the depths of sin is quick and irresistible. So long as the heart remains in an unconverted state, there will be found, in fearful growth, that deadly root of sin, which, unrestrained, would bring forth all "the works of the flesh," openly before man, or secretly known to God.

When the apostle speaks of some who were then making proof of their being subjects of Satan, as "children of disobedience," and, "being past feeling, had given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. iv. 19), he makes no exception as to the universal and natural tendency to such a state of determined sinfulness. "Among whom," he says, "we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii. 2, 3). It is our common nature which is in fault. Since the bringing in of sin, "the whole head is sick, and the whole heart faint" (Is. i. 5). Sin has made every human "heart deceitful above all things, and desperately wicked" (Jer. xvii. 9). We do not all, in the days of our spiritual darkness, shew the depths of sin to the eyes of our fellow-creatures; but there it is. The unchanged nature may be restrained from exhibiting to the eye of man "sins open before hand, going before to judgment;" but the evil principle of all sin is there, open to the eye of that God with whom we have to do. Causes there are which work upon the unchanged mind, from letting sin break out in the life; though the real love of sin exists fully in the heart. Such a restraint is natural conscience; such, the laws and expectations of civilised, much more of refined society.

But where these restraints are broken through, then the whole body of sin and evil principles which were working in the inward soul before, now become manifest in all ungodliness. Hence it follows that where, in the instance of an unconverted soul, these restraints do not act, sin is open and avowed; and it is the large mass of such sin with which our world abounds, and shews that "the whole world lieth in wickedness" (1 John, v. 19). And while the frequency of open sin abates a sufficiently deep sense of

sin's exceeding sinfulness, too often even in those who are no longer partakers of it, exemption from the visible power of the avenging arm of God makes bold and determined sinners desperate; and so, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. viii. 11). Hence, my brethren, it is that sin reigns, and will continue to reign in our evil world, "until the times of restitution of all things" (Acts, iii. 21). Hence, too, it is that unless the grace of God arrests us in our downward course of destruction of soul and body in hell, we all "have one mind, and shall give up our power and strength unto the beast" (Rev. xvii. 13): for, as the wise king testifies, "the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccl. ix. 3). It is this natural love of sin, and turning away from God, which cause so many amongst the children of men to sin openly against the Lord; to give way to "the pollutions of the world," become entangled therein, and overcome" (2 Pet. ii. 19). They have no fear of God before their eyes; their hearts are hardened, through the deceitfulness of sin: they set the law of God always, and the law of man when they dare do so, at defiance; and so spend their short day upon earth in "sins open before hand, going before to judgment."

II. Let us inquire, in the second place, who those are whose sins "follow after."

In the judgment which is formed of sin by men of the world, their minds are manifestly under a great delusion from the father of lies. They do not judge of sin as "the transgression of the law of God," and therefore hateful in his sight; but they measure it according to the effects which it produces against the safety or conveniences of society. They cannot see that all sin, whether it be "open before hand," or whether it "follow after to judgment," is destructive to the soul, and dishonourable to almighty God; and, consequently, that every child of Adam who dies in any unforgiven sin, is lost. It is a most dangerous snare of the devil, when he tempts men to draw comparison between sins, and to take comfort in fancying their own sins to be less than others, instead of going to the Lord, whose "blood cleanseth from all sin." It shews that there is a veil upon the mind, which prevents the admission of that fearful truth: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i. 18).

But besides this kind of delusion, which comforts many in their unholy life, and so far prevents their sin from breaking out into

open wickedness, there is another cause why sin is oftentimes kept from becoming "open beforehand." Moral virtue, and a certain external character of religion, have still a share of the world's permission, nay, in a measure, of the world's approbation; provided that they do not make acknowledged reference to the power and obligations of the Gospel of Jesus Christ. We may exhibit in our outward conduct "whatsoever things are true, honest, just, lovely, and of good report," if we do not profess that they proceed from a living faith in that blessed Saviour, whose word commands that, "whether we eat or drink, or whatever we do, to do all to the glory of God." Hence there may be a whole body of sin in the heart, not discoverable to the eye of man, and thereby great hypocrisy in the sight of God: duties performed before men, with no reference to the will of God; our own praise sought after, and established upon the ground of human merit; our own works looked to as a foundation of self-congratulation.

But all this only serves to make sin take deeper root. It is growing, though concealed from the world, in a soil congenial to it, and will increase unto all ungodliness. An outward life of moral duties may gain and secure the praise of men; but our Lord Jesus Christ has fixed the boundary of such good, and confined the measurement of it to earth: "Verily, I say unto you, they have their reward" (Matt. vi. 8). What, then, is the conclusion to which we are brought, in regard to sins hidden in the heart, and not seen of men? They will "follow after," and be read out before men and angels in that day wherein "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. xii. 14). And then, with respect to this present short state of our being, the very desire to conceal sin in the heart will confirm its power over the inner man; and there will necessarily be such a want of self-knowledge as must keep up the delusion of a fatal ignorance: for no man can profitably know himself, except he be taught of God. "I the Lord search the heart," is the only answer to the question, "Who can know it?" (Jer. xvii. 9). And it is quite certain that he teaches none who persevere in their natural unwillingness to learn of him.

If, therefore, we retain sin in our heart, by living in ignorance of the real state of our soul, while we succeed in establishing an outward character with men, we are passing through life deceiving and being deceived. But the delusion will soon pass away; for we read that "every man's work shall be made manifest: for the day shall declare it,

because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii. 13). That is, as the force of fire proves the value of the precious metal, and separates it from the dross, so shall the penetrating severity of God's wrath try the works of men. In that day, what will it profit a man to have passed through this world with sin undiscovered by his fellow-creatures; when, before assembled multitudes of angels and men, he shall stand in the fearful lot of those whose "sins follow after?"

Think, O think, of the dreadful exposure in that day of all your secret bosom sins, hidden and unrepented of here, but then made manifest, to your "shame and everlasting contempt." For when your sins shall meet you before the throne of God, what will it avail you to have lived with sin successfully concealed from man during your few short years on earth? It is in this life—it is now, in the accepted time, the day of salvation,—it is now that the foundation of that hope must be laid, which shall cheer the soul in looking forward to that day with the sure and certain belief that no sins shall then be imputed for condemnation.

And is not that hope deserving of your utmost endeavour to make it your own? Without a well-grounded hope, what can save you from despair? If condemned, how can you bear the thought of what follows after? All that is foretold, and of which, in tenderest mercy, you are now forewarned, will then be realised: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" (Isa. xxxiii. 14.) O, then, lay hold of the only hope! It is yours already, if you seek it in Christ. Yours it shall be in eternal possession, if you ask it of that Divine Spirit, who will take of the things which are Jesus Christ's, and shew them unto you. It is not a vain and empty hope, built upon human promises: it is not a transitory hope, partaking of the perishable condition of every thing earthly: it is not like the deceiving hope so often and so fatally planted in sinners' souls by the father of lies;—but it is a "hope" that "maketh not ashamed;" it is a hope designed to be as "an anchor of the soul, both sure and stedfast" (Heb. vi. 19): it is "the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel" (Col. i. 5).

Be persuaded to take this hope, by throwing yourselves upon the mercy of the Lord. "Seek him while he may be found; call upon him while he is near." Ask of the

Divine Spirit to lead you to Christ. Be no more deceived by sin and Satan. Bold sinners now fearlessly avow their love of sin; or sinners less hardened in iniquity may successfully conceal the practice of it. But the Lord has caused it to be written, as a merciful warning to all sinners, that every sin shall come to light. "Some men's sins are open before hand, going before to judgment; and some men they follow after." In the meanwhile, no sin is hidden from God now; and every sin shall be discovered then, when we shall all stand before him, "unto whom all hearts be open, all desires known, and from whom no secrets are hid." May he now, in this day of his power and grace, "cleanse the thoughts of your hearts by the inspiration of his Holy Spirit;" and so draw you to Christ, whose blood will wash away all those sins which are gone before, and save you from those which would otherwise "follow after."

III. It now remains that we consider the case of those who have neither sins going before them to judgment, nor sins following after. And who, my brethren, are these? where shall we find them? Not among those who have never sinned: "For all have sinned, and come short of the glory of God" (Rom. iii. 23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John, i. 8). Not among those who sin not now: "For there is not a just man on earth, that doeth good, and sinneth not" (Eccl. vii. 20). Not among those who expect that during the remainder of their days in this world they shall not sin; for that very conflict which true believers have to maintain against sin, proves its existence, its power, but not its dominion, in the soul. "I find then a law in my members, warring against the law of my mind, that when I would do good, evil is present with me" (Rom. vii. 21, 23). We shall therefore find these of whom we are now inquiring, neither among those who have never sinned, nor among those who do not now sin, nor among those who expect to sin no more; for the word of God declares that there are none such on earth. They will be found standing in their own peculiar lot: "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11); and none who are such have sins either going before to judgment, or following after. In these words of the holy apostle, "washed, sanctified, justified," there is, indeed, especial reference to past sins. But it is not for condemnation. The soul that is "washed, sanctified, and justified," is released from all groundless fear as to the judgment of the great day. It is not, then, that the children of

God, who are thus made free from sin, have been always exempted from its dominion. They were once, as all others, "dead in trespasses and sins:" ignorant of the real value of their soul, or careless as to its eternal interests in Christ. May I not with truth add, "such," my brethren, "were some of you?" Let me, then, make appeal to you, by way of strengthening your faith, and holding out profitable thought for others. In the days of your ignorance, have you not had sins going before in the alarming testimony of conscience when it first began to reason with you "upon righteousness, temperance, and judgment to come?" Have you not trembled under the conviction of sin, and the fearful certainty of the judgment? And did not your sins go before you, in dreadful power arrayed, in expectation, before the throne, for just accusation against you in that day? Yes, my brethren, you can well testify to these things; and if now you have the peace and "love of God shed abroad in your hearts by the Holy Ghost;" or if you are made desirous, "by the same Spirit," of that blessed peace established between God and man, through the love of the Father in the crucified Saviour of your souls,—it is not because you have never had sins going before to the judgment, nor sins following after; but simply because you are brought within the benefit of the covenant of eternal mercy. "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and the Spirit of our God." Think upon your privileges in your acceptance in the Beloved. "Ye are washed" from the guilt of past sins, because it is written, "the blood of Jesus Christ cleanseth us from all sin" (1 John, i. 7). It is the "fountain opened for sin and for uncleanness" (Zech. xiii. 1). "Ye are sanctified" in the purifying influence of the Holy Ghost; for it is written, "The will of God is your sanctification" (1 Thess. iv. 3); "by the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10). "For by one offering he hath perfected for ever them that are sanctified" (ver. 14). "Ye are justified" before God from the severe and just condemnation of his broken law through Jesus Christ; for it is written, "that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts, xiii. 38, 39). These are the scriptural grounds of "a full assurance of hope," that you shall neither have sins going before, nor sins following after, in that day in which you will stand before the throne of the last judgment. The Redeemer is the

judge; and he has already caused it to be "written for your learning" what he has done for you: "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: I have redeemed thee" (Isa. xlv. 22). Though now, in that scriptural view in which the Divine Spirit teaches you to look upon your sins, you know that, in regard to the holy law of God, they would stand out and cry for judgment against you; yet, that now "washed, sanctified, justified," in the blood of the everlasting covenant, "the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (Jer. i. 20).

It is upon this certainty of our full redemption in Christ that the consoling truths of his Gospel are so strongly put before every penitent sinner. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 33, 34). And if you, my brethren, who, through grace, have been brought to see yourselves as lost sinners, and to believe the word of unchangeable truth, are now willing to honour God, you will further see that no sins are gone before, and that none will follow after, for your condemnation. And so may the grace of our adored Redeemer enable you, as a motive of holy obedience and love, to believe of all your sins, that they "are freely pardoned, blotted out, buried in oblivion, no where to be found!"

TARSHISH.*

TARSHISH, or Tharshish, is a country the precise situation of which has caused a considerable discussion among inquirers into sacred geography. . . .

From those passages of Scripture where Tarshish occurs in conjunction with Ophir, we learn successively that Solomon's navy, navigated by his allies the Phœnicians, went to the latter country for gold; that the Hebrew monarch had "at sea a navy of Tarshish with the navy of Hiram;" and that "once in three years came the navy of Tarshish, bringing gold and silver, ivory, apes, and peacocks" (1 Kings, x. 11-21). Again, we read in language somewhat similar, "The servants also of Hiram, and the servants of Solomon, who brought gold from Ophir, brought alghum-trees and precious stones; for the king's ships went to Tarshish with the servants of Hiram; . . . every three years, once came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks" (2 Chron. ix. 10-21). . . .

It is clear from these passages that Tarshish was a rendezvous of the fleet—that the ships either belonged to Tarshish, or generally traded thither—and that Tarshish was a great central point whence the fleet returned to the Red Sea. Tarshish was the son of Javan, and in the opinion of Josephus his descendants first peopled Cilicia, from whom the whole country, including the city of Tarsus, had its

* From "The Scripture Gazetteer," published by the Edinburgh Printing Company.

name. There can be little doubt that the word *Tarshish* is used with different applications in Scripture, but its primary and just reference is believed to be *Tartessus*, a very important commercial settlement and emporium of the Phœnicians on the Atlantic coast of Spain, at the mouth of the river anciently called *Bætis*, now the Guadalquivir, and not far from the ancient Gades, now Cadiz. The name *Tarshish* is evidently nothing more than a different pronunciation of *Tartessus*; and all the definite references of Scripture agree with it in situation and other circumstances. Its situation, "in the west," is indicated in the book of Genesis (x. 4), where it is mentioned with *Elishah*, *Chittim*, and *Dodanim*; and in the 72d Psalm it is connected with the "islands of the west." The prophet *Ezekiel* shews it to have been an important seat of commerce; it sent silver, iron, lead, and tin to the market of Tyre; and the prophet *Jeremiah* (x. 9) mentions its exportation of silver. *Isaiah* evidently notices it as a Phœnician colony at no great distance from the mother-country (xxiii. 1-6, 10): "Howl, ye ships of *Tarshish*, for it (Tyre) is laid waste. Pass ye over to *Tarshish*; howl, ye inhabitants of the isle." But the vicinity of *Tarshish*, and the intercourse with it, are more distinctly indicated in the book of *Jonah* (i. 2), where *Joppa* is specified as the port of embarkation for it, and mentioned in such a manner as to shew that the intercourse between it and Phœnicia was ordinary, common, and frequent. We are told that "Jonah rose up to flee unto *Tarshish* from the presence of the Lord, and went down to *Joppa*; and he found a ship going to *Tarshish*; so he paid the fare thereof, and went down into it to go with them unto *Tarshish*, from the presence of the Lord." All these passages prove that *Tarshish* is *Tartessus*, and some of them can apply to no other place. . . .

It may be here observed, that *Tarshish* had been the emporium of the most distant trade of the Phœnicians westward; and the ships engaged in this trade, having to make the longest voyage then known, were probably distinguished by peculiarities in their size and construction, and were called ships of *Tarshish*; for it is not so much that the fleet which left *Ezion-Geber*, at the head of the Gulf of Akaba in the Red Sea, went to any place called *Tarshish*, as that the ships of *Tarshish* went to *Ophir* for gold. It is indeed true that, while in the book of *Kings* it is said that the ships went to *Ophir*, in the *Chronicles* it is said that they went to *Tarshish*, without any reference to *Ophir*; and we must come to something like the conclusion that these two names denote the principal intermediate and ulterior points of the voyage. The opinion that *Tarshish* was the Phœnician emporium at the mouth of the Guadalquivir has found many learned advocates, who contend that Spain is literally the *Tarshish* mentioned by *Ezekiel* in his enumeration of the trade of Tyre. Referring to Spain, *Heeren* thus observes—"Silver was certainly the principal but could scarcely be the only object obtained. Gold, lead, and ore, were discovered, and besides these, tin-mines were opened by the Phœnicians on the northern coast of Spain, beyond *Lusitania*. All these metals are mentioned by the prophet *Ezekiel* as the produce of the Spanish mines: 'Spain (*Tarshish*) traded with thee (Tyre), because of the multitude of thy goods; silver, iron, tin, and lead, it gave thee in exchange for thy wares.' That, in addition to the mines, the Phœnicians were attracted to Spain by the great fertility of the southern part of the country, is proved by the direct testimony of ancient writers. Spain was regarded as the only country which was at once rich in metals, in corn, wine, oil, wax, fine wool, and fruits, which under its mild and benign sky attain to the highest perfection. Their superabundance naturally suggested the invention of pickles and preserves. The trade in saltpetre was a branch of the earliest

commerce of Spain. Upon no portion of the ancient history of navigation and commerce has there been so much written as upon the trade to *Ophir*; and, as is usually the case, where we have much that is probable and little certain, upon nothing has less been concluded. Like, however, the name of all other very distant places and regions of antiquity,—like *Thule*, *Tartessus*, and others,—we may safely infer that *Ophir* denotes no particular spot, but only a certain region or part of the world, such as the East and West Indies in modern geography. *Ophir* was the general name for the rich countries of the south lying on the African, Arabian, and Indian coasts, as far as at that time known. From these the Phœnicians had already obtained vast treasures by caravans, but they opened a maritime communication with them, in order to lighten the expense of transport, and to procure their merchandise at the best hand. The name of *Ophir* was common even in the time of *Moses*, and was then applied to those southern countries only known by common report. It was therefore now spoken of as a well-known name and country; and it may be fairly presumed that when the Phœnicians entered upon this new line of trade, they only took possession of a previously well-established system, since it was a regular settled navigation, and not a voyage of discovery. From its taking three years to perform, it would appear to have been directed to a distant region; but if we consider the half-yearly monsoons, and that the vessels visited the coasts of Arabia, Ethiopia, and the Malabar coast of India, and also that the expression, "in the third year," may admit of an interpretation which would much abridge the total duration, the distance will not appear so great. The commodities which they imported were ivory, precious stones, ebony, and gold; to which may be added apes and peacocks; all satisfactorily proving that they visited the countries just mentioned, especially Ethiopia, and probably India."

THE PRUSSIAN CLERGY.*

IN Prussia the clergy are universally poor. The living of *Spandau*, one of the richest in the kingdom, brings in an annual revenue of only two hundred *Frederic-d'ors*, or one hundred and fifty or sixty pounds of our money. In the country places, such is the depressed state of our clergy, that they are obliged, in many instances, to eke out their slender incomes by working in the fields like day-labourers. Again, though the state-religion of Prussia be Protestant, (for the distinctions between Lutheran and Calvinist are now forgotten,) such is the liberality of the government, that in parishes where the majority of the inhabitants profess the Romish faith, a Romish priest draws the stipend, and occupies both the church and the glebe-house. Here, then, we have the two great evils already referred to; a clergy universally pauperised, and a state-religion not fairly countenanced by the state. What is the consequence?

If the Prussian clergy were far more learned than they are,—and I am willing to allow that there is a prodigious mass of learning among them,—if their habits of life, instead of being those of the recluse, were, in point of activity and energy, all that their office requires,—it seems next to impossible that, labouring under such palpable disadvantages, they should ever acquire the smallest influence within the domestic circles of their parishioners. Cut off by their poverty from associating with the higher classes, and separated from the lower by the superior cultivation of their intellects, they may be eloquent in their pulpits, and able, and even orthodox, at their desks, yet produce little effect for good upon the public mind,

* From "Germany, Bohemia, and Hungary, visited in 1837." By the Rev. G. R. Gleig, M.A. 3 vols. Parker, London.

or the public morals. For it is neither by their preaching, nor by their writing, that the ministers of religion most effectually serve the purpose for which the state provides them with a subsistence. It is in the daily intercourse of life—in the domiciliary visits which they pay to the cottages of the poor—by the tone which they give to general society wherever they join in it,—that the best opportunities are afforded to them of moulding the opinions of those around them; because it is in such situations that they best succeed in earning the respect of their neighbours; and I need not add, that the precepts of religion never carry with them half so much weight as when they come to us from those whom we both know and estimate rightly. But this can never be the case in a country where the political position of the clergy is such, that a noble house would feel itself disgraced, were one of its poorest scions to enter into holy orders; where the emoluments of office are so wretched, and the condition of the pastor so humble, that the very peasants scarce look on the last with respect, or to the first as an object of ambition. It is better, however, to describe in detail, than to go on with a general line of reasoning. The following is a correct sketch of what befell when I paid a visit to the incumbent of a country parish, certainly neither the poorest nor the most secluded within the limits of the Prussian dominions.

The parsonage-house stood close to the parish church. It was a straggling, old-fashioned edifice, with a paved court in front, and a garden and orchard behind. The walls were very dingy; and both they and the tiles gave evidence that the hand of repair seldom touched them; and the courtyard was neither clean nor well kept. When I entered, I found two women, one elderly, the other young, feeding some poultry. They were dressed in the humblest style, as if accustomed to such operations; and I naturally concluded that they were the pastor's servants. I was mistaken. The one was his wife, the other his daughter; and as the good man kept no domestic except a little girl, by them were all the menial offices of the household performed. I entered. German houses, in general, are not what we should call well-furnished; that is to say, you need not expect to find, even in the palaces of the nobility, carpets on the floors, or an air of luxurious ease any where; but this poor man seemed to have hardly any furniture at all. His room—and it was a spacious one—contained a chest of drawers, a small round deal table, a few chairs with wooden seats, and a porcelain stove. He had just finished dinner, for it was one o'clock, and the remains of the feast stood before him, namely, a large basin of the thinnest soup, something which I mistook for suet dumplings, a morsel of bouilli done to tatters, and a plate of sour crout. His drink was a mug of beer, and his pipe was already in his mouth. The good man begged me to take a seat, and cheerfully answered such questions as I chose to put to him. I forget what was the precise value of his benefice; I only remember that it was inconceivably small; yet he assured me that there were many of his brethren poorer than he, and that he was contented. "For my garden is very productive," continued he; "and I am yet strong enough to cultivate it myself."

"And have you any society at hand?" said I. "Are your people attentive and kind to you?"

"I have nothing to complain of among the people," replied he; "they attend church tolerably well, and when I do join them of a Sabbath evening in the public garden, we smoke our pipes very sociably together. But we don't see much of one another."

I soon found, on pushing my inquiries farther, that the relation between pastor and flock is in Prussia a very different affair from what it is among us. Nobody ever thought of applying to the pastor of —, in case of difficulty, for advice. No sick person besought him to visit him or her in sickness; the poor found him

not their advocate, nor expected so to find him. The bower-man sent him no little presents—eggs, or poultry, or fruit—in token of attachment. With the great proprietors, one of whom had a schloss in the parish, he held no intercourse; indeed he was, except in his own family, entirely companionless. Again; it was not his wont, nor the custom of his brethren, except on stated occasions, to catechise the young, or to exhort the aged. He lived, in short, a life of mere routine, and had no inclination to step beyond the circle. How is it possible that a man so circumstanced can have the slightest power to mould the opinions, or lay down rules for the conduct, of those around him.

The errors, then, with which the Prussian government seems to be chargeable, are these:—first, that it is not, in the proper acceptation of the term, in alliance with any particular church or creed whatever; and next, that it has not provided for the ministers of religion such a maintenance as the nature of their office requires. For it is beside the question to argue, that if the clergy be poor, they are at least on a level with the members of other professions. It can be no object to the government whether the physician and apothecary shall have influence over the minds of their patients or not, or the lawyer be able to bend them to any given purpose. If the government have a wish in reference to these gentlemen at all, it probably is, that they shall possess neither the inclination nor the will to sway the moral opinions of the people; but with the clergy the case is different. If they be incapable of accomplishing this end, they are clearly inadequate to perform one of the great purposes for which the state undertakes to maintain them. And I need scarcely add, that men are no where so humble-minded as to listen with deference, on the most important of all subjects, to the precepts of those whose condition renders all approach to general companionship impossible. Such, however, is precisely the state of things in Prussia; which is the more to be lamented, that the government piques itself on the efforts which it makes to discover latent talent in other walks of life, and to foster and reward it. It is in the Church only that no prizes are bestowed, and that no pains are taken to ensure for the work of the ministry, at least a fair share of the shining and influential genius which every where abounds in the community.

The Cabinet.

GENUINE PRAYER.—The faithful performance of this duty is still, and ever will be, the peculiar mark and characteristic of the true servants of God. It can be said of them without exception, and it can be truly said of none besides, "Behold, they pray." That hurried, formal, heartless exercise, with which so many professing Christians content themselves, does not deserve the name of prayer; it is but the outward semblance, and not the thing itself; and it is worse than this—it becomes a perilous delusion. Hollow indeed must be the profession of those nominal believers, who never bend their knees in worship at all. It would be scarcely possible for them, if seriously questioned, to contend that they are living as "members of Christ, and inheritors of his heavenly kingdom;" that they have any sign of membership to shew. But the bare attention to this duty, however insufficiently and emptily performed, is exceedingly apt to satisfy the conscience, and to persuade the worshipper that he is thus living in communion with his Redeemer and his God. The enemy skilfully and dangerously beguiles him with the form of godliness, content that he should possess the form, if he is but void of the power. Yet surely that cannot be a holy fellowship, in which no holy affections are engaged; that cannot be a spiritual communion, in which the spirit has no part. And nothing can be clearer than this, that it is impossible for us to have any but a holy fellowship with a holy

God; any but a spiritual communion with the "Father of spirits." Since, therefore, prayer is the appointed medium of our communication with him, unless it be holy and spiritual, it is nothing; we are as far from him when we pray as ever, and as far from his blessing; nay, further: for he abhors our mockery, leaves us in displeasure, and prepares for us the instruments of punishment. Prayer has been well described as "the soul's sincere desire:" and how is it possible for the soul of an unhumiliated, impatient, ungodly man, of a man that lives, and delights to live, in any known sin or disobedience, to be sincere in its seeking? How can he sincerely express his sorrow for sin, as sin, as an offence against the holy God, when he has no real desire and intention of forsaking it? How can he sincerely implore of God the gift of repentance, when he has no such purpose in his heart; when he purposes, on rising from his knees, to return to the very same course of life, the very same practices which he is pretending to deplore? How can he sincerely pray for the love of God to be shed abroad in his heart, when he knows that the love of the world is reigning there? How for an increase of spiritual knowledge, when day by day that holy book is closed, from which alone such knowledge can be obtained? How for a due government of his affections and passions, when he is squandering his life in self-indulgence; has no notion of "taking up the cross and denying himself;" uses no pains to struggle against and correct the depravities of his nature? Or, lastly, how can he sincerely pray to be prepared for death, for judgment, for eternity, when he knows in his heart, that he not only seldom thinks seriously on these things, but that they are the very things on which he is least desirous of thinking? It does seem to be exceedingly clear, that it never could be truly affirmed of any such person, of any worldly-minded man, "Behold, he prayeth"—that such an affirmation can be properly applied to them, and them alone, whose affections are placed upon the objects they are professing to seek, and whose lives are devoted to the attainment of those objects; that is, as we observed before, such an affirmation can be made, in spirit and in truth, of none but the faithful servants of God in Christ Jesus, whose heart is in their prayer and in their work; they alone pray truly, and they never fail so to pray.—*Rev. James Slade.*

CHRIST THE GOOD SHEPHERD.—Jesus Christ is the good Shepherd, by whom alone all our wants can be supplied; it is he, and he only, who can "lead us into green pastures, and feed us beside the waters of comfort." Convinced of this heart-cheering truth, let the meek and humble-minded Christian lift up his head, and go on his way with joy. He need not, he does not, as writes the Psalmist, "run here and there for meat, and grudge because he is not satisfied;" since the wants which he feels, unenlightened reason, he is assured, can never supply: the comforts after which he aspires are, indeed, such as the world cannot give. Whithersoever his Shepherd leads, he is always content to follow, under a humble sense of his divine presence in all the appointed means of grace, in all the various dispensations of Providence, in the gloomy night of adversity, as well as in the joyous day of prosperity. He is satisfied to bear all those trials and troubles under which he labours, knowing of a surety that his Deliverer is ever at his side ready to help in time of need, who will never "break the bruised reed, nor quench the smoking flax." Unto him, therefore, he leaves it to continue or to withdraw his trials at what time and in what manner he pleases; being well assured, that when patience has done its perfect work, the season of rest and uninterrupted joy will succeed. Thrice happy the humble Christian who walks through this "valley of the shadow of death" with such a companion and such a guide. Adversity's thorny paths; temptation's turbulent storms; the

doubts and fears of trembling nature; nay, the rudest assaults of the powers of darkness,—do all of them serve but to strengthen his faith, to enliven his hope, and to increase the pious fervour of his love. In himself he is nothing, but his compassionate Redeemer is all that he stands in need of. "The Lord is his Shepherd, therefore shall he want nothing."—*Bp. Skinner.*

COMMANDS AND PRIVILEGES.—God is usually pleased to connect injunctions in the same sentence, as it were, with privileges; and in reading his sacred word, our feeble faith is often sustained by finding obedience set forth, not only as a bounden duty, but as a source of the highest blessedness.—*Rev. S. C. Wilks.*

Poetry.

LINES.

"Except the Lord keep the house, the watchman waketh but in vain."

(For the Church of England Magazine.)

How fierce the wakeful foe without!

How false the guard within!

An idle hour, a wand'ring thought,

And straightway enters sin.

The temple of the living God

Defil'd! his Spirit fled;

And where before was light and life,

The darkness of the dead.

Great God! to thee for aid we cry—

Guard thou the city's wall;

Vain is the watchman's wakeful eye—

Unsuccour'd, it must fall.

Yea, thou hast promis'd—in thy word

'Tis written—O how plain—

Who sues thee in the Saviour's name

Shall never sue in vain!

T. C.

HYMN.†

"The still small voice."

WHEN earthquakes shake the solid ground,

And rocks asunder tear;

When whirlwinds deal destruction round,

And strike the world with fear:

When elemental fire shall glow

With unresisted sway;

And men, through these dread signs, would know,

O Lord! thy secret way:—

Teach Thou my heart to hear aright

That "still small voice" of thine;

Which brings me comfort and delight,

And whispers love divine!

That "voice," O let me, Lord, obey,

And in thy truth confide:—

Thy word shall cheer me day by day,

And all my actions guide!

And for each blessing it conveys

My heartfelt thanks shall rise:

The "still small voice" of gratitude,

My God will not despise!

• From "Hymns written chiefly on the Divine Attributes of the Supreme Being," By Edward Trapp Pilgrim, Esq. 3d edit.

THE CHURCHYARD.*

How sweet it is, when peaceful evening throws
 O'er heaven and earth her mantle of repose,
 To hold communion with the starry train,
 And all the glories of th' ethereal plain!
 How sweet to roam, in mild and pensive mood,
 Where sleep alike the wicked and the good;
 Where sculptur'd pile and humbler stone proclaim
 The records of each now-forgotten name!
 How sweet mid scenes like these to wile an hour,
 Till peeps the moon from out her silvery bower,
 Bathing in pallid light the moss-grown spire,
 That bids our souls to other worlds aspire!
 The graceful lime-trees on their shadows rest,
 A straggling beam illumines the yew's dark vest:
 Each stone reminds us that we all must die,
 Each text proclaims a world beyond the sky.
 A scene like this imparts no idle gloom,
 But sheds a ray of glory o'er the tomb.

THE LORD'S DAY.

HAIL to the day which He who made the heav'n,
 Earth, and their armies, sanctified and blest,
 Perpetual memory of the Maker's rest!
 Hail to the day when He by whom was giv'n
 New life to man, the tomb asunder riv'n,
 Arose! That day his Church hath still confest
 At once Creation's and Redemption's feast,
 Sign of a world call'd forth, a world forgiv'n.
 Welcome that day, the day of holy peace,
 The Lord's own day! to man's Creator ow'd,
 And man's Redeemer; for the soul's increase
 In sanctity and sweet repose bestow'd;
 Type of the rest, when sin and care shall cease,
 The rest remaining for the lov'd of God!

ANON.

Miscellaneous.

CRUELTY TO ANIMALS.—God made man the lord of his creatures, not the tyrant: he gave the creatures to man for his lawful use, not for his wanton cruelty. Man may therefore exercise his just sovereignty over the beasts of the field, the fowls of the air, and the fishes of the sea; not his lawless will to their needless destruction or misery. Had man made the creature, he might have had an absolute dominion over the works of his hands; but now that he is only a fellow-creature to the meanest worm, what an insolent usurpation is it, licentiously to domineer over his fellow-dust. God, who gave being to the creature, and therefore hath a full and unlimited power over his own workmanship, takes no pleasure in the vexation and torture of what he hath made. That all-wise and bountiful Creator, who hath put into the hands of man the subordinate dominion over all these inferior elements, hath limited his command to mere necessity or convenience. If man go beyond these, and destroy the creature only because he will, and put it to pain because it is his pleasure, he abuses the sovereignty to a sinful imperiousness, and shall be accountable for his cruelty. When the apostle asks, "Doth God take care for oxen?" can we think he meant to question the regard that God hath to so useful a creature? Do we not hear the Psalmist say, "He giveth to the beast his food, and to the young ravens that cry?" Do we not

hear our Saviour say, "That not a sparrow falls to the ground without our heavenly Father?" Of how much more value is an ox than many thousands of sparrows! even the young lions seek their meat from God, and he gives it them in due season. "He openeth his hand, and filleth every creature with good." Is God so careful for preserving, and shall man be so licentious in destroying them? A righteous man, saith Solomon, regardeth the life of his beast. He is no better, therefore, than a wicked man, that regardeth it not. To offer violence, and to take away the life of our fellow-creatures without cause, is no less than tyranny. Surely, no other measure should a man offer to his beast than that which he could well justify, if his beast, like Balaam's, could expostulate with him; no other cruelty than that man, if he had been made a beast, would have been content should have been offered by man to him; no other than he shall expect to answer for to a common Creator. I blush and grieve to see how far we are exceeded by Turks and infidels, whom mere nature hath taught more tenderness to the poor brute creature, than we have learned from the holier rules of Christian charity.—*Bp. Hall.*

THE ENGLISH CHARACTER.—The people of England are a sedate, a rational, and a feeling people. They have no love of change; they suspect innovation without utility as the sign of coming evil. They are not, like one branch of the foreigner, dissatisfied unless they see churches and constitutions shifting before them with the rapidity of scenes in a theatre; nor like another, always looking on earth and heaven distorted through a metaphysic fog. They love to follow their old pursuits in peace, and to reverence the old institutions which made their forefathers great and happy. They are the last people in the world to clear the ground for new fabrics of polity or faith by breaking up the tombs of their ancestors. Ascribing their prosperity and their virtue to the united influence of a regulated freedom and a scriptural religion, they will not patiently see either torn down. And thus guarding the principles, they will equally guard the rites and organs of their national integrity. They will not suffer marriage, of all human ties the holiest and most essential, to be loosened into a vulgar bargain; nor baptism to be degraded into a superfluous ceremony. Nor will they suffer their Universities, the noblest strongholds of learning and sacred truth in the world, to be stormed before their eyes; and stormed not for the purposes of tenancy, but of dilapidation. They will look with disdain on the conscience that exhibits its new-found sensibility in the evasion of notorious contract; and will utterly refuse to join in the confiscation of the oldest property of the realm under the cloak of the voluntary principle—that bill of indemnity for every meanness and every fraud of man. They will look with still deeper disdain on religionists hurrying from the extremes of opinion into an unhallowed embrace, reconciled only by conspiracy, and compromising their mutual antipathies only in sacrilege. Finally, they will remember that England has been twice brought to the verge of ruin within less than two centuries by both schism and superstition; that she escaped in the first instance only through the havoc of a civil war; and in the second only through the perils of a revolution; and they will not have the madness to provoke a third hazard, only to escape by miracle.—*Dr. Croly's Visitation Sermon.*

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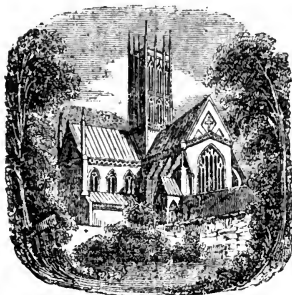
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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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DESPONDENCY.

BY THE REV. ABNER W. BROWN,
Vicar of Pytchley.
No. II.

THE causes of spiritual despondency seem to be numerous and complicated. By departure from the ways of godliness, or by an engrossing pursuit of worldly objects, we have perhaps lost hold of the promises; and, awaking to consciousness of the loss, our hearts sink within us. Through affliction or remorse, through ignorance of Scripture or erroneous religious views, we have perhaps lost sight of their fitness to our case; through unbelief, hard thoughts of God, or the suggestions of Satan, we have lost our reliance upon their security, and our souls are overwhelmed with the sense of desertion and dismay. These, singly or combined, are generally the origin of despondency among the really pious; but there are other cases.

In times like our own, when religion, or rather religiousness, is fashionable, and spreads in a wide stream over society, its general shallowness just suffices to cover over, instead of sweeping away, many sinful habits and principles among those who profess and call themselves Christians; and these form obstructions on which religionists (if their conscience has any life), are continually in danger of making shipwreck of hope. With a very partial knowledge of the Word of God, is joined a persuasion that they understand it thoroughly; and excited feelings lead them to a degree of religious profession far beyond that which correctly represents the actual progress of the work of grace within. In such cases there must in the end be either apathy or despondency.

Despondency is, however, not always the consequence of ignorance, sin, or sinful infirmity; for it is sometimes a direct and fearful temptation of Satan, leading us causelessly to doubt our connexion with our God. The Psalmist said, "As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?" Satan reserved this for his last assault upon the Son of God, and put it in the mouth of the wicked: "He trusted in God, let him deliver him now if he will have him;" and we see the dreadful anguish which the sense of desertion, though voluntarily submitted to, occasioned even in Him who had no sin, and who knew both the source of the temptation and the necessity for the infliction—"My God, my God, why hast thou forsaken me?" Temptations to despondency are doubtless some of the permitted means which work together for good to them that love God; like the storms which shake the oak, and yet only make its roots strike deeper. Under their most discouraging assaults, comfort may be found in the thought that, "The Lord taketh pleasure in those that hope in his mercy."

Despondency, apart from sin, may also originate in a disposition (produced by constitution or education), which always sees the dark side of a prospect, and consequently of the relation between God and the soul. It is not, as is often insinuated, the natural fruit of religion; for numerous cases of dejection and despondency, despair and suicide, are found among the profligate, or those who never made profession of seriousness; or among those whose distorted religion can scarcely be otherwise described than as an excitement of feelings little connected with

inward or scriptural principles. Constitutional depression, as a means producing sense of desertion, or hiding of God's countenance, is perhaps alluded to by the Psalmist, when he saith, "Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors, I am distracted." In such cases of constitutional depression, even although the cause may in our opinion be imaginary, the anguish is real; and the sufferer requires our kindest consideration, as if pleading, like Job, "Have pity upon me, O ye my friends, for the hand of God is upon me." It is a relief to him to pour out his sorrows to the ear of Christian sympathy, and a cruel wound on his feelings to be blamed for what is involuntary, or required to do what he is unable. We are commanded to "comfort the feeble-minded;" as God himself, who knoweth our infirmity, remembereth that we are dust, and pitieth those that fear him, even as a father pitieth his children. When hopes are low, such sufferers should be reminded that the smallest ray of hope is an undeserved mercy: when their heart is ready to fail, they should be assured that God has not left this earth, nor forgotten his faithfulness, nor forsaken those whose feeble desire is towards him: when conscious unworthiness bows them to the ground, they should be cheered with the precious truth, that in Christ Jesus all the promises of God are yea and amen—without money and without price; because his compassions fail not, and because with him is no variableness, neither shadow of turning.

Sometimes despondency results from the pressure of external events, which, whether originally connected with our own want of prudence or not, are beyond our control: they affect, it may be, ourselves, our friends, our country, or the Church of Christ; and seem to overwhelm our feelings, harass us with vain regrets, paralyse our energies, or becloud our understandings. The only availing remedy is such as may bring the soul back to a comforting and steadfast reliance upon the promises and covenant of God—to a spirit like the following: "Thou, O Lord, art a God full of compassion and gracious, long-suffering and plenteous in mercy and truth; O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid; shew me a token for good, that they which hate me may see it and be ashamed; because thou, Lord, hast holpen me and comforted me." Is the event personal affliction? David in trouble said, "I was dumb, I opened not my mouth; because thou didst it:" and again, "Why art thou cast down, O my soul? and why art

thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God?" Is the dejection caused by the peculiar cross which, as Christians, we may have to take up? David's feet also were once almost gone, and his steps had well-nigh slipped; because he was envious at the foolish, when he saw the prosperity of the wicked, the ungodly, who prosper in the world, and increase in riches; and he said, "Verily, I have cleansed my heart in vain, and washed my hands in innocency, for all day long have I been plagued, and chastened every morning:" it was too painful for him, until he went into the sanctuary of God and understood their end—that those who are far from God shall perish; but it was good for him to draw near to God; and therefore he put his trust in the Lord. Or is it for our country that we despond—its religious declension, its spreading demoralisation, its dreaded ruin? God, who increaseth the nations or destroyeth them, hath declared that "righteousness exalteth a nation;" on him, therefore, we should rely, neither in overweening confidence, nor yet in dejected inactivity; for it is of him to save by few or by many. We read of a certain little city against which a great king came; but a poor wise man in it, by his wisdom, delivered the city (Eccl. ix. 14, 15). It is not enough to have "understanding of the times, to know what Israel ought to do," but we must be actively doing it in our respective stations. The Lord rebuked Moses, when dismayed at the Red Sea: "Wherefore criest thou unto me? speak unto the children of Israel that they go forward:" and said to Joshua, when confounded at a defeat, "Get thee up; wherefore liest thou thus on thy face?" and reproved Elijah, when he had fled for his life into the wilderness, "What doest thou here, Elijah?" We may even be shamed by the example of heathen Hector, that noblest of benighted pagans, for he fought for his devoted country, though deeply dejected at its predicted doom; and humbly looked up to his false, miserable deities, because he believed that they had the power, if they chose, to make his brave defence avail for its deliverance. Or perhaps our anxiety regards the apostolical branch of the Church of Christ to which we belong, because while we know that the enemy have "said in their hearts, let us destroy them together," we nevertheless "see not our signs; neither is there among us any that knoweth how long." In such a state of mind, let us betake ourselves to "the faithful God," and say, "God is my King of old, working salvation in the midst of the earth."

But despondency springs more frequently,

perhaps, from spiritual unhealthiness, or from a wounded conscience, than, as in the preceding cases, from sinless infirmities. When such is its origin, soothing remedies will not answer; for something vigorous, searching, or even severe, is necessary to bring the soul back to a right estimate and stedfast hold of the promises of pardon and peace, of strength and sanctification.

There is even upon earth a natural connexion, often overlooked by pious persons, between sorrow and sin not repented of nor forsaken. Sin necessarily produces alienation from God, inward discomfort, and oppression of conscience; it interposes between us and God a cloud, which prevents our enjoyment of light and warmth from the Sun of Righteousness. The chilling sense of desertion which soon follows, either drives us to the Saviour, makes us seek comfort elsewhere, or produces despondency; and the latter is generally its result, if our minds be not clearly aware of the difference between a Father's chastening and a Judge's punishment. To those whose dejection originates in a careless or sinful walk, the following texts are important:—"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear." "I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early." Nor is it less important to remember that we cannot have comfort in our Christian walk unless conscious of perfect openness, sincerity, and inward truth, towards God. "Our rejoicing is thus the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." If we have "covered our transgressions as Adam, by hiding our iniquity in our bosom;" if we have dissembled and cloaked our offences, instead of confessing them humbly to God,—conscience, like a gnawing worm, will mar our comfort, and blight our every hope. So David found it. "When I kept silence, my bones waxed old through my roaring all the day long; I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." If, besides hiding our offences from God, we persevere in repeating them in defiance of conscience, we are rapidly going back from God; and he may perhaps leave us for a time to the dominion of the cruel tyrant to whom we have yielded ourselves servants to obey. How will conscience

when awakened wring the heart, until in deep contrition we cast ourselves on the mercy and promises of Him whom we have been forsaking! Hear the despondings of the Psalmist: "Mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me. I have roared by reason of the disquietness of my heart; my heart panteth, my strength faileth me; as for the light of mine eyes, it also is gone from me." "I am ready to halt, and my sorrow is continually before me; for I will declare mine iniquity; I will be sorry for my sin: but mine enemies are lively, and they are strong." "Forsake me not, O Lord. O my God, be not far from me; make haste to help me, O Lord, my salvation." Secret sin of any kind is a frequent source of despondency. How often, if the anguished spirit be probed, will there be discovered a repeated or habitual omission of some known duty; a frequent relapse into some known sin; or an indulged spirit of discontent, impatience, or repining, caused by inordinate desire of some earthly good! Despondency is a habit; and is more often the result of what is frequent or habitual than of what is rare or occasional. Perhaps it seldom arises from single transgressions of different kinds, but usually from repetitions of the same offence; when the wounded conscience is healed slightly, and a fresh wound repeatedly inflicted on the same part, until deep and serious injury ensues.

Despondency frequently originates in defective or incorrect doctrinal views. Confused ideas of the parts which the three Persons of the blessed Trinity are revealed as taking in the gracious deliverance of guilty man, will often cause even the pious to lose their comfort and confidence in the covenant of the Gospel. If they forget that the work of God the Father, and of God the Son, is already (whether the world believe or reject their Saviour) finished and complete, they lose their footing on the Christian's standing-ground. The Redeemer hath already offered a perfect atonement, and fully purchased the favour of God for sinners; and God the Father hath already accepted the ransom, raising him from the dead to his own right hand; and there needs nothing further now of work or merit;—nothing but that sinners should be turned, to cast themselves upon their Saviour, and be renewed in his image. This turning of the will, and renewing of the soul, is that work which the Holy Ghost carrieth on—that part of man's deliverance which is now in progress; and if any overlook this work of the Lord and Giver of life, or lose sight of his secret comforts and guidance, and consequently neglect to seek his

indwelling and strengthening presence, they cannot possess the "joy of the Holy Ghost," until they have gone through some such experience as the following:—"I was brought low, and he helped me; return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Distorted views of the doctrine of election are another source of despondency; for serious persons, feeling their own unworthiness and transgressions, and conscious that God might justly reprobate them, are afraid that he has done so, and forget that whoso cometh unto the Saviour he will in nowise cast out. In anguish such as David's was, they must observe David's remedy: "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow; then called I upon the name of the Lord, O Lord, I beseech thee deliver my soul." To mistake for our own willing meditations the blasphemous and hard thoughts of God, thrust, to our horror, into our minds, is also likely to occasion despondency; or, if aware of the source of these fiery darts of the wicked one, to forget that temptation is not sin, will leave us overwhelmed with the conscious defilement which, however resisted, it always leaves in our corrupt hearts. How much discomfort, in various ways, may be avoided, whether our doctrinal knowledge be much or little, by receiving the word of God in its simplicity, unsquared by artificial systems of theology, unadulterated by efforts to explain what God has left incomprehensible, and to reconcile what God has not shewn us the method of reconciling! How valuable, and suited to erring man, is that spirit with which our Church, in her catechism and articles, simply states what God has plainly declared; and passes by those difficulties which he has not thought good to explain! Despondency will soon come to nought in those who study Scripture in her spirit.

But despondency may result from erroneous practical principles, even when the doctrinal views are accurate; for the Scriptures were given that we might have fellowship with the Father and the Son; and if persons with speculative light say that they have their fellowship, and are yet *walking* in darkness, they lie, and do not the truth, and therefore their joy cannot be full (1 John, i. 3-6). Nor are all such persons hypocrites. Many religious persons are far too ready to yield to hard and distrustful thoughts of the Saviour's love and atonement, as if neither were equal to their particular necessities. Others who desire to honour him have little habitual dependence upon his precious merits, but are unconsciously soothing themselves with something which they have done or hope to do,

The remedy, therefore, for spiritual despondency resulting from erroneous practical principles, is to plant the foot again upon the Rock of Ages, that so the Christian may habitually stand upon that alone.

But disease will not always yield at once, even to the proper remedies; nor will its previous ravages immediately disappear. Despondency needs patient kindness and assiduous persevering attention to its symptoms and turns: and happy, also, is the desponding soul which, in the providence of God, meets with those friends who add medical attainments to spiritual experience. There are not a few who are thus skilled at once in the bodily and spiritual ailments of mankind; and they would confer an important boon to the Church of Christ if they would publish their valuable experience for the aid of others less skilled.

In conclusion: since all are alike prone to err, and liable, therefore, to the consequences of error, let all take heed to their religious course, and examine in what relation they stand to the promises of God in Christ Jesus; lest, by careless living or careless believing, they may be laying up for themselves months or years of discomfort and despondency. "O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant us, we beseech thee, that having this hope, we may purify ourselves even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen."

THE WORSHIP OF THE SERPENT.

BY THE REV. HENRY CHRISTMAS, M.A.

NO. II.

WE pass to consider the ophiolatrea of Hindūstan; and here, with Mr. Deane for our guide, we shall find the serpent extensively worshipped. Purchas, in his "Pilgrims," tells us of a king of Calicut, who built a palace for living serpents, and passed laws for their protection, making the killing of a snake a capital crime. The natives looked upon serpents as endowed with divine spirits. The cavern temples of Salsette and Elephanta give proof also of the prevalence of this interesting form of worship. There is, indeed, scarcely a god whose statue is not decorated with serpents. Two groups into which this reptile enters must be particularly noticed. The first is Narayana, the incarnation of the Spirit of God moving upon the face of the waters. The Deity is reclining upon the many-headed serpent Seshnaga, which represents eternity, and revolving in his mind the mighty project of creation. At his feet sits Laksmi (thereby proving the identity of Narayana with Vishnū); and

around them float the leaves of the lotus. The second is the more singular adventure of the *chādra ratāna*, or the churning of the sea, to obtain the *amrita* or beverage of immortality. The vast and malefic serpent *Koleyah* is coiled round Mount Meru, which the *asuras* or demons pull one way, and the gods the other; the former holding the serpent by the head, the latter by the tail: thus the sea is churned, and the *amrita*, with many other precious things, obtained. The Ceylonese, who greatly revere the serpent, suppose that in the world of spirits there is a place set apart for these reptiles, where they live in great splendour. They are, however, considered to have been human beings, who forfeited their estate by the sin of *malice*.

We now pursue the same subject still further eastward; and we shall see China, as well as Hindūstan, the seat of serpent worship. The dragon is the imperial standard of China; every ornament used by persons of rank, every article of furniture, is marked with the figure of a dragon. The emperor has one with five claws; mandarins of the first class, one with four; those of an inferior grade, with three; and others with two. "So intimately are all the transactions of Chinese life blended with the ophite character of their worship, that even if they build a house," says Purchas, "it is situated with reference to the position of certain imaginary dragons under the earth." "The same practical fiction," says Mr. Deane, "was current in Hindūstan; and the founder of Delhi was told by a Brahmin, that if he placed the city above the head of the serpent that supports the world, his throne and kingdom would last for ever." The Japanese are as decided serpent worshippers as the Chinese; and they, like the Scandinavians, assign the bottom of the sea as a residence for their great serpent. Burmah, Java, Arabia, and Syria, present unequivocal traces of ophiolatrea. In discussing the ophite worship, as it prevailed in the last-mentioned country, Mr. Deane enters largely into the signification of the word *ob*, or *aub*, and shews, first, that it signifies the serpent; next, that the greater number of words into which it enters, and which are names of deities, signify the solar serpent, thereby shewing the union between the solar and ophite worship; and, thirdly, that the name of the god was generally transferred to the priest. This last particular he proves by numerous instances; but this discussion, interesting as it is in the highest degree to the scholar and the antiquary, we must leave untouched, both on account of its length and its recondite character. The renowned city of Tyre furnishes evidence that the same superstition prevailed in her empire. Maurice, in his *Indian Antiquities*, gives representations of several Tyrian coins, on which the serpent claims a place; and Bryant gives a figure of one still more interesting. A tree is seen between two *petræ ambrosiæ*, and around the trunk a serpent is twined. Ophioneus, too, the giant who rebelled against the gods, furnishes in his name an additional proof of the ophite character of Tyrian superstition. So accurately did the legend of Ophioneus coincide with the history of Satan, that Celsus, the champion of paganism, adduced it as a proof that the account of Moses was borrowed from the fables of heathenism: an accusation which is triumphantly answered by

Origen, who charges his opponent with gross ignorance, in supposing the fables of his own corrupt mythology to be more ancient than the writings of Moses. Asia Minor next claims our attention; and here we find the worship of the serpent connected with the history of Cadmus and his wanderings, of Alexander the Paphlagonian and his impostures; and proved by a host of facts and coincidences. Thus closes the chapter of Asiatic ophiolatrea.

Serpent Worship in Africa.

Egypt, that "mother of science, and the house of gods," reckoned the serpent among its numerous objects of adoration. "This was an early and important part of her idolatry. The serpent entered into the Egyptian religion under all his characters, as an emblem of divinity, a charm, an oracle, and a god. As an emblem of divinity, the serpent was particularly symbolical of the gods Cneph and Thoth, and of the goddess Isis." "The extent to which the veneration of the symbolical serpent prevailed in Egypt is illustrated by a very curious plate of gold, discovered at Malta in the year 1694, in the old wall of the city." This interesting relic is thus described by Montfaucon:—"This plate was rolled up in a golden casket: it consists of two long rows, which contain a very great number of Egyptian deities, most of which have the head of some bird or beast. Many serpents are also seen intermixed, the arms and legs of the gods terminating in serpents' tails. The first figure has upon its back a long shell, with a serpent upon it: in each row there is a serpent extended upon the altar." This plate contains, no doubt, the most profound mysteries of the Egyptian superstition; probably those of Isis. As a charm, the serpent was not esteemed less powerful. Of this, the caduceus is the most remarkable instance: this is the rod entwined with serpents, put by the Greeks into the hand of Mercury, but which the Egyptians long before had given to Anubis: that its efficacy consisted in the serpents is evident from the fact, that sometimes the rod itself is omitted, and sometimes the wings, but never the serpents. It was deemed powerful in fascinating the mind, and in raising the dead; and this power was, says Mr. Deane, and with every appearance of probability, derived from the traditions of the fascinations of the paradisaic serpent. It was held by the Egyptians to represent the elements, and is but an improved form of the lotic emblem, the symbol of Thoth, the Egyptian Mercury, and preserved to this day as the astronomic symbol of the planet Mercury. But even after the establishment of Christianity did the old serpent thrust in his favourite device to corrupt that worship which he could not subvert; and the sect of the Gnostics, who flourished chiefly in Egypt, revived the scarcely dormant ophiolatrea of their country. On their gems the serpent is almost constantly engraved; and they even went so far as to give to our blessed Lord the name of the ancient serpent-deity Cnuphis, and to say that the paradisaic serpent was no other than Jesus Christ himself under that form.

We turn now to notice the serpent as oracular in Egypt. The priests of the temple of Isis had a silver

* See Mr. Deane's work, p. 129.

image of a serpent, so constructed as to enable a person in attendance to move its head without being observed by the supplicating votary. Juvenal refers to it in his sixth satire (v. 537): "Et movisse caput visa est argentea serpens." And this is very far from being the only instance on record of Egyptian oracular divination by serpents. Mr. Deane refers to several others.

In the last place, we have to consider the transition from the mere symbol of the god into the divinity itself, which the serpent, as well as other sacred animals, made in the latter stages of Egyptian idolatry. This transition I have treated on at length in my "Universal Mythology;" and I shall here only adduce proof that such was the case with the serpent. The "Book of Wisdom" (xi. 15) has this remarkable passage: "But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents devoid of reason, and wild beasts; thou didst send a multitude of unreasonable beasts upon them for vengeance, that they might know that wherewithal a man sinneth, by the same also shall he be punished." Out of a great number of instances adduced by Mr. Deane, we select one or two. Ælian mentions a serpent which was worshipped at Metele; he had priests and ministers, a table, and a bowl. The priests every day carried into the sacred chamber a cake made of flour and honey, and retired. Returning the next day, they always found the bowl empty. On one occasion, one of the elder priests, being extremely desirous of seeing the sacred serpent, went in alone; and, having deposited the cake, retired. When the serpent had ascended the table to his feast the priest came in, throwing open the door with great violence, upon which the serpent departed in great indignation. But the priest was shortly after seized with a mental malady; and, having confessed his crime, he became dumb, and wasted away till he died. In Montfaucon, (fol. 46, vol. 2), we have an engraving of an ancient Egyptian marble, found at Rome A.D. 1709, in which there is a representation of a priest kneeling down before an idol; which, instead of a head of its own, has three serpents rising out of the shapeless block.

After Egypt comes Æthiopia; the first king of which country is said to have been a serpent, and was named Arivè, which in the Abyssinian language bears that signification. The Arabs called the Abyssinian kings Nagashi, a title evidently derived from the Hebrew Nachash; and hence the title Negus, given to the monarch of that land by European travellers; a title which in English ears sounded strange, and somewhat ludicrous. An Abyssinian monk, named Gregory, informed Ludolf, when about to publish his Æthiopic History, that there was a tradition among his countrymen concerning a great serpent which the Æthiopians worshipped as a god, and hence the name of the king, Arivè, "a snake;"—that this serpent was slain by Angabus, who for this bold deed was elected king, and handed down the throne to his posterity. Ophiolatrea was in all probability founded in these regions by Thoth, or by the tribe, persons, or class, who were the authors of what is attributed to Thoth (see my Universal Mythology, sect. i. chap. ix.); for we find the word Tot still curiously employed in Abyssinia to denote an idol; and,

what is more remarkable, a naked figure of a man is not a "tot," but if he have the head of a dog or a serpent he becomes a "tot" (Bruce, vol. i. p. 411.) In the kingdoms of Whidah and Congo the serpent is still an object of worship. "The most celebrated temple in Whidah is called the serpent's house, to which processions and pilgrimages are often made, victims daily brought, and at which oracles are inquired. Here there is an establishment of priests and priestesses, with a pontiff at their head. The priestesses call themselves the children of God, and have their bodies marked with the figure of the serpent. The kings of Whidah used formerly to make annual processions to this temple; which were long since discontinued, on account of the expense." Thus much is the account given by Bosmar. In the year 1726, the country of Whidah was overrun by the Dahomeys, who killed all the serpents they could find. They held them up by the middle, and said to them, "Speak, if you are gods?" which the poor snakes not being able to do, the Dahomeys cut their heads off, ripped them open, broiled them, and ate them. Serpent worship was not, however, entirely overthrown by this summary proceeding. It is still maintained by the Elwes and the Coromantynes; the former worship the reptile itself, the latter look upon it but as the chosen animal of an unseen spirit. Both, however, agree in the necessity of human sacrifices. "With these remarks," says Mr. Deane, "we take leave of Africa, a country in which the serpent was remarkably venerated. The course of the Nile, the shores of the Mediterranean, the coasts of Guinea, and even central Africa itself, furnish proofs of the prevailing idolatry. Thus Africa, which remains a mystery to the geographer, and little more than a sandy desert to the merchant, may be a mine of knowledge to the Christian scholar, who believes the Scriptures, and expects the promises of God."

Biography.

NICHOLAS RIDLEY, D.D., BISHOP OF LONDON.

[Concluded from No. CLVII.]

ENGLAND having again become subject to the Romish see, and the statute against those deemed guilty of heresy being revived, a commission was granted to Pole, the Pope's legate, in 1554, to try all suspected persons. The execution of many Protestants was the immediate consequence.* There was some delay, however, with regard to the destiny of the three bishops; Gardiner† was exceedingly jealous of Pole, and was anxious that the see of Canterbury should not

* Lord Burghley took the trouble to enumerate distinctly those who were burned by Mary and her cabinet in the different counties of England, in every month, and has left a MS. of the detail and amount. His final summary is, in 1553, 71; 1556, 89; 1557, 88; 1558, 40; total, 288; besides those that died of famine in sundry prisons.—SHARON TURNER'S *Hist. Reign of Mary*.

† Gardiner, while he lived, was active in almost all the arrests, examinations, and punishments; and, as the prime minister and chancellor, is responsible for the whole of the atrocities that were done in the very short period during which he lived after their commencement. Some gentlemen wish to screen Gardiner from the imputation of those cruelties; but Peter Martyr, after he had escaped out of England, in his letter, Nov. 1553, to Calvin, ascribed them to him. After mentioning the imprisonment of the two archbishops and two bishops, he adds, "that many other learned and godly divines were taken up and committed to gaols, and were like to suffer death, especially since Gardiner, a man of cruel and severe disposition, now managed all Church matters."—SHARON TURNER'S *Hist. Reign of Mary, and Notes*.

be filled until it was secured for himself. The bishops of Lincoln, Gloucester, and Bristol, were appointed commissioners by the legate for the prosecution of Latimer and Ridley, who were consequently summoned to appear on the 30th Sept., when, being assembled in the divinity school, Ridley was brought into their presence. A dispute at first arose by his refusing to take off his cap at the mention of the names of the pope and his legate, which one of the beadles, at the bishop of Lincoln's command, did for him. The supremacy of the pope being alluded to, Ridley argued strongly against the notion; but the Bishop of Lincoln checked his remarks. He then entered on several of the articles, and repeated his dissent from them, adding some explanatory observations on each. He was then ordered to appear again at St. Mary's church the next morning. He was permitted to have pens, ink, paper, and books, that he might write down his answers more distinctly. The following day, after a similar altercation as to uncovering the head at the name of the pope, and another exhortation to return to the Romish Church, he was called on by the Bishop of Lincoln to produce his answers to the articles in writing. He took a sheet of paper out of his bosom, and began to read what was written thereon, but the bishop commanded the beadle to take it from him. He now remonstrated, but the bishop would not permit his answer to be read unless first delivered to the commissioners, to which he was obliged to submit. The bishop having obtained the writing, would not allow it to be read, on the pretext of its containing blasphemy.

Being required again to give a determinate reply to the several articles, he referred to his answers the day before, at his first appearance before the convocation. The business was concluded with an address from the Bishop of Gloucester, and the final sentence of condemnation, pronounced by the Bishop of Lincoln, that he should be degraded from the ecclesiastical order; that he was no longer a member of the Church, and was given over to the secular powers, to receive punishment according to the temporal laws. He was further excommunicated by the great excommunication; then delivered as a prisoner to the mayor; and with Latimer, who received a like sentence, only awaited the execution of the law. Still every method was tried to convert Ridley.

He now wrote his "farewell," to be published after his death; and also a hortatory address to all those who were imprisoned and exiled for the truth's sake. "Great numbers of the most learned and respectable persons of the country," says Mr. Turner, "emigrated abroad, as no alternative remained, if they adhered to their conscientious convictions, but destructive rebellion, or the miserable death of the slow-consuming stake."

The ceremony of degradation next took place, at the mayor's house, and which was performed by the Bishop of Gloucester, with the vice-chancellor, and the other Romanists, who now occupied all offices in the university. "They threatened to gag him," says Southey, "when he declared that as long as he had breath he would speak against their abominable doings; and when they would have made him hold the chalice and the wafer-cake, he said he would not take them, but would let them fall; so that one of the attendants held them in his hand. This mockery being ended, Ridley would have discoursed with Brookes concerning it; but he was told, that being an excommunicated man, it was not lawful to converse with him. Brookes, however, promised to promote a supplication to the queen, which the martyr read. It related to some tenants of the see of London, who had renewed their leases while he was bishop, upon fair terms, in customary form; but who were in danger of ruin, because Bonner would not allow of the renewal. And he petitioned for his sister, whose

husband Bonner had deprived of the provision which he had made for her and her family. The Archbishop of York, he said, who had lived with him more than a year, knew the circumstances, and would certify the queen that he petitioned for nothing but what was just and right. When Ridley came to his sister's name in this supplication, his voice faltered, and for a little while tears prevented him from proceeding. Recovering himself, he said, 'This is nature that moveth me; but I have now done.' The Bishop of Gloucester promised in conscience to further his request; but so far was Bonner from acknowledging the beneficence which Ridley had shewn to his mother and sister, that, not content with depriving the bishop's brother-in-law of his means of subsistence, he threatened in his brutal language to make twelve god-fathers go upon him; and would have brought him to the stake, if Heath, in return for the kindness he had experienced from Ridley, had not interposed and saved him.*"

Ridley now openly thanked God, who had supported him in this hour of trial. The Bp. of Gloucester accused him of acting the part of a pharisee; to which he replied, "That he gave God alone the glory, and confessed himself a miserable sinner." As the company were leaving, a warden of one of the colleges desired him to forsake his erroneous opinion. "Sir," said Ridley, "repent you, for you are out of the truth; and I pray God (if it be his blessed will) to grant you the understanding of his word." The warden resented this wish with reproaches of obstinacy and perverseness.

The company having removed, Ridley now joyfully prepared for death next day. In the evening he washed his beard and legs, as if in preparation for a feast. At supper he invited Mrs. Irish and the rest of the company to his marriage the next morning; and wishing his sister to be present, asked her husband, Mr. Shipside, whether she could endure to attend the scene; and expressed great satisfaction when informed he thought she could. Even Mrs. Irish was moved to tears. Ridley addressed her with much tenderness, and bade her to be composed, as "though his breakfast would be somewhat sharp and painful, yet he was sure his supper would be more pleasant and sweet." When they rose from the table, Shipside offered to watch all night with him. This he would not allow, saying, "That he minded (God willing) to go to bed, and to sleep as quietly that night as ever he did in his life."

Next morning, the preparations for the execution being completed, in a ditch over against Balliol College, of which Bp. Brookes was master, the two martyrs were brought forth in the custody of the mayor and bailiffs. Ridley, dressed in a handsome black gown, furred, faced with points, such as he used to wear as bishop, with a tippet of velvet, also furred, about his neck, a velvet nightcap, with his square cap on his head, walking to the stake between the mayor and one of the aldermen. As he passed by the chamber where Cranmer was confined, he looked up, hoping to see him at the window, and to speak to him; but the archbishop was engaged with some papists in disputation. Arriving at the stake before Latimer, he earnestly lifted up his hands and eyes to heaven. Shortly after, Latimer came up. Ridley ran to him with a cheerful countenance, kissed him, and comforted him, saying, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." Then, moving to the stake, he kneeled down and kissed it, and prayed earnestly, as did Latimer. Both then rising, conferred together a little while.

Lord Williams, of Thame, was appointed to see the execution carried into effect, with a sufficient retinue, lest any tumult might be made in the hope of rescuing the martyrs. "These accursed sacrifices," says Southey, "were always introduced by a sermon. A

* Book of the Church, vol. ii. chap. 14.

certain Dr. Smith preached, taking for his text, 'If I give my body to be burned, and have not charity, it availeth me nothing;' from whence he drew conclusions as uncharitable as ever were detorted from Scripture. Ridley desired leave to answer the sermon; he was told that if he would recant his opinions he should have his life . . . otherwise he must suffer for his deserts; and the vice-chancellor, with some bailiffs as brutal as himself, stopt his mouth with their hands after he had said, 'So long as the breath is in my body, I will never deny my Lord Christ, and his known truth. God's will be done in me!'"

He now began to disrobe, and distributed part of his garments among his friends. He then prayed thus: "O heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a professor of thee even unto death. I beseech thee, Lord God, take mercy upon this realm of England, and deliver the same from all her enemies!"

While the chain which bound them to the stake was fastening, Ridley bade the smith "knock it in hard, for the flesh would have its course." Shipside then brought him some gunpowder in a bag, and was proceeding to tie it about his neck, when he asked what it was; and being informed, said, "I take it to be sent of God, therefore I will receive it as sent by him. And have you any for my brother?" meaning Latimer. Being answered in the affirmative, he desired that some should be given to him also. He then petitioned Lord Williams in behalf of his relatives, as he had done in his petition to the queen.

A faggot was brought kindled, and laid at the feet of Ridley, whom Latimer addressed for the last time, bidding him take courage from the glorious effects which he trusted would follow the transaction of that day. As the flames advanced, Ridley cried with a loud voice, "Into thy hands, O Lord, I commend my spirit. O Lord, receive my spirit." While Latimer, on the other side, echoed these accents of devout resignation, with the earnest prayer, "O Father of heaven, receive my soul."

While the sufferings of Latimer were quickly terminated, Ridley's were protracted. A quantity of faggots, being placed over the furze, first burned beneath only. Perceiving this, he prayed "for Christ's sake to let the fire come to him." His brother, to rid him more quickly of his pain, heaped on more faggots; so that the fire, still smouldering underneath with an intense heat, consumed the lower extremities of his body before it touched the upper. He was now seen leaping up and down, and heard calling out, "I cannot burn; I cannot burn." Hence, after his legs were burned, the side towards the spectators appeared entirely untouched by the flame. He ceased not to call on God with ejaculations for mercy, until one of the bystanders with his bill removed the pile of faggots, and the fire then flaming up, he wrested himself towards it. The flame having reached the gunpowder, he was seen to move no more, but burned on the other side; and his body fell down at Latimer's feet.

The assembled multitudes were moved to tears. "I think," says Fox, "there was none, that had not clean exiled all humanity and mercy, which would not have lamented to behold the fury of the fire so to rage upon their bodies. Signs there were of sorrow on every side. Some took it grievously to see their deaths, whose lives they held full dear. Some pitied their persons, that thought their souls had no need thereof."

"It is on record," to use the words of Mr. Hone, "that God saw fit to distinguish that day by the rescue of at least one soul from popery. Julius Palmer was a bitter enemy of the reformation in the reign of Edward VI., and had maintained his opinions in so offensive a manner as to occasion his expulsion from Magdalene College, in which he held a fellowship. On the accession of Queen Mary he was re-

stored to his fellowship; and although less hostile than he had been before to the principles of the Protestants, he had still great doubts of their sincerity; and set himself to observe how they would conduct themselves under persecution, expecting that they would all recant.

He had attended the trial of Cranmer, Ridley, and Latimer, and admired the steadfastness of their faith in bonds and imprisonment. He had sent one of his pupils to Gloucester to witness the martyrdom of Hooper, and to bring him back an account of the conduct of that reformer in the bitterness of death. And on the present occasion he had repaired to the fosse to witness the last trial of the faith of Ridley and Latimer. The heart-rending spectacle deeply affected and agitated him; exclamations of horror continually burst from his lips during its progress. "O raging cruelty!" he cried; "O tyranny, tragical and more than barbarous!" and he returned to his college a dissenter from popery; was deprived of his fellowship; retired to Reading, where he maintained himself for a short time by keeping a school; and in July 1556 was himself honoured with the crown of martyrdom, being burnt as a heretic.

"Divine Providence," continues Mr. Hone, "had appointed Bishop Ridley's lot in the world in times of no ordinary character, when the mind of man was just breaking loose from the bondage in which popery had long retained it. Being endowed with an active and inquiring mind, and a strong and vigorous understanding, he was gradually led to expurge from his belief all the errors of the Romish religion in which he had been trained, and to embrace the religion of the Gospel in its native simplicity and majesty. Proceeding cautiously and circumspectly, and never taking a step forward without being previously convinced that it was right and necessary, he spent many years in reflection and research before he arrived at those views of Divine truth, in maintenance of which he was content to undergo the agonies of a fiery death; but as he advanced in knowledge of the word of God, and in the study of history and theology, he continually perceived more distinctly the feebleness of the foundation upon which the popish innovations rested, and the truth and excellence of the Protestant faith. It is generally admitted, that none of the reformers surpassed him in learning; he was familiarly acquainted with the holy Scriptures, and had committed a great part of the New Testament to memory."

Such was the heroic fortitude testified at the stake by Nicholas Ridley, who may well be ranked among the most eminent of those devoted men who willingly laid down their lives as a testimony against the usurped authority of the see of Rome, and who were raised up, in the providence of a gracious God, to emancipate our forefathers from the darkness of popery, and to spread throughout the land the knowledge of Gospel truth. Memoirs of Cranmer and Latimer have already appeared in the pages of this Magazine; and the reader will from these memoirs learn that, however different these holy men may have been in natural temperament and disposition, Divine grace had kindled in their hearts the same sacred flame, and enabled them in their last moments to witness a good confession.

A memorial, worthy, it is to be hoped, in every respect, of these devoted men, is about to be raised within the precincts of that University where they laid down their lives. A church, to be designated by their name of "Martyrs," will at no great distance of time be erected. The prayer of every true Christian will be, that within its walls may be preached, in all their fulness, those saving doctrines of the Gospel, a cordial acceptance of which supported these holy bishops at the stake; and which shall through eternity form the song of unceasing adoration which shall proceed from the lips of the noble army of mar-

tyrs; when, having come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb, they shall cast their crowns of triumph before his throne who enabled them to fight a good fight, to finish their course, and to keep the faith.

O.

CHRIST THE LIFE OF THE BELIEVER:

A Sermon,

By THE REV. W. G. MOORE, M.A.
Rector of West Barkwith, Lincolnshire.

PHILIP. i. 21.

“For to me to live is Christ, and to die is gain.”

How diametrically opposed are the views of the Christian to those of the man of the world! While the one regards the things of time and sense as trifles light as air, the other considers them as the main objects of desire; while the one esteems the goods of fame or fortune as too delusive to be coveted, too evanescent to be loved, the other looks upon them as alone worth living for, and as deserving any sacrifice to obtain them. Now such a direct opposition of sentiment, leading to a conduct as opposite, must be the effect of certain principles imbibed in the heart; for man is governed by his principles—they form his character, they purify or debase his motives, and these influence his life and conversation. There are but two kinds of principles of general, or rather universal, operation—those that are divine, and those that are human—the good and the evil. They exist together in the breast of every man; the one urging him to follow the dictates of reason and conscience, the other inciting him to follow the devices and desires of his own corrupt heart, to give the reins to his own perverted will, and to follow the bias which was originally given by the great adversary of God and man. But it is impossible in the very nature of things that principles of so diverse a character and origin can exist in the same bosom in friendly union or agreement. Consequently, we learn from St. Paul, in his epistle to the Romans, how distressing were the effects of this constant opposition between the law of his members, *i. e.* the natural man, and the law of his mind, *i. e.* the spiritual or new man. “I find then a law,” says he, “that when I would do good, evil is present with me; for I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” In fact, owing to the fall, two sets of principles were brought into collision, and the heart or mind of man was made the arena on which the one or the other was to conquer or be subdued; and according as the conflict terminates in the victory of the original or the superinduced

principles of his nature, he becomes the child of God, or the victim of Satan. These different principles are termed comprehensively in Scripture, “flesh” and “spirit:” and they are declared to be “always contrary the one to the other”—“the flesh lusteth against the spirit, and the spirit against the flesh;” the grand object of both is the soul of man. As, therefore, the one predominates over the other, the man is “spiritually minded,” holy, heavenly; or he is “earthly minded, sensual, devilish.” There was a time when this warfare never existed; it was, as I have observed, owing to the great apostacy of man from God that principles of hatred and rebellion took place of the principles of love and obedience. Satan threw his net of subtle sophistry over the human mind, and so enveloped mankind in the meshes of his own malignant nature, as to make it utterly impossible for his victims ever to break through them, and to stand unfettered in that position which they had at his instigation voluntarily resigned. Before a man could be placed in circumstances to recover his station, to escape death, the necessary consequence of sin, and raise himself from the depth to which he had fallen, he must be made a new creature, with new principles, subversive of those which had become his second nature, and elevating him to be once more a fit companion of the angelic host, and of God, his justly offended Creator. This new creation, these new principles, constitute the new man in Christ Jesus;—Christ is his life, his being’s end and aim; he breathes a spiritual atmosphere; his desires, his enjoyments, his affections, his appetites, are spiritual: in the language of the apostle, to him “to live is Christ.” The cloud that overshadowed the mercy-seat is lifted up, he sees the blood of Christ sprinkled thereupon, and, calling upon the Father to have compassion upon him, he beholds in Christ the light of heaven again shining after a long bereavement, and the dew of the Divine blessing once more descending upon him, after he had long lain under the withering curse of the Almighty. Henceforth his great object is to cast off the works of darkness, and to put on the armour of light; to die unto sin, to live unto holiness, and to act by the impulse of the same Spirit that was in Christ, the originator of all right feeling and right action.

I. Let us, however, endeavour to ascertain more fully in what way Christ may be properly denominated the life of all true believers.

Numberless passages of Scripture will help us to elucidate this part of the subject. Thus, the apostle says, in his epistle to the Galatians, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:

and the life I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me" (Gal. ii. 20). Again, in that to the Colossians, his language is, "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. iii. 2-4). And again, to the Romans, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 1, 2). Thus, in like manner, he addresses the Corinthians: "And so it is written, the first Adam was made a living soul; the last Adam a quickening spirit" (1 Cor. xv. 45). Once more, to the disciples at Rome he says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. viii. 9, 10). So St. John, "He that hath the Son hath life; and he that hath not the Son hath not life" (1 John, v. 12). The last passage I need quote, confirmatory of the object in view, is in the words of our blessed Lord himself: "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John, xi. 25). Can any further or stronger proof be required to convince us that Christ dwells in the heart of every true believer as a Spirit of life?—i. e. as the soul is the life of their animal frame, Christ is the life of their spiritual frame; he, by his mighty power, and by the agency of his Spirit, works in them to subdue their natural propensities, to "crucify the old man;" and he implants within them a new principle of action; he remodels them after the image they once possessed, but forfeited by sin; and enables them to think, to speak, and act, as becomes the children of God.

II. We may now examine into the necessity there is for such an exhibition of the life of Christ in the soul of man as every true believer does actually experience. Its necessity arises from this single consideration,—man by nature is "dead in trespasses and sins," dead to God, and alive only to shew how great is the divine forbearance, how vast the magnitude of human guilt. St. Paul says to the Ephesian converts, "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the

power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii. 1-3). It must be evident, that if man is by nature and by wicked works afar off from God, estranged from him in heart and will, a rebel to his authority, and a fellow-worker with Satan, he must be liable to that sentence of death, temporal and eternal, which was pronounced upon him ere he was driven from paradise: and if that sentence be ever reversed, it is as evident that by no power of his own can that grand desideratum be effected; for it is clearly contrary to reason and to experience to imagine that, however he may be able to control his passions, he should be able wholly to divest himself of them, or give an impulse to affections and appetites which are diametrically opposed to his natural tastes and habits. "Can the Ethiopian change his skin, or the leopard his spots?" Can he "do good who is accustomed only to do evil?" Can a clean thing come from an unclean? Can a corrupt tree bring forth good fruit? Can the same fountain pour forth sweet waters and bitter? Can light proceed from darkness? Can man, a rebel, an apostate, by a simple volition, become at peace with his Maker, turn to him with the accents of love and reverence, and say, "Abba, Father?" Ah, no! That blessed light which once burned within the heart was quenched in the dark waters of its corruption; and who now can breathe upon it fresh life, fan it into vivid existence, and purify the whole man by its renovating influences? None but Christ; he cleanses from all sin in the fountain of his own most precious blood; he says to the dead, Awake! to the dry bones, Live!

III. Our next inquiry then should be, if Christ be the principle of spiritual life in the heart of every true believer, and if all who have not the Spirit of Christ are none of his, have no part or lot in his inheritance, how may we become possessed of so "unspeakable a gift?" This expression of the apostle explains the way. It is a gift—none can come to Christ "except the Father which hath sent him draw him." To him to whom we owe life, and truth, and all things, to him are we indebted for the first spark of spiritual existence. He inclines the will; he sends his Spirit into the hearts to subdue the difficulties that oppose the entrance of the Son of God as conqueror over the empire which had been wrested from his dominion; and he, while he tramples under his feet the "old man," with all his evil and corrupt affections, sows the seeds of a divine life. His Spirit

breathes upon the face of the new creation; peace takes up its abode in the heart; its fruits are unto holiness; and that which formerly presented a barren surface, or was only covered with noxious vegetation, blooms like the garden of the Lord. But it is evident that before any such happy result can take place, the original nature of man must be changed—a result far beyond his powers, for who can recall the past, or raise to their former standard of purity and perfection the faculties with which he was endowed at his creation? What, however, his utter incapacity prevented him from achieving, Christ effected for him; he made atonement for man's guilt, and thus reunited him to the Father; he purchased the gift of the Holy Spirit, and thus made him capable of living a new life. But is this gift of Christ, and of the blessings consequent upon it, unconditional; or are they dependent upon the employment of certain means for procuring them? The gift is absolute, for God will have all the praise; Christ is both the "author and the finisher of our faith;" he is the sole procuring cause of our salvation: and yet the gift is made conditional;—*i. e.* there are means to be used by every individual for himself by which he may most certainly obtain it, and for the neglect of which he will be made amenable to Divine justice. These means are repentance and faith. Every one who, with hearty repentance and true faith, turns to God, or who under a deep impression of his need of these heavenly gifts, casts himself guilty and helpless at the foot of the cross, and prays to Him who was suspended thereon, "Lord, save me, or I perish;" every such person is prepared to receive Christ, as he alone can be received, as the free gift of God, as his wisdom, righteousness, sanctification, and redemption—his all in all. And assuredly He who implanted the desire thus to receive him in all his offices, as Prophet, Priest, and King, will cherish the good work begun, and will carry it on until it terminates in the renovation of the whole man, until repentance needeth not to be repented of, and faith is lost in fruition.

In improving the subject, we may ascertain what practical good will follow our union with Christ in life and in death. "To me, says the apostle, "to live is Christ, and to die is gain." And shall not all who, like him, choose Christ as their life, find by happy experience that true, solid, lasting felicity, which spreads a charm over the whole surface of this present existence, which nothing but Christ can give; and be able with him, likewise, to look forward with joy to the time of their departure in hope of that glory which shall thereafter be fully revealed? If,

therefore, "to live is Christ," the practical points of our belief in him, and assimilation to his likeness, will be present happiness and future glory.

Happiness can only arise from the removal of those causes which feed upon it and destroy it; these are sin and death. These are the worms that constantly devour those precious blossoms of hope which put forth in the heart, and which are for ever throwing us back upon those feeble and imperfect resources for peace and comfort which the world holds out; and it is not until, like the apostle of the Gentiles, we have been led to cry, "O, wretched man that I am, who shall deliver me from the body of this death?" and, like him, have found that all-sufficient answer to our inquiry, "I thank God, through Jesus Christ my Lord,"—that any happiness deserving the name becomes an inmate of the breast. And the reason is, until Christ be formed in the heart, and we are at peace with an offended God, by virtue of his mediation and intercession, accepted in our behalf, sin and death, like malignant spirits, haunt us at every turn; the cup of pleasure is dashed to the ground, untasted or embittered—for even there we see their hateful features; whither-soever we may go, and whatsoever we may do, they stand broadly and distinctly before the mind's eye; they stand at the entrance of life, scowling upon the path marked out for our progress; they stand at the termination of that long avenue, through which we have toiled; they take their stand even at the gates of the invisible world; and they beckon us on to the regions of everlasting woe. But Christ overcame those foes of our race—those enemies to our peace—those destroyers of our happiness. And those who come to him have power communicated to them from him, to enable them to be more than conquerors over every adversary; sin and death flee at the approach of the Christian warrior; they recognise the armour in which he is enclosed—the "helmet of faith"—the "breastplate of righteousness"—the "sword of the Spirit;" and immediately their sting is removed; for the sting of death is sin, and the strength of sin is the law, the law fulfilled in and by us by Christ our Lord. The heart, therefore, once more resounds with the song of hope and joy, and happiness takes up its abode there, where it originally dwelt, in harmony with God, with nature, and itself. The whole face of things is rapidly changed; the clouds disperse, the thunders cease to roll, the lightnings to flash, the storm has blown over, and the Sun of Righteousness rises in all the majesty of power, and the beauty and splendour of perfect holiness; his glorious beams impart new life to the

ADDRESS

At the opening of the Church of England Metropolitan Commercial School, Rose Street, Soho, Jan. 28, 1839.

BY THE VERY REV. GEO. CHANDLER, D.C.L.

[Concluded from Number CLVII.]

soul, the affections are purified, the mists of doubt, and anxiety, and reproach, rolled away; and, as the lark rejoices at the approach of day, so the heart, long covered with darkness and dismay, pours forth a hymn of grateful love and praise for the dawning of that perpetual day, which it sees and feels in Christ Jesus. And as the sun rises "like a giant refreshed with wine," to run his appointed course, so the Christian shakes off dull sloth, and betakes himself in earnest to the task assigned him by his heavenly Master; he endeavours to shew forth in his life and conversation the "praises of him who hath called him from darkness to light," and to "let his light so shine before men, that they may see his good works, and glorify his Father which is in heaven." But if Christ thus becomes in him the principle of a new, *i. e.* a godly, righteous, and a sober life, the blessing does not terminate with present comfort, however great, or present triumphs, however splendid: no; as Christ is his in life, so will he be his in death; and as to live was Christ, so to die will be gain. In this imperfect state, clouds will intervene between the Christian and his God, let him rise as high as he can; there is no place on earth visited by eternal sunshine. Like Moses, the child of God may ascend the mount where God has promised to meet him, and his mien, his conduct, his tastes, his conversation, may testify to the reality of the holy converse he has maintained; but when he descends, as descend he must, to mix with his fellow-creatures, to tell them what great things God has done for him, his soul will often be vexed with their unrighteous deeds; the contamination of bad example will, alas, extend to him; and he will have to mourn over a broken law, an infirmity of temper, an assumption, perhaps, of superior attainments, or a boast of superior advantages; which will grievously wound his own conscience, and deteriorate the great object he has ever in view. To rise above this sublunary scene, therefore—to leave behind all bickerings, and animosities, and envies, and divisions, and to reach that blissful station where all is harmony and all is peace,—must be the fervent longing of the true Christian; and thus, although his nature shrink back at the first vision of death, the king of terrors, he learns, by the aid of Him who has placed his foot upon his neck, to regard him with feelings of welcome, if not of rejoicing; and when he has entered that world where he has ceased to reign, he will exclaim, transported with the view of Christ, his everlasting gain, "O grave, where is thy victory? O death, where is thy sting!"

I must begin from the crown and capital of our educational system—the ancient Universities of our land. These certainly have ever been the handmaids of religion. Neither could I be guilty of any thing so preposterous as to assert, that in either of them the cause of Christian doctrine has at any time been disregarded. But I may say, from my own knowledge of the University to which I belong—and I believe that I may make a like observation concerning her respected and beloved sister,—that while the classical, the mathematical, and the scientific studies of the place, are pursued with an ardour and success that have never been surpassed, greater care than heretofore is now taken to augment the religious information, and to confirm and strengthen the religious principles, of the pupils. But this is not all. It could not fail to be seen that our ancient Universities were unequal to meet the wants, not only of an increasing population, but of an increased proportion of that population demanding the higher species of instruction there given. And what has been the result? No sooner was the want perceived than it has been supplied. In various parts of our land there have arisen institutions, if not strictly entitled to the technical name of Universities, yet largely partaking of the academic character. If the remote situation, and the insufficient means of the inhabitants of Wales, prevented them from resorting to Oxford or to Cambridge, the college at Lampeter has sprung up for their aid. If the youth of our northern counties were subject to a like inconvenience, much relief was given them by the excellent institution of St. Bees; and still more has been done within a recent period by the establishment of a new university at Durham, founded and endowed by the munificence of the dean and chapter; while the inhabitants of this metropolis have seen under their own eyes a college, the same in principle, arise to supply the wants of those whose residence is fixed here. And in all and every one of these new schools of higher and more advanced instruction, it should be carefully noted that all the secular studies are invariably connected with religious doctrine.

To descend to the next step in the scale of our institutions of education. I would now mention the great improvements that have taken place in the conduct of our public schools; and within this term I would be understood to include, not only colleges and endowed schools, but all that are frequented for the purposes of a classical education by a considerable number of youths destined by their birth to occupy the higher departments in social life. And here, again, it is most satisfactory to know that the conductors of those schools are generally awake to the duty of imparting an ampler store of religious instruction, and of laying deeper and stronger in the minds of the pupils those foundations of Christian truth on which the superstructure is afterwards to be reared by others.

Recent times have, however, given birth to a new description of schools, termed proprietary, from the circumstance of their being the joint property of a certain number of shareholders; and as these seem to be frequented by the sons principally of professional and mercantile men, they may be placed next in the descending scale of education. And in most, if not all, of these schools, I believe it may be said with truth that Christian instruction is sedulously given. Certainly, many of them have given a sufficient pledge of their good intentions in this respect, by placing themselves in direct connexion with King's College.

In my descending scale, I am now arrived at a

class important from its numbers—important from its social influence—important from its growing intelligence and eagerness in quest of knowledge; a class below the highest and above the lowest; consisting in the country principally of farmers; in towns, of traders, clerks, and the superior order of mechanics. And if I say that I must for a moment pass by this class, I am sure the very occasion of our meeting will convince you that the silence is intended to be only temporary, and in order that I may return to this, the especial subject of my discourse, without encountering any future interruption. But my design of bringing before your attention what has been done by our Church for the religious instruction of the youth of the country, would be indeed defective, if I omitted to mention the poor, the most appropriate field for her charitable cares. Now to this task she has addressed herself earnestly, zealously, and, I must add, most successfully. For them she has, through her National Society, organised a regular system of instruction—she has trained masters and mistresses—she has built school-houses—she has given encouragement and assistance to every local effort; and, while it appears that she has now about* 600,000 children under her immediate tuition, she may add at least 400,000 more belonging to schools which, if not formally and technically united with the National Society, adopt its principles and pursue its system; thus making the total number of poor children who receive a Church of England education to amount to 1,000,000. But even this is not the most important view of the case. The Church is far from denying that she must keep pace with the advancing knowledge and intelligence of the community; and, feeling that some extension and improvement of her system of instruction for the poor is needed, she is at this moment diligently employed in arranging plans, by which, while the religious character of her schools for those classes is preserved, they shall be extended and improved. She wishes to create a great Normal school; to train up a set of masters and mistresses better qualified for the office of teaching; to establish a complete system of visitation for the schools now in action; and, by means of boards of education formed in every diocese, and connected with the cathedral clergy of the respective cities, to arrange her measures in such a way, that the fault shall not lie with her, if a single poor child within the kingdom be excluded from the advantages of a sound religious education.

I now revert to the immediate and direct subject which has given occasion to the present meeting. If it has been made to appear that religion should be intimately blended with all education, and that, in point of fact, a higher tone of religious instruction now prevails throughout almost all orders of society in this country, it would be a matter seriously to be lamented, that there should be an exception in the case of any one single class. Now, without entering into details, which would be neither proper nor desirable, I may say there is reason to suppose that the class to which I before alluded but slightly, and which I described as below the highest and above the lowest, is not furnished so adequately as might be desired with schools where suitable instruction is given, still less where there is any safeguard on the great point of religious instruction. I do not enter into any consideration of the circumstances which have led the way to this deficiency. Indeed, I purposely abstain from that subject. It is enough to state the fact; a fact as unfortunate to themselves, as it is injurious to the general interests of the community. It is enough to say, that the friends of religion, anxious that no one class of our countrymen should be without the advantages of sound Christian education, have now turned

their attention to this point; and are desirous that, in every considerable place throughout our land, there should be one school—in every place of great population and opulence there should be more than one—which, call them middle, call them commercial, call them by what name you will, shall offer to the tradesmen and artisans of that locality an opportunity for their children to receive such secular instruction as is suitable to their wants; and, at the same time, there shall be a security—a security derived from the character of the master, and from the declared object of the institutions,—that the immortal interests of religion shall not be disregarded. This addition was alone wanting to round and complete the circle of religious education now provided by our Church for the entire mass of our people. The design is a noble one; and I feel it no slight distinction and happiness to be the organ to pronounce that this day such a school is opened for the benefit of the inhabitants of this part of our metropolis. If it be not absolutely* the first on this plan that has been instituted within the kingdom, it is the first upon any fixed and systematic plan; and it is hoped that it will be followed by many others, not only among ourselves, but in every other diocese in our land. It does not pretend to deny,—on the contrary, it bears upon the very head and front the declaration,—that it is a Church of England school. With the primate of all England for its patron,—with the bishops of London and of the adjoining diocese of Winchester for its presidents,—with many laymen eminent for their attachment to our ecclesiastical system, and many of the principal clergy of the metropolis, for its committee,—it would be impossible to suppose that it should be conducted otherwise than on strictly Church principles. At the same time, having stated what the school professes to be and to do, I wish to add a few words of explanation on certain points respecting it, on which it is possible that some unfounded apprehensions, perhaps some false expectations, may exist.

In the very first place, let it be well understood that we have no intention or wish to place ourselves in a state of hostility to schools for the middle orders now in existence. Our sole object is to establish in such schools a good system of religious instruction. To those which are already mindful of their duty in this important respect, we cordially, and at once, hold out the right hand of fellowship. If any, where a different system has hitherto prevailed, shall now be induced to raise and amend the tone of their teaching, we shall consider our purpose to be gained; and gained by a process much more satisfactory than if they had been supplanted or silenced by us. Our language is that of conciliation, not of rivalry. We wish to encourage such institutions as are good, to amend such as are faulty; and by our advice and influence, by our support and assistance, if needed, to bring them all into a state of harmonious co-operation, if not of direct and positive union, with ourselves.

In the next place, we wish it to be observed that our school does not attempt to narrow or circumscribe the customary range of secular instruction. You have only to look to the paper which explains the designs and purposes of the school, to perceive that, in addition to reading and writing, to grammatical instruction in English, to arithmetic, geometry, and mensuration, it professes to teach history, geography, the elements of natural history and philosophy, vocal music, linear drawing, and even French, and the rudiments of Latin. By this sketch you will at once perceive that this school fully reaches, perhaps exceeds,

* A commercial Church of England school has been established for some little time in the parish of Lambeth, and is attended by nearly one hundred scholars. Although the same in principle, it is not, however, as yet, directly united with the metropolitan institution for the establishment and improvement of commercial schools.

* The returns for the last year are not yet completely made up by the National Society; but the above-mentioned numbers are known to be generally correct.

the standard of instruction usually given in like schools now in existence; with the satisfactory assurance that all these things will be taught by masters carefully selected for their office, and well qualified to fill it with credit to themselves, and benefit to the pupils. Certainly, we have a good omen of our future success and reputation in the circumstance, that our first master has given one strong proof of his sufficiency to teach others, by having recently* obtained an honourable distinction for himself at his university.

In the next place, it does not pretend to be a charitable institution,—to impose any burden of pecuniary obligation on those parents who choose to avail themselves of its advantages. They pay for the instruction of their children, as at any other school. They subject themselves in no respect to the committee, whose whole care is restricted to the single point of satisfying themselves that the school is conducted on the principles of sound religion.

Neither, in the very matter of religion, would I wish it to be supposed that the school pretends to do more than lies within its proper sphere of action. None can be more thoroughly convinced than ourselves that religion is not a thing to be taught by a series of set lessons. Its seat is in the heart. It consists in submitting every act, word, and thought, to the will of God. It is called into operation at every passing moment of our lives. These are things which can be directly taught, neither in this school, nor in any other, in all the ascending series from the humblest dame's school to the brightest university that adorns our land. Still, much that is at least instrumental towards forming the religious principle, is a matter of direct tuition. It is something to learn the contents of the sacred volume, and to know various subjects historically connected with our holy faith. It is something to have its precepts and its doctrines properly expounded. It is something to be made acquainted with the evidences on which it rests. It is something to understand its connexion with various secular arts and accomplishments. It is something to hear it treated habitually with reverence, and to acquire the habit of beginning and ending every lesson with prayer to God. It is something to be instructed in the principles and tenets of our excellent Church, and to know what are her claims to the respect and the filial obedience of all her children;—while there can be no doubt that the school, both in the intercourse of the master with the scholars, and of the scholars among themselves, will afford many occasions when the theory of religion may be reduced to practice; when its precepts may be brought into action. Still, it remains unquestionably true that this, as every other school, ought to be subsidiary and auxiliary to domestic education. All subjects of positive information and science will generally fall within its exclusive province; all that constitutes more the technical part of religious instruction may also be considered to belong principally to its charge. But all in which the formation of the principles and the improvement of the heart is concerned, is the business, not less of home, than of the school; and unless the two systems conspire harmoniously together, it is very seldom that a favourable result will ensue; and to this observation I would claim your especial attention; because we may justly attribute much of the want of success, and of the consequent disappointment of our hopes, that has attended some, even of our best-conducted systems of scholastic education, to the disregard of this very obvious truth.

Neither would I be understood to direct my observation merely against the schools frequented by the lower classes, it being equally applicable to the highest as to the very humblest. Children are sharp-sighted and quick-witted. They make their own remarks and

inferences; and, if they observe habits of conduct, and modes of thinking and of speaking, widely different from those recommended to them at school, to prevail among their parents—to prevail among them unchecked and uncondemned,—it is little to say that the school will lose half its efficacy;—it must become almost entirely inoperative. For instance, suppose the child to be taught at school the duty of habitual reverence for God; of the study of the holy Scriptures; of attendance at Divine worship; of morning and evening prayer; and, on his return home, suppose him to observe that God and his sacred name are lightly regarded, that the Bible is never in use, that the Church is neglected, and that domestic worship is unknown,—the effect must be, that the instructions of the school come to be considered as mere words of course; and the power that will really influence his mind will proceed from those to whom he looks up with the respect, and whom he loves with the affection of a child. This lamentable discrepancy between home and school is—I would again and again repeat it—the grand countervailing force that so unhappily diminishes the effect of all our efforts to promote good education. And I need hardly point out to you, that this force becomes vastly greater in schools where the children are resident at home, and are separated from their friends only during the hours of study. In boarding-schools, where they are detached from home for whole months together, the influence of the master and his instructions is more powerful. But where the system of day-scholarship prevails, the teaching must, to a certain degree, be reduced to the theory of religion; an instruction by no means without its value if properly followed up, but which certainly must lose much of its efficacy unless it be enforced; and, what is of greater weight, unless it be practically illustrated and exemplified, at home. If, then, there be now present any parents who propose to send their children to this school, I tell them that much of its force and potency must depend on themselves; I warn them beforehand, that if they, on their part, fail to act in concert and consistency with it, they must not be surprised if it fail, on its part, to answer some of their expectations, and to realise all its fair promises: I am willing, however, to hope for better things. I am willing to believe that you will do all that depends on yourselves to promote its full efficacy. And, among many other advantages which I anticipate from the establishment of such schools as this, it is not the least, that, like many others, they may have a reflex operation upon the parents themselves, who may find a new motive to moral and religious conduct in their desire to co-operate with the instructions received by their children at school.

I have now laid before you what appear to be the advantages likely to result from the establishment of this school. I trust that I have stated them fairly, and without exaggeration; explaining what the school professes to do, and in what respects it must depend upon the co-operation and support of others. I would wish it to be borne in mind, that the Church has stepped forward on this occasion with the kindest and most parental feeling; with a wish that, in her general plan for providing a religious education for the community at large, there should remain no one class less adequately provided with the means for enjoying this inestimable advantage. In this enterprise, she has not had to follow slowly in the track of others who have entered on the same career before her: she has taken the lead, and is the first to establish a systematic plan for preparing schools, on sound religious principles, for the children of the tradesman, the artisan, and, in general terms, of the middle orders of society. As I said at the commencement of this discourse, the present school is but the first; the first, we hope, in a long series of similar establishments, which will overspread, not only this vast metropolis,

* Mr. Ainsworth has very lately taken a high mathematical degree at Cambridge.

but every considerable town within the kingdom. A greater blessing, I sincerely believe, cannot be conferred on our country. And, knowing that neither this, nor any other work, can prosper unless the blessing of Almighty God be upon it, let us pray to him that, as it has been begun in a humble desire to promote the glory of his name on earth, so he will vouchsafe to visit it with his countenance, and to bless it with his favour, that it may flourish and abound unto righteousness; through the merits of our Lord and Saviour Jesus Christ.

The Cabinet.

CHARACTERISTICS OF CHRISTIANITY.—There is surely no person, pretending to be a Christian, who has not, at some time or other, proposed to himself these questions: What is my Christianity? What has Jesus Christ done for me; and what does he require of me? In what respect is my condition, with reference to my prospects of the eternal world and my duties in this, different from what it would have been, had Jesus Christ never lived to instruct, nor died to redeem, mankind? Did I say that there is no person, professing to be a Christian, who has not proposed to himself these questions? Alas, I fear there are thousands to whom these momentous items of self-inquiry have never occurred at all, unless, perhaps, in their youth, when they were proposed to them in the stated forms of catechetical instruction, and answered mechanically, without any deep and serious feeling of their importance. It may, however, be supposed that almost every person here present, if asked what Christ had done for him, would answer at once, He took our nature upon him, and died upon the cross for our sins. But would every individual, in making that answer, feel, in the very depth of his heart, that for his own sins in particular, as well as for those of mankind at large, Jesus suffered death; and that he himself, individually, has most righteously deserved to undergo the penalty of sin; and that he himself, individually, has been redeemed from it by Jesus Christ; and so that he is personally indebted to that holy and merciful Saviour, to an amount surpassing the powers of human calculation to compute? And then if, in answer to the question, What has Jesus made us, which we were not before? it should be said, He hath made us, "who in time past were not a people, to be the people of God,—he hath constituted us a chosen generation, a royal priesthood, a holy nation, a peculiar people;"—would all fully comprehend the meaning and force of these emphatic designations? We fear not; and we have a right to say that we fear, because the real import of these terms is amongst the things which are "spiritually discerned;" and there is no spiritual discernment of it where there is no practical exemplification of its beauty. One thing is certain, that under each of these descriptive appellations, the apostle intended to speak of Christians, as being something which by nature they could not be: and by nature, undoubtedly, corrupt as our nature now is, we are not a chosen generation, but a race of aliens and outcasts: not a royal priesthood, but unworthy to be "hewers of wood and drawers of water for the house of our God;" not a holy nation, but "a people laden with iniquity." But all this, which as natural men we are not, as Christians we are; and surely there is some meaning in the terms; and the difference between the two states which they describe is a real difference,—a difference which must be felt and exemplified; and if we do not experience its reality in our feelings, our motives, our hopes, in the bias of our wishes and the bent of our minds, the description of the apostle—that is, to say, the description of the Holy Spirit himself—is not applicable to us; and then what is our Christianity, wherein is its substance, and what is the foundation of our hopes?—*Bp. Blomfield.*

GOD SEEN IN THE CREATION.—There is no creature wherein there are not manifest footsteps of Omnipotence; yea, which hath not a tongue to tell us of its Maker. "The heavens declare the glory of God, and the firmament sheweth his handy-work; one day telleth another, and one night certifieth another. Yea, O Lord, how manifold are thy works! in wisdom hast thou made them all. The earth is full of thy riches: so is the great and wide sea, where are things creeping innumerable, both small and great beasts" (1's. xix. 1, 2; civ. 24, 25). Every herb, flower, spire of grass, every twig and leaf, every worm and fly, every scale and feather, every billow and meteor,—speaks the power and wisdom of their infinite Creator. Solomon sends the sluggard to the ant; Isaiah sends the Jews to the ox and the ass; our Saviour sends his disciples to the ravens and to the lilies of the field. There is no creature of whom we may not learn something. We shall have spent our time ill in this great school of the world, if in such store of lessons we be non-proficients in devotion. Vain idolaters make to themselves images of God, whereby they sinfully represent him to their thoughts and adoration: could they have the wit and grace to see it, God hath used means to spare them this labour, in that he hath stamped in every creature such impressions of his infinite power, wisdom, and goodness, as may give us just occasion to worship and praise him with a safe and holy advantage to our souls: "For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead," (Rom. i. 20).—*Bp. Hall.*

OUR DUTY TO GOD.—Fear God for his power; trust him for his wisdom; love him for his goodness; praise him for his greatness; believe him for his faithfulness; and adore him for his holiness.—*Abp. Leighton.*

Poetry.

STANZAS.

BY MISS EMRA.

"They shall ask the way to Zion."

(For the Church of England Magazine.)

THEY who long in darkness lay
Ask to brighter worlds the way;
Leave the earth and sin behind,
Blessedness in heav'n to find.

They shall ask, and find the way,
Guided by a cloud by day;
And the pillar'd fire by night,
Miracle of blazing light!

They who long the way have prest
Seek to be more fully blest:
They shall seek, although they know—
Tread more firmly, faster go.

Leaving still the things behind,
Higher, better things to find;
Learning, seeking, asking still,
Which the way to Zion's hill:

Finding still new beauties spread
O'er the narrow path they tread;
Following by a light more clear,
Guide and Friend each hour more dear.

Strengthen'd by their Saviour's strength,
They shall reach the goal at length:
Enter'd through the heav'nly door,
They shall ask the way no more.

SAMUEL.

WITHIN the temple slept the child,
 The after-prop of Israel's fame;
 When o'er his slumbers, calm and mild,
 The summons of Jehovah came.
 The call was made—the child awoke—
 With beating heart and bended knee
 The future judge and prophet spoke—
 "Speak, for thy servant heareth thee."

O when we hear Jehovah's voice
 Breaking the slumber of the soul,
 So may we rise, and so rejoice,
 So bend our will to his control.
 His summons calls us even now—
 O may our instant answer be,
 "Father, to thy decrees we bow;
 Speak, for thy servants list to thee!"

REV. S. C. HALL.

FIELD FLOWERS.

FLOWERS of the field, how meet ye seem
 Man's frailty to portray;
 Blooming so fair in morning's beam,
 Passing at eve away;
 Teach this, and, oh! though brief your reign,
 Sweet flowers, ye shall not live in vain.

Sister, sweet sister, leave my tomb,
 Thy lov'd one is not there;
 Nor will its planted flow'rets bloom
 Whilst wept on by despair:
 I dwell in blissful scenes of light;
 Rejoice that thou didst aid my flight.

Let faith's resplendent sun arise,
 And scatter from each soul
 The clouds that veil its native skies,
 The mists that round it roll:
 Rejoice that I have found a home,
 Whence never more my feet will roam.

Tears for the dead who die in sin,
 And tears for living crime;
 Tears when the conscience wakes within
 First in expiring time;
 Tears for the lost: but heaven's own voice
 Says for the Christian dead, Rejoice!

MISS JEWSEURY.

Miscellaneous.

CRUELTY OF A KHAN.—Of Mahomed Khan Karawee, I have been assured on the best authority that he is one of the most polite and best-bred gentlemen possible, gifted with the highest and most varied powers of conversation, particularly well versed in Persian literature, as well as in the Koran; a knowledge which he fails not to turn to account on all available occasions. So persuasive and insinuating is he said to be in his address, that he rarely fails of attaining his ends by dint of eloquence and impressive appeals; yet this peculiar mildness and fascinating softness of manner serve but as a veil to the most unprincipled perfidy and treachery. He is said to be the most wantonly cruel and capricious villain alive. There is not the smallest dependence to be

placed on his word; and it was his well-known constant practice to invite guests, receive them with hospitality and kindness, dismiss them with favour, and yet to send forth a party to waylay and plunder them. Of this there are many instances; but I heard none particularly worth relating. Of his fiendish and wanton cruelty, the following two traits may suffice. There is a particular mode of hunting practised in Persia, in which antelopes or stags being found, are driven towards a person who lies concealed, and who thus has an opportunity of getting a shot at them. Mahomed Khan one day had gone forth to hunt in this manner, and had concealed himself behind a rock, towards which his horsemen were driving the deer, when a poor villager, who had gone out to the Sahra to gather fuel, and who had fallen asleep beside his load, aroused by the noise and outcry of the hunters, started up in amazement and frightened away the game. Up sprang the khan in a passion; and without more ado, ordered the man to be bound on his load, and the load to be set on fire, and there they held him till he was burned to death. On another occasion, when in the bath, his bathing attendant or barber took the opportunity to dilate to the khan upon the straitened state of his circumstances, and to complain sadly of his large family, for whom he was at the greatest loss to provide. "How many have you?" inquired the khan. "Nine or ten," whined the barber. "Well, bring them to me when I leave the bath, and I will see whether I cannot provide for some of them," said the khan. Away went the barber, overjoyed at what he doubted not was a grand stroke of good fortune; but it so happened, that with the view of exaggerating his distress, and further moving the khan's compassion, he had overstated the number of his progeny; so, to make up the tale, he borrowed from his relatives a sufficient number, and carried them, as well as his own, to wait upon the khan. "*Barikillah!*" said the khan, casting his eye upon the children, "you have done well. Are these all?" "All, protector of the poor," responded the shaver. "Very well," said the khan; and beckoning to an agent of the Toorkomans, who was by, coolly sold the whole lot to him before the poor man's eyes. The real parents, as well as the barber himself, were too much thunderstruck at first to speak or move; but when the Toorkoman merchant began to lead their little ones away, they awoke from their trance, and the truth came out. "These are *our* children!" cried they: "dust on our heads! they are ours—give us them back!" "No, no!" said the khan, "that's nonsense; they are the barber's—they are all the barber's; he is happy, no doubt, poor man, to be so well rid of them."—*A Winter's Journey from Constantinople to Tehran, &c., by J. B. Frazer, Esq.*

INTELLECTUAL MODESTY.—We should never estimate the soundness of principles by our own ability to defend them; or consider an objection as unanswerable, to which we can find no reply. It is an absurd self-confidence, especially in a young person, to abandon his principles as soon as he may find himself worsted in argument. There is no defence against flippant sophistry so effectual as an intelligent modesty. Indeed, genuine firmness of mind consists greatly in an habitual recollection of our own moderate powers and acquirements.—*Taylor's Elements of Thought.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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REPENTANCE.

BY THE REV. J. RAWLINGS, M.A.
Rector of St. Pinnock, Cornwall.

It is of great importance that every one should have clear and distinct views on the nature of true repentance. No subject, however, is more commonly perverted and misunderstood. In reference to this and all other portions of divine truth, we know, indeed, that "the natural man receiveth them not: neither can he know them, because they are spiritually discerned." But still there is a knowledge of the doctrines of Christianity, a theoretical knowledge, which all are able to obtain, and which often, with the Divine blessing, becomes a step or means to the attainment of experimental, saving knowledge, whereby the soul is benefited, and made partaker of eternal life. Repentance may be defined to be in general, *a change of mind, wishing something to be undone that is done.* But this does not by any means convey to us the full meaning of Gospel-repentance; of that repentance which, the apostle tells us, is not to be repented of. Judas's repentance was in strict accordance with the above definition. And so, also, we may suppose, is the repentance exercised in that doleful region where there is "weeping, and wailing, and gnashing of teeth"—a change of mind working death, not life; deeper ruin, not salvation. Repentance unto life is, first of all, the gift of God. It does not spring up naturally in the human heart; nor is it the consequence of any particular state or combination of natural feelings and passions; but it comes from above. "Him," our Lord Jesus Christ, "hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel,

and forgiveness of sins." Again; "God also to the Gentiles hath granted repentance unto life." And, to mention one passage more: "If, peradventure, God will give them repentance to the acknowledging of the truth." We should observe, perhaps, here, that in the economy of human redemption God the Father appoints, God the Son executes, and God the Holy Spirit receives of God the Son for particular application. Thus, God appointed and commissioned his Son Jesus to give repentance to his chosen people; but it was, and still is, the blessed Spirit who receives of the things of Christ, and shews them unto the believer's soul (John, xvi. 14).

Amongst the characteristics of true repentance, a very striking one is this, that it has respect chiefly to the Divine honour. Though the penitent realises in his experience all the fearful apprehensions of the convinced sinner; though the dreadful punishment of sin, in time and through eternity, is present to his thoughts to afflict and dismay him; yet all this is as nothing compared with what he feels when he considers and views his sins as committed against God. It is this consideration that gives an unspeakable poignancy to his grief. So infinitely dishonouring is sin to all Jehovah's attributes, and, consequently, so inconceivably odious in his sight, that the repenting sinner is overwhelmed with a sense of his own rebellion, baseness, and ingratitude. The language of the royal penitent is the burden of every penitent's lamentation: "Against thee, thee only, have I sinned, and done this evil in thy sight."

Another characteristic of true repentance is, that it has respect unto him who paid the penalty of sin, even unto Jesus Christ, hang-

ing on the accursed tree. "They shall look upon me whom they have pierced, and they shall mourn for him" (Zech. xii. 10). The eyes of the mind having been opened to see that "He was wounded for our transgressions, and bruised for our iniquities;" and, at the same time, the heart having been made to believe that the "blood of Jesus Christ, his Son, cleanseth us from all sin," there is then a sorrowing after a godly sort. The believing penitent beholds the adorable Redeemer suffering, bleeding, dying for his sins. Every pang that was suffered he considers as caused by his iniquities; and every drop of blood that was shed, as the price of his redemption. By these marks our repentance may be tried, of what sort it is. We shall be able to discover whether ours is a natural sorrow for sin, or a spiritual sorrow; whether we are only soothing ourselves with a false idea of repentance, or are real penitents in the sight of God. Let us remember that there is a repentance which the very worst of characters are susceptible of; a repentance which consists with the love, if not the practice of, all kinds of abominations and sins; a repentance with which the devil satisfies the minds of them who believe not, to their everlasting ruin. O let us search with the utmost anxiety for scriptural evidences of our repenting unto salvation. Let us see whether, in our daily life and conversation, we are bringing forth fruits meet for repentance. Where the heart is changed, the life also will be changed. "Behold this self-same thing, that ye sorrowed after a godly sort," says the apostle to the Corinthians, "what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!" Let us evermore pray for the grace of repentance, or the increase of it, that we may be, in the midst of a perverse and crooked generation, as those who sigh and cry for the abominations that have been done, whether by ourselves individually, or by our country, or by the world at large. "That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy word;—we beseech thee to hear us, good Lord!"

THE CHRISTIAN MOTHER.—No. XII.

BY MRS. MILNER.

IN the papers which have preceded the present number, my principal objects have been to convince mothers of the extent and powerful nature of the influence which they possess over the minds of their children, and of the consequent importance of using that influence aright.

I have likewise endeavoured to shew that, in order to qualify a mother for the moral and religious training of her children, no extensive acquaintance with books, or with the various systems which have been promulgated by ingenious writers on education, is necessary, since the holy Scriptures alone contain all that it is essential that mothers should know, either for the guidance of their own conduct as Christian parents, or for the religious instruction of their children; and in the hope of inducing those who are entrusted with the religious education of young persons to make greater and more practical use of the Bible, I have directed their attention to various scriptural narratives which exhibit striking exemplifications of parental and filial duties.

Thus the conduct of the mother of Moses, under circumstances of almost unparalleled difficulty, affords an impressive example of that confidence in the superintending providence of God, which should console and animate a Christian parent when suffering under discouraging or afflictive dispensations.

The character of Hannah, as exhibited in her conduct, both previous and subsequent to the birth of her son Samuel, cannot fail, if rightly considered, to suggest the most useful lessons to mothers even at the present day. Her solemn determination to devote the infant, for whom she prayed so earnestly, to the service of the Almighty, deserves the imitation of every Christian mother; and her resolute performance of her engagement, when the child, whom she had "asked of the Lord," was old enough to be separated from her, affords an instance of self-denial which none but a mother can estimate.

The history of Samuel will be found as interesting and instructive to children, as that of Hannah to mothers. His assiduous and reverent attendance upon the old man Eli, and the courage and simplicity with which he declared to him the awful message with which he had been charged by the Almighty, are circumstances peculiarly likely to arrest the attention of young persons, and from which they cannot fail to deduce the most useful lessons.

The history of Eli and his sons is fraught with the most important instruction concerning the fatal effects of early and immoderate parental indulgence; and the conduct of the aged priest, when informed of the violent deaths of the objects of his injudicious fondness, exhibits a touching example of meek resignation not always equalled by those Christian parents to whom the light of the Gospel affords a clear view of that future world in which "God shall wipe away all tears from their eyes."

From the beautiful story of Ruth many useful hints may be gathered respecting the reciprocal duties of parents and children. The considerate tenderness of Naomi towards her daughters-in-law, and the grateful affection of Ruth, are qualities which must attract the notice even of the least attentive reader.

The history of Joseph and his brethren exhibits in a strong light the baleful effects of the passion of envy—a passion which but too naturally takes root in the human heart, and the growth of which is frequently promoted by an unjust partiality, or an injudicious manifestation of peculiar affection on the part of parents to one particular child.

The prayer of Manoah, the father of Samson, that

the Almighty would be pleased to send an angel to instruct him how he should "order the child" that should be born unto him, and what he should "do unto him," is worthy of the serious consideration of those parents who desire to "bring up" their children "in the nurture and admonition of the Lord." The Christian mother who possesses the Scriptures, both of the Old and New Testaments, to be "a light unto" her "path," does not indeed need the teaching of an angel to instruct her in her maternal duties; but she does need, and will constantly entreat the Lord for that illumination of the Holy Spirit, without which she will "walk in darkness," even with the lamp of God's word in her hand.

The pious resignation with which David, the "man after" God's "own heart," acquiesced in the painful dispensation of Providence which deprived him of the infant for whose recovery from sickness he had so earnestly prayed, should suggest to Christian parents the propriety and necessity of humble submission to the Divine will under similar bereavements. The example of David will be felt to be peculiarly powerful, if we consider that the quiet resignation which he manifested on this occasion was certainly not prompted by stoical indifference or coldness of heart; on the contrary, we are told that "he fasted and wept" for the child,* and "lay all night upon the earth." Constitutional firmness of spirit, or unaptness to emotion, although it may sometimes assume the appearance of the Christian grace of resignation, is, in reality, a very different thing from that humble submission to the will of the Almighty which was displayed in the conduct of the holy psalmist when he "arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped."

The duty and importance of imparting early religious instruction to children is declared and enforced in various passages of Scripture; but were it otherwise, every Christian mother would feel the gracious command of Christ himself, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," to be her sufficient warrant for endeavouring, by every means in her power, to lead her "little ones" to the knowledge of their God and Saviour.

Since, however, it is impossible, on earth, to approach unto the Saviour otherwise than by prayer, it must belong to the duty of a mother early to instruct her children in that great Christian duty.

To accustom young persons to the daily use of suitable forms of prayer, though proper and necessary, will not suffice to impress upon their minds an idea of the reality of that communion which, as the Scriptures teach us, may subsist between a creature and the Creator. The period is indeed past in which the Almighty condescended to speak with his servants "face to face, as a man speaketh unto his friend;" but children should be taught that the "prayer of faith," offered in the name of the only "Mediator between God and men," is as effectual now as it was in the days of Abraham or Elijah; and that the "fellowship" which every true and spiritual worshipper enjoys "with the Father, and with his Son Jesus Christ," is as real now as it was then.

Besides imprinting upon the minds of her children the idea of the efficacy of prayer, and of its solemn nature, as being an immediate address to "the Father of spirits," the well-judging mother will be careful to direct their attention to scriptural examples of humility, faith, and such other graces as are essential to acceptable worship. Such examples will suggest themselves in rich abundance to all who are versed in the sacred records; and they will produce a greater effect upon the heart and understanding of a young child than could be produced by any other method of instruction.

Since the holy Scriptures clearly inculcate the performance of various self-denying duties as essential to the Christian character, the mother who is aware of the abiding nature of habits, especially of those which are early acquired, will be careful to inure her children to self-denial, even from their infancy.

The duty of filial obedience, a duty peculiarly obligatory upon young persons, is nearly connected with self-denial, and should be wrought into a habit during the earliest period of life. The example of our Saviour, who, although he "thought it no robbery to be equal with God," did, nevertheless, during his childhood, yield a cheerful obedience to the commands of his mother,* will produce a powerful effect upon an ingenuous child.

To counteract that disposition to falsehood and pervariation which young persons so frequently evince, will likewise be an important object with the Christian mother. In pursuance of this object she will habituate her children, from the time they acquire the use of speech, to a strict accuracy with respect to truth, on the most trivial as well as the most momentous occasions; and among other means of attaining her end, she will be careful constantly to observe the spirit of the apostolical precept, "provoke not your children to wrath, lest they be discouraged." Many young persons, and those probably of the most amiable dispositions, have been confirmed in habits of falsehood and equivocation by fear of the unjust or immoderate anger sometimes manifested by parents against childish offences.

I cannot better close this series of papers than by offering for the consideration of those mothers who may be disposed to make that copious use, which I recommend, of the Scriptures in the religious education of their children, a few remarks which may perhaps assist them in the execution of their purpose.

In the first place, I would observe that children, in common with many persons of more advanced age, generally entertain very erroneous ideas concerning the sacred writings. Being early accustomed to the sight of the Scriptures, bound together in one volume, they learn to consider the Bible as one book; whereas it is, in fact, a collection of divinely inspired compositions, in prose and poetry, some historical, some devotional, some prophetic, some didactic—penned, in different ages of the world, by a great number of writers, of various ranks and stations—fishermen, handicraftsmen, courtiers, warriors, law-givers, and kings—and involving, in a greater or less degree, the history and customs of all the great nations of antiquity. A correct view of the general nature and contents of the sacred volume will greatly increase the

* See Luke, ii. 48-51.

interest with which children will be disposed to regard it; and such a view should therefore be given to them as soon as they are capable of comprehending it.

This general view of the contents of the Bible will not, however, supply the place of more particular information concerning the writers of the different books contained in it. Children, as well as older persons, like to know all they can of the author of a book which interests them; and by judicious and well-timed information respecting the inspired writer of any portion of Scripture in the perusal of which they may be engaged, their attention may often be very much quickened. Every mother accustomed to young children will feel that in order to bespeak their lively interest in the book of Genesis, she has but to inform or remind them that it was written by that Moses to the story of whose providential preservation in the ark of bulrushes they have so often listened with delight. Other striking and touching stories may, in like manner, be referred to, or made the subjects of conversation, for the purpose of exciting in the minds of children an interest in any part of the sacred volume which they may be about to read. Thus, before entering with her children upon the perusal of that part of the Bible which was written by the prophet Samuel, a judicious mother would recall to their recollection the affecting and wonderful incidents of the writer's childhood—his dedication in infancy to the service of God by his pious mother Hannah—his being awakened from sleep to listen to the voice of the Almighty, who "came" and "stood," and "called, Samuel, Samuel," with the other circumstances of his history. In a similar way, all the information which we possess concerning the personal history of any one of the sacred writers, with the time when he wrote, and, in short, any circumstances connected with him likely to excite a real interest in the minds of young persons, should be communicated to them before they enter upon the study of that portion of the word of God of which he was the inspired penman. The art of arresting and fixing the attention of children is of incalculable value in education; and it is an art which every sensible mother, who adopts a cheerful and familiar method of instructing her children, may acquire and practise.

Perhaps some mothers who have felt the advantage of making children well acquainted with the more interesting scriptural stories, and who acknowledge the importance of an early acquaintance with the great doctrines of revelation, may nevertheless be disposed to wonder that I should speak of very young persons as being capable of engaging in the study of the Scriptures; and there may perhaps be persons who think that there can be no need of any intellectual study of a book which is addressed to the conscience rather than to the understanding, and whose great object is to teach personal holiness.

It is undoubtedly true that the revelation which God has been pleased to make of a way of salvation for fallen man, through the merits and death of Christ, which is the great scope of the sacred volume, is addressed to the heart and conscience, rather than to the intellect; and consequently the fullest intellectual knowledge of the Bible is, in a religious point of view, only desirable as a means to augment its moral and spiritual influence upon the heart and life.

Since, however, the Almighty has seen fit, in many parts of the Bible, to communicate religious truth in an historical form, for the purpose, doubtless, of affording us actual examples of holiness or impiety, and an enlarged view of the principles upon which he governs the world, it is clear that much systematic and intellectual study must be necessary in order that we may secure to ourselves the instruction which the Scriptures are calculated to yield. If we make no effort to understand the scriptural history, as history; to compare its different parts, and to observe their connexion; or to obtain distinct and vivid conceptions of the scenes described, and to fix in our minds the events detailed in it,—we neglect to use it in the manner designed by the Almighty, when by his Holy Spirit he dictated it in its present form, and consequently lose the benefit of those moral and religious lessons which it was intended to convey.

Any mother may, by judicious hints and assistance, lead her children to a profitable study of the Bible. There are many ways in which this may be effected; and those mothers who carefully observe the individual characters of the children committed to their charge, will be able to select such means as seem most likely to be successful in any particular case. Perhaps the following suggestions may be of service to such mothers as may not hitherto have turned their thoughts to this subject.

A child of an inquiring and persevering turn of mind may be directed to collect into one view all the information contained in the Scriptures, relative to any one particular topic. Take, for instance, the life and character of David. To trace his history from the first mention of him in the Book of Ruth, through the stirring events of his youth; the dangers to which he was exposed during the life of Saul, whose enmity he endeavoured to mitigate by the most noble and generous conduct; his tender and constant friendship for that monarch's son; with the transactions of his own subsequent reign of forty years—his martial successes or reverses; the sins which he committed, and the punishments with which they were visited by the Almighty; his domestic blessings or afflictions, till the time when, after giving his dying charge to Solomon, his son and successor on the throne of Israel, he "slept with his fathers," "in a good old age, full of days, riches, and honours,"—would be an undertaking which, although it would furnish ample exercise for the most matured faculties, would yet be within the power of an intelligent child, and would be found to be a most interesting and useful occupation.

In order fully to investigate, in the manner here recommended, this or any other scriptural subject, it would of course be necessary to refer to every text of Scripture bearing upon the subject under consideration; and it is almost needless to observe that the familiar acquaintance with the Bible, which must necessarily be acquired by this method of study, is in itself beyond all price.

The scriptural subjects, whether biographical, historical, or properly religious, which might be selected as suitable for a similar investigation, are so numerous that it would be impossible here to enumerate them. An example of a biographical subject has been already given. Jerusalem and Babylon might be

mentioned as instances of historical subjects. To collect together all the notices contained in Scripture of either of those celebrated cities, so as to obtain a clear and full view of it from its foundation, or from the first mention of it in the sacred writings, to its destruction, with the sieges which it underwent, and all the circumstances and events connected with it,—would be an employment equally interesting and instructive. As an example of a religious subject, properly so called, I might mention the institution, design, and nature of the Sabbath. To collect into one view all the passages of Scripture which throw light on this subject, would be a most instructive, and, to well-disposed and intelligent children, a most agreeable employment.

Various other methods there are by which children may be induced or assisted to “search the Scriptures” with real and permanent advantage. They may be advised attentively to read any interesting scriptural narrative, such as the account of any one of the more striking of our Saviour’s miracles, and afterwards to endeavour to describe all the circumstances of that narrative, either verbally or in writing, in their own language. Mere reading will not enable them to do this. They will find that they must vividly picture to their imagination the scenes portrayed, and the events narrated, if they would receive from them an abiding impression. To young persons who have passed the age of early childhood, the mother may suggest that they should compare the accounts of any transaction which is described with some variation in different parts of the Bible, accurately observing the discrepancies, and, if possible, discovering how they may be reconciled. The history of Hezekiah, as related in the second books of Kings and Chronicles, and in the book of Isaiah; and the three accounts of the conversion of St. Paul, the first of which is given by St. Luke, and the two others by the apostle himself in his speeches,—afford occasions for thus collating different portions of Scripture. With respect to the latter subject, a judicious mother would of course point out, that the differences in the three narratives are such as would naturally arise from the circumstance—that the first account is calmly related by an historian, while the two others are given by an orator, who is endeavouring in the one case to assuage the passions of an irritated multitude, and in the other to influence in his favour King Agrippa and the Roman governor Festus.

The fact that intelligent young persons, thus collating different portions of Scripture which treat of the same event, may sometimes meet with apparent contradictions, and with some, perhaps, which they cannot reconcile, needs not to deter any mother from encouraging them in this method of study. If children have been early taught to reverence the Divine authority of the Bible, their faith will not be shaken but established by those apparent difficulties, which demonstrate, beyond the possibility of doubt, the absence of collusion between the narrators.

One great advantage of the methods of scriptural study which I have recommended in this paper, is, that they absolutely demand patient investigation and vigorous attention, and thus render impossible that dull and listless reading of the Bible, the habit of which so many persons acquire in early childhood,

and retain throughout their future lives. It should also be remarked that these, and similar methods of study, imprint upon the mind the contents of the sacred volume with a reality and distinctness which the mere reading of that divine book in regular order, and in the customary manner, never produces.

One other observation shall close this last number of “The Christian Mother.”

Children are much more strongly influenced by the example of their parents, than by their precepts. They naturally look to the conduct of the mother, with whom their early years are passed, for an exemplification of the instructions which they receive from her. Outward religious duties occupy comparatively but a small portion of time; and to the private devotions of their mother, be they ever so sincere, they are not witnesses. Upon the tempers which she habitually displays, her patience or impatience under disappointment, and on the harshness or tenderness of her countenance and manners, they fix their attention. If her daily deportment be in these respects in unison with her religious instructions, they appreciate the principles which produce such effects, and imitate the conduct which has its source in those principles.

Let, then, the mother who is anxious faithfully to discharge the important trust committed unto her, strenuously endeavour to exemplify, in her daily intercourse with her children, the lessons of piety which she inculcates. While she instructs them in the only principles which can produce holiness and happiness in time and in eternity, let her labour to exhibit the effect of those principles in her own conduct and demeanour; and whatever may be the apparent success of her conscientious exertions, let her constantly encourage herself in the humble, yet well-grounded hope, that the blessings of that God who usually condescends to work by human means, will eventually rest upon those labours of maternal love which have for their object the eternal salvation of the “children whom” he has “given” her.

STATE AND PROSPECTS OF THE JEWS.*

WE have alluded in the commencement of this article to the growing interest manifested in behalf of the Holy Land. This interest is not confined to the Christians; it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and their belief that the time is not far distant, when “the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.” (Is. xi. 11.)

Doubtless this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people, but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain

* From the “Quarterly Review.” No. cxxv.

the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods a development of religious feeling has been followed by a persecution of the ancient people of God: from the days of Constantine to Leo XII.,* the disciples of Christ have been stimulated to the oppression of the children of Israel; and Heaven alone can know what myriads of that suffering race fell beneath the piety of the crusaders, as they marched to recover the sepulchre of their Saviour from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the Gospel; and the increasing accessions to the parent institution in London attest the public estimation of its principles and services.†

Encouraged by these proofs of a bettered condition, and the sympathy of the Gentiles who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret. One of them who lately, in the true spirit of Moses, went a journey into Poland "unto his brethren, and looked on their burdens" (Exod. ii. 11), informs us that "several thousand Jews of that country and of Russia have recently bound themselves by an oath, that, as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah‡ Although it was," he continues, "comparatively a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in regard to the nearness of their deliverance. Some assigned one reason, and some another, for the opinion they entertained; but all agreed in thinking that the time is at hand."§ Large bodies, moreover, have acted on this impulse. We state, on the authority of another gentleman, himself a Jewish Christian, that the number of Jews in Palestine has been multiplied twenty-fold; that though within the last forty years scarcely two thousand of that people were to be found there, they amount now to upwards

* By an edict of Leo XII., they were closely confined, to the number of 1500 to 1800, within a certain quarter of the town, called the Ghetto. This place they were not allowed to leave, even for a single day, without a special license: even though furnished with such a license, they were forbidden to dwell, or even converse familiarly, with Christians."—HIRSCHFELD'S *Strictures*, p. 64.

† The Callenberg Institution, which began in 1728 at Halle, in Prussian Saxony, had great success, when we consider the limited extent of its means; it came to an end about the time of the French Revolution.

‡ Herschel's *Brief Sketch* (1837), p. 39.

§ Mr. Davenport, in his report from Inowracław, mentions that "in reference to the changes taking place in the Jewish mind, a Jewish schoolmaster remarked to him, 'There is a struggle going on of which you can have no idea: we do not know ourselves what we want, or what will be the end of it.' He afterwards adds, 'In reply to some remark which assumed that he believed his religious creed to be right, he said, 'O do not suppose that I am certain; I think I am right, but I am in doubt.' You will never find a Jew who will certainly say he is right.—*Jewish Records*, Sept. 1838.

of forty thousand: and we can confirm his statement from other sources, that they are increasing in multitude by large annual additions. A very recent English traveller encountered many Jews on their road to Jerusalem, who invariably replied to his queries, that they were going thither "to die in the land of their fathers." For many years past this desire had prevailed among the Hebrews—old Sandys has recorded it in his account of Palestine;—but it has been reserved for the present day to see the wish so amply gratified. A variety of motives stimulate the desire: the devout seek to be interred in the soil that they love; the superstitious, to avoid the disagreeable alternative of being rolled under the earth's surface until they arrive in that land on the great morning of the resurrection. But whatever be the motives of a people now blinded by ignorance, who does not see in the fact a dark similitude of the faith which animated the death-beds of the patriarchs—of Jacob, and of Joseph (Gen. xlix. 29), who, "when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones?" (Heb. xi. 22). In all parts of the earth this extraordinary people, whose name and sufferings are in every nation under heaven, think and feel as one man on the great issue of their restoration—the utmost east and the utmost west, the north and the south, both small and large congregations, those who have frequent intercourse with their brethren, and those who have none, entertain alike the same hopes and fears. Dr. Wolff (Journal, 1833) heard these sentiments from their lips in the remotest countries of Asia; and Buchanan asserts that wherever he went among the Jews of India, he found memorials of their expulsion from Judæa, and of their belief of a return thither. At Jerusalem they purchase, as it were, one day in the year of their Mussulman rulers; and being assembled in the valley of Jehoshaphat, bewail the overthrow of their city and temple, and pray for a revival of its glory. Their prayer is now assuming a more penitential garb; "Already," says Mr. M'Neill, in his excellent lectures on Jewish prophecy (p. 136), "as we have heard from an eye-witness of the interesting scene, some of them assemble themselves on the eve of their Sabbath under the walls of Jerusalem, where the abomination of desolation still standeth, and chant in mournful melody the lamentations of their Jeremiah, or sing with something like a dawn of hope—

"Lord, build—Lord, build—

Build thy house speedily.

In haste! in haste! Even in our days,

Build thy house speedily."

In Poland,* the great focus of the Hebrew people, the sentiment is most rife, that the time is near at hand for the turning of their captivity: oftentimes they meet together in their synagogues for humiliation and fasting; and falling on their knees, like Daniel (vi. 10), with their faces toward Jerusalem, offer these beauti-

* By far the largest concentration of Jews is found in the Russian dominions: their numbers are variously stated, but the calculation lately furnished to us, on which we most rely, estimates them at one million seven hundred thousand souls. Of the geographical distribution of this people we have said but little, as the subject had already been very copiously handled in the 38th volume of our Journal; but since that time the number of Jews in England has increased to about thirty thousand.

ful and touching petitions: "We are more sinful than any other people; we ought to be ashamed more than any nation; the joy of the Lord is gone from us, our hearts are wounded. Why? because we have sinned against the Lord. The temple is destroyed: there is no Shechinah abiding among us; we are despised and trodden down by all people. The words of the prophets are fulfilled, that Israel is burned on every side, yet he layeth it not to heart. But now, Lord, look down from heaven, thy holy habitation, and cause the Messiah, son of David, speedily to appear. And, according to thine own promise, sprinkle clean water upon us, and cleanse us from all our filthiness and from all our idols."*

What a marvellous thing, that this despised and degraded people, in their suffering and baseness, should yet be minutely observant of the royal supplication which fell from the lips of Solomon in the palmy days of Jerusalem! "If thy people bethink themselves in the land whither they are carried captive, and turn and pray unto Thee in the land of their captivity, saying, We have sinned, we have done amiss, we have dealt wickedly . . . and pray toward the land which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name;—then hear thou from the heavens, even from thy dwelling-place, their prayer and supplications, and maintain their cause, and forgive thy people which have sinned against thee." (2 Chron. vi. 37 *et seq.*)

Though they have seen the temple twice, and the city six times destroyed, their confidence is not abated, nor their faith gone; for 1800 years their belief has sustained them, without a king, a prophet, or a priest, through insult, poverty, torture, and death; and now, in the nineteenth century, in the midst of "the march of intellect," what is better, in the far greater diffusion of the written word of God both among Jews and Christians, we hear from all an harmonious assent to the prayer that concludes every Hebrew festival—"the year that approaches, O bring us to Jerusalem!" This belief has not been begotten and sustained by rabbinical bigotry; for although a fraction of the reformed Jews have excluded from their liturgy every petition for restoration, and even for the coming of the Messiah, yet it prevails more strongly, if possible, among the converts to Christianity. We have now before us a letter from a Hebrew proselyte, dated but a few weeks ago at Jerusalem, which the writer was visiting for the first time: his heart overflows with patriotism, and the remembrance of his ancestry; he beheld the land of his fathers, to be hereafter his; "theirs not by unholy war, nor by stratagem or treachery, but as the gift of Him who is yet to be the glory of his people Israel."

The reforms, as they are termed, of modern days, have arranged the Hebrews under the two classes, according to their own designation, of old-fashioned and new-fashioned Jews. The new-fashioned are the "liberals" of Judaism, the old-fashioned are governed by the opposite principle. These reforms, which have so favourably exhibited their intellectual powers, have

proved fatal to their sentiments of religion: disregarding or denying the truths on which even the Talmud rested as a basis, they have scorned to purge away its dross; and having broken from the trammels of Rabbinism, strut about in the false freedom of rationalism and infidelity. The leprosy has not yet spread itself over a large portion of the people; the chief seat of the disease lies, of course, in Germany; but many individuals have caught the contagion in Lemberg, Brody, Warsaw, and other towns of Poland. In Germany they are engaged in the formation of a literature of their own, and wield a portion of the daily and periodical press; new modes of worship are introduced; and the national expectation of a Messiah, being frittered away in the figurative applications, is debased, and yet satisfied, by their share in the revolutionary changes of the European states. In France, a kindred sentiment prevails; they desire even to abandon the name of Jews, and assume the appellation of Frenchmen-Israelites, or "adherents of the Mosaic religion:" having been emancipated, in the chance of policy that followed the revolution in that country, from many burdensome and injurious restrictions, they hail in this ameliorated condition the advent of the Messiah. These principles are asserted in a journal entitled "The Regeneration, destined to the improvement, moral and religious, of the Israelitish People," and conducted by some of the most able and learned Jews of Paris, Brussels, and Frankfurt.

It is only within the last few years that the Jews, as a body, have been known beyond the circle of curious and abstruse readers. Their pursuits and capacities, it was supposed, were limited to stock-jobbing, money-lending, and orange-stalls; but few believed them to be a people of vigorous intellect, of unrivalled diligence in study, with a long list of ancient and modern writers, whose works, though oftentimes mixed with matter, much of which is useless, and much pernicious, and calculated far more to sharpen than to enrich the understanding,—bespeak most singular perseverance and ability. The emancipation of genius, which began under Moses Mendelssohn about the year 1754, brought them unlooked-for fame on the stage of profane literature;—the German, which had hitherto been regarded as an unholy language, became the favourite study of the liberalised Hebrews; thence they passed to the pursuit of the various sciences, and of every language, whether living or dead; their commentators and critics, philosophers and historians, condescended to a race with the secular Gentiles, and gave, in their success, an earnest of the fruit that their native powers could reap from a wider field of mental exertion. But the new lights, which shone so brightly on the chiefs of the succession, have done but little to illuminate the body of their followers; popular education, in the strict sense of the term, is still confined to the Rabbinical Jews, who constitute the vast majority of the nation. This class of the rabbinites, notwithstanding the exclusiveness of their studies, must be considered as an educated people, perhaps more so than any other upon earth; they can almost universally read the sacred language, and partially understand it; the zeal of individuals, even the poorest, prompts them to undertake the office of teachers; and so content are

* "This is not one continued prayer," says Mr. Herschel, "but the substance of several petitions scattered throughout the Jewish Liturgy," p. 38.

they with small remuneration, that nearly a dozen Melammedims might be maintained by the salary required for one English schoolmaster. Parents and relations will endure the greatest privations to save a sufficient sum for the education of their children; and oftentimes where the income of a single family is inadequate, five or six will make a common purse to provide the salary of a tutor. The evil is, that an excellent system and an admirable zeal are neutralised and perverted by rabbinism and superstition. "If asked to give," says Dr. M'Caul,* "a concise yet adequate idea of this system, I should say it is Jewish popery; just as popery may be defined to be Gentile rabbinism. Talmudical learning, and the power of the rabbis, the depositories of it, are the ultimate object of Jewish discipline; to increase the one and dignify the other, their writers have spared neither legend nor falsehood, in which blasphemy and absurdity strive for the pre-eminence: meanwhile, the doctrine inculcated is bitter in its precepts, unscriptural in its views, and hostile to mankind; and though amongst themselves they both teach and practise many social virtues, their state must be considered as exhibiting an awful picture of moral and religious destitution."

That the Jews should be thus degraded and despised is a part of their chastisement, and the fulfilment of prophecy; but, low and abhorred as they still are, we now hail for them the dawn of a better day, a day of regeneration and deliverance, which, raising them alike from neology and rabbinism, shall set them at large in the glorious liberty of the Gospel. This desirable consummation, though still remote, has approached us more rapidly within the last few years. The Societies at Basle, Frankfort-on-the-Maine, Berlin, Posen, and Breslau, for promoting Christianity among the Jews, have been eminently prosperous; but the London Society, the first in date, is likewise the first in its magnitude and successes. This admirable association, long buffeted by the gales of adverse fortune, seems now fairly harboured in public opinion; "the entire contributions," says their report of March 1838, "received during the past year, have amounted to the sum of 19,054*l.* 8*s.* 8*d.*, being an increase of 4523*l.* 17*s.* 9*d.* upon the receipts of the preceding year." Doubtless their future exertions will be commensurate with their means, and Providence will bless with a larger harvest their increased expenditure and toil. But they have been "faithful over a few things," and wrought great effects in the infancy of their fortunes. They have circulated in the last year, besides tracts, Pentateuchs, and other works in great number, nearly 4000 copies of the Old Testament in Hebrew; they have twenty-three stations in Europe and the East; forty-nine missionaries and agents, twenty-four of whom are Jewish converts; and ten schools, two in London, and eight in the duchy of Posen. Although the amount of conversions, relatively to the actual numbers of Israel, has not been large, the spies have brought back a good account of the land; the sample of its fruit may rival

the grapes of Eschol, and stimulate the Church of England to rise and take possession. In almost every considerable town of Germany there are to be found some baptised Jews; we learn, by official accounts from Silesia, that, between 1820 and 1834, 455 persons were added to the church; in East and West Prussia, 234 in the same time; and from 1830 to 1837, in Berlin alone, no less than 326. In Poland, the average amount of baptisms during the last ten years has been about fifteen annually—exclusive of the great number baptised by the Romanists, to whom the proselytes are attracted by the hope and assurance of temporal support in the event of their conversion. At the Hebrew Episcopal Chapel in London, seven adult converts, and three children, were baptised last year, making a total thereby of 216 baptisms from the commencement, eighty-five of whom were adults; and among the converts in this country may be reckoned four synagogue-readers, of whom two have lately received orders in the Church of England; and six others, who have taken part in its apostolical ministry.* This is no sudden or uncertain progress; it is no reproduction of the same Jew, like the annual proselyte of Rome at the feast of St. Peter, who is kept, as the dog at the Grotto del Cane, to be victimised for the edification of the curious; a new spur has been given to the advance and establishment of the faith among them, and conversions are greatly on the increase. "There is rarely an instance," says our experienced informant, "of a return to Judaism; and though some fall into sin, and misbehave themselves, their profession of Christianity is lasting, and, I believe, sincere."

It is a very important feature in the generality of these conversions, that they have taken place among persons of cultivated understandings and literary attainments. We are not to be told that those excellent societies have operated with success on ignorance and poverty, purchasing the one, and persuading the other, where either necessity or incapacity lay passive before them. These Jewish converts, like their prototype St. Paul, brought up at the feet of their Gamaliels in all the learning and wisdom of the Hebrews, now "preach the faith which once they destroyed." We have already mentioned that several have become ministers of the Church of England; on the continent we find many among the Lutheran and Reformed clergy; they have also their physicians, lawyers, head and assistant masters of the German Gymnasias; there are three professors and two lecturers, formerly Jews, in the University of Breslau; five professors in Halle; in Petersburg a professor of medicine; in Warsaw, Dr. Leo, a convert, is one of the most celebrated physicians; in Erlangen we find Dr. Stahl; and in Berlin Dr. Neander, the celebrated church historian, fully proves that poverty of intellect is not an indispensable preliminary to Jewish conversion.

[To be concluded in the next Number.]

* "Sketches of Judaism," a work of singular ability, which, together with "Old Paths," by the same author, must be read by every one who wishes to attain any knowledge of the existing state of the Jews.

* Very many Jews have been baptised elsewhere, even in London, but we have no means of ascertaining the number. Mr. Joseph, himself a convert, has in the course of a few years baptised twenty individuals at Liverpool; baptisms have also occurred in Plymouth, Exeter, Bristol, Cheltenham, York, Hull, &c.

THE JUDGMENT DAY:

A Sermon,

BY THE REV. E. PUGHE, B.A.
Vicar of Llanidloes, Montgomeryshire.

ACTS, xvii. 30, 31.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

THESE words were spoken by St. Paul at Athens, that ancient seat of literature, and the very nursery of philosophy and the arts. Here were the schools, and the high court of judicature, or the Areopagus, translated Mars' Hill; and here were wont to assemble some of the wisest and the most erudite of all the Greek sages. And it was in such a place, and among such persons, that the apostle inculcated both the duty and the doctrine contained in our text, namely, "Repentance from dead works to serve the living God, and a future judgment."

His audience consisted of various characters—such as Jews, Stoics, and Epicureans—each and all of whom entertained conflicting opinions. The Jews would not have the Messiah to reign over them; the Stoics denied the freedom of the will, and ascribed all events to a blind fatality; and the Epicureans placed all happiness in the present life. In the course of his address, therefore, we find the apostle adverting to the doctrine of Divine Providence; and then in the words before us he announces to them, in a sublime and solemn strain, the all-important doctrine of a resurrection from the dead, and a future state; and urges consequently, on all alike, the necessity of repentance or reformation.

"Ye men of Athens," says the apostle, "I perceive that in all things ye are too superstitious;" *i. e.* I see that there is among you a strong disposition to be "religious in some way;"* "for as I passed by, and beheld your devotions, I found an altar with this inscription, 'To the unknown God.' Whom, therefore, ye ignorantly worship, him declare I unto you." From this, my brethren, we infer, that during the darkness which preceded the light of the Gospel there was but little knowledge of the only true God in the world, however much there might have been in it of science or philosophy. "The world by wisdom," St. Paul says, "knew not God:" its inhabitants were immersed in heathenism and idolatry. "And the times of this ignorance," the apostle observes in the text, "God winked at;" he was lenient and long-suffering towards them; and where little only was given,

little was required. But now the case is altered; for now that the Father has sent his Son into the world to bring us out of darkness into light, and to exalt us in the enjoyment of blessings and advantages, he not only expects that people will live in a manner worthy of such superior privileges, but he commandeth them to do so—in the exhortations of his word, and by the mouth of his ministers, he "commandeth all men every where to repent:" and the reason here assigned for his so doing, is, "because he hath appointed a day in the which he will judge the world in righteousness." And here, my brethren, we must admit, is a motive to repentance and amendment of infinite importance to all of us; and a motive that the Gospel enforces and sets before us in a clearer light than ever was granted to former generations: for Christ the Sun of Righteousness has appeared, and dispersed the darkness that overspread the earth and its inhabitants; and, by dying for us, has paid our debt, and, by rising from the grave, has overcome death, and "opened the kingdom of heaven to all believers."

The text I have read to you, we may look upon as containing the following propositions:—First, it declares that "God hath appointed a day in the which he will judge the world in righteousness." Secondly, he hath also appointed a Judge to preside over the solemnities of that day. Thirdly, he hath given assurance to the world that there will be a resurrection and a day of judgment, in that he hath raised up Jesus from the dead. And thence follows the duty that is clearly deducible from the foregoing truths, which is repentance towards God, and a thorough reformation in our life and conduct.

We will now consider each of these statements a little in detail; and let us apply to ourselves the observations that shall be laid before us for our own "instruction in righteousness."

I. There is nothing, then, my friends, so awful and so solemn as the reflection that while we are "living, and moving, and having our being" in this present world, we are constantly, as it were, on the verge of another, with scarcely more than a step between many of us and death, and the realities that neither eye hath seen, nor ear heard, nor hath it entered into the heart of man to conceive—namely, the eternal happiness or misery that awaits us beyond the grave. But ere long the veil that is between us and eternity shall be rent asunder; and each of us shall be summoned to "give an account of himself to God." With seriousness, therefore, let us look forward to death and the day of judgment—the day when "the Son of man shall

* Hooker's Ecc. Pol.

come in his glory, and in the glory of his Father, and all the holy angels with him"—the day when the heavens shall shrivel like a scroll, and the mountains shall move from their places, "the elements also shall melt with fervent heat, and the earth and the works that are therein shall be burned up." And then shall a distinction be made between "him that serveth God, and him that serveth him not;" for the wicked "shall go away into everlasting punishment," and "the righteous shall shine forth as the sun in the kingdom of their Father."

A day, my brethren, we are assured, on the authority of our text—a day has been fixed and appointed for this purpose. And the truth of this statement is both enforced and confirmed by various considerations. Even nature could have raised some expectation among her children for a hereafter; but it is the Gospel that hath given assurance of the fact unto all men. Reason might have promulged the propriety, and even the necessity of a future retribution; but it is the religion of Christ alone that has disclosed to us the manner in which this mighty consummation shall be brought to pass, and the circumstances that will attend it, by proclaiming to the world that the dead shall rise, and that a day "has been appointed, in the which we must all appear before the judgment-seat of Christ, to receive according to what we have done in the body, whether it be good or whether it be evil."

One very eminent old writer,* quoting principally the fathers of the Church, and adverting to those general considerations which, apart from Christian verities, render our resurrection probable, thus very nearly expresses himself: "The natural course of variations in the creature illustrates the doctrine of the resurrection. In every four-and-twenty hours there is a revolution, amounting to a resurrection. The day dies into night, and is buried in silence and in darkness; the next morning it appeareth again, and reviveth, opening the grave of darkness, rising from the dead of night: this is a diurnal resurrection. As the day dies into night, so doth the summer into winter; the earth is covered with snow, and becomes a general sepulchre; but when the spring appeareth, all nature begins to revive and flourish: this is the annual resurrection. The corn, by which we live, is buried in the ground, in order that it may corrupt, and, being corrupted, may revive and multiply: our bodies are fed with this constant experiment; and we continue this present life by a succession of resurrections. Thus all things are re-

paired by corrupting, and revive by dying; and can we think that man, the lord of all these things that die and revive for him, shall be detained in death, so as never to live again?"

My brethren, did we need further proofs of a life beyond the grave, and a resurrection, we might ask ourselves, What mean those fears and forebodings of the future, together with the high aspirings within us, that betoken a superior destiny, and a cloud of witness from without, to which conscience lends her sanction? Reason, indeed, in the contemplation of this momentous doctrine, carries us to the utmost verge of probability; and here revelation steps in, to "give assurance unto all men;" to confirm the waverer, to refute the sceptic, and to comfort every sincere believer in Christ. From reasonings and representations, then, such as nature, dark and bewildered, may supply, let us attend to the testimony of Him, who is himself "the resurrection and the life:" and what does he tell us? "Marvel not at this," he says; *i. e.* wonder not at what I have said unto you, that I have power to quicken whom I will; "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here, then, is a proof, at once clear and convincing (and we need no further proof), that the dead shall be raised, and that there will be a day of judgment: and it is the testimony of Him "who hath brought life and immortality to light through the Gospel;" who has dispersed the darkness that overspread the tomb, and consecrated it as a resting-place for his people; and who, by rising from the dead, and ascending to his Father, has so certified to us the truth of "the resurrection of the flesh, and the life everlasting," that it cannot, without peril of eternal death, be disbelieved or perverted.

Such, then, are some of the arguments and proofs by which we support our first proposition, namely, "that God hath appointed a day in the which he will judge the world."

But how will he judge it? It is here said that he will do so "in righteousness." None shall be overlooked in that day; none shall be unjustly dealt with; none shall escape without punishment or recompense: for "behold I come," saith the Judge, "to give every man according as his work shall be." And even he who has but administered only a "cup of cold water in the name of a disciple, shall then in no wise lose his reward;" for the world shall be judged in righteousness.

II. Secondly, God hath appointed a Judge to preside over the solemnities of the last day, even the man Christ Jesus.

* Pearson on the Resurrection, &c.; with which compare Nelson's Fests. edit. 24, p. 181.

And this is an act of justice to the Judge himself, and of leniency to those who will be judged: for the Father "hath given him authority to execute judgment also, because he is the Son of man." And St. Paul says, "because he humbled himself, therefore God hath highly exalted him: that at the name of Jesus every knee should bow." He, therefore, has been constituted Judge, that, according to his own words, "all men should honour the Son as they honour the Father;" *i. e.* that he should be duly honoured and exalted in that nature in which he suffered: and because also "he is the Son of man;"* not simply, indeed, because he is a man, but "because of the three Persons which are God, he only is also the Son of man," combining the human nature with the divine, and consequently being the fittest person to judge the world in righteousness. Had he been man only, he would have been inadequate to the task; but being Emmanuel, or God and Man, he is in all respects qualified for the undertaking; for as God, he can reward and glorify us—as man, he can sympathise with our infirmities.

Such, then, my brethren, are the qualifications of Him who has been "ordained" to be our Judge.

III. Our next proposition is, that God hath given assurance to the world that there will be a resurrection and a day of judgment, in that he hath raised up Jesus from the dead.

He has certified the fact by an example; or rendered it credible to the world by shewing to the world that it is possible. In his lifetime, indeed, our Lord gave frequent proofs that he had power to quicken, even in a natural sense, whomsoever he pleased, and that he had the keys of death, and of that world which is invisible; and he also propounded the doctrine of a future state, and reasoned about its certainty, in his discourses: but, after all, the most irresistible evidence that he ever gave of it to the world, was that crowning miracle and that last sign that he shewed to his unbelieving countrymen, namely, the sign of the prophet Jonas. He exemplified the truth and possibility of a resurrection in his own person. And he also rose from the dead "to die no more: death hath no more dominion over him." And thus it is not only a promise we have of a resurrection to eternal life, but we have also an instance or example of it in our "forerunner Jesus, who for us is entered within the veil:" for "now is Christ risen from the dead, and become the first-fruits of them that slept." Others were raised to life that they might die again; but he that he might "live unto God," and be "an High-priest for ever:" and therefore is

* Pearson.

he called the first-fruits of the resurrection. And as he rose from the dead, so shall we also rise; and our bodies, if we believe in him, shall be made like unto his glorious body, never to die again or to see corruption. Voluntarily, then, and for our sakes, he gave up the ghost and was crucified: he descended into that world where dwell the spirits of the departed: his body meanwhile was entombed, that he might prepare the grave for our reception; but early on the third day, after lying under the arrest of death for our debt, he burst open the barriers of the tomb, and obtained for us eternal life and liberty. And thus has he given assurance to the world of a general resurrection, in that he hath risen from the dead himself.

This, then, my brethren, is the doctrine of the text: Christ is risen—we ourselves shall rise. The spiritual Head of his Church has opened a way from a world of pain to a world of happiness, through death on earth to eternal life in heaven; he trod this way himself, and thus vouchsafed to us a pledge that his members shall follow him. Can any of us, then, reject or disbelieve the assurance here afforded us? If we do so, we must reject the clearest and the strongest evidence that can be placed before the mind of man. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And that he rose again, we have the united testimony of heaven and earth, of men and angels, to confirm the fact. His own enemies and the Roman guard unintentionally bear witness to it. Our Lord also predicted his own resurrection; and he afterwards appeared to his disciples in the very identical body in which he suffered; and we have the joint depositions of more than five hundred witnesses, who saw him after his resurrection. So that nothing but the most absurd perverseness or infidelity can prevent us from acknowledging with the disciples, "The Lord is risen indeed."

And if he rose, why need we doubt that we shall rise also? With our lips, indeed, we will admit this truth; we confess it in our creed; we believe it as Christians. But, my brethren, if we do so, I must be permitted,

In conclusion, to draw your attention to the important duty that results from such doctrine, which is repentance towards God, and a thorough reformation of conduct.

And if we really do believe that God hath appointed a day to judge this world in righteousness by that man whom he hath ordained, what manner of persons ought we to be in all holy conversation and godliness? If we are "looking for and hasting unto the day

of God," ought we not to "be diligent that we may be found of him in peace?" If we confess that we are strangers and pilgrims in this world, ought we not to prepare for another? If we acknowledge that we shall be judged according to our works, ought we not to abstain from all unrighteousness and sin? And if we are in jeopardy every hour, ought we not every hour to be in readiness for death and eternity? If we also believe that Jesus on the cross bowed his head for us and died, that we might be for ever happy, ought we not to pray for grace and strength to lay hold on his atonement, and to follow his example; that by dying daily unto sin, we may finally become partakers of his resurrection?

The duty enjoined on us here, as most naturally deducible from the truths which we have been considering, is (as we have said) repentance; for without "repentance towards God, and faith towards our Lord Jesus Christ," we cannot expect to rise from our graves to glory and eternal happiness. If hitherto, therefore, we have been impenitent, let us pause before we proceed any further; and let us repent, that iniquity may not be our ruin.

Repentance is a *universal* duty. The best, as well as the worst, among us stand in need of it; for in many things we all offend. The young should repent before they are "hardened through the deceitfulness of sin." And they who are in health and strength should repent, inasmuch as they can best prove to the world that they are sincere by being "stedfast and abounding in the work of the Lord." And they also who are advanced in years should delay their repentance no longer; for "there is neither knowledge nor wisdom in the grave." Here, then, my brethren, is a duty that should by none of us be neglected; for "God now commandeth all men every where to repent." And Christ promises to wash every penitent transgressor, who pleads not his own merits, but the Redeemer's righteousness, in his most precious blood.

Repentance also is a *present* duty. If we postpone it another day, or another hour, we know not that we may ever have an opportunity to repent again. Now, therefore, that God commands, let us seek to obey, and, while the Gospel shines on us, to appreciate our advantages. Let us beseech him to grant unto us true repentance. "Let us cast away the works of darkness," and bring forth fruits meet for repentance in our lives, by "walking worthy of God, who hath called us into his kingdom and glory;" and believing as we do that He who came to "visit us in great humility, shall come again in his glorious majesty to judge both the

quick and dead," let us constantly watch and pray, that we may be prepared for his appearance; and seek to rise to a life of righteousness in this world, that we may rise to a life of happiness in another. "For if we sin wilfully after that we have received the knowledge of the truth;" if after our duty has been proclaimed, and the deep mysteries of the Gospel have been so revealed to us, that he who runs may read them, "we stumble at noonday as in the night," our punishment in the end will be just as it will be grievous; "for this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

CAMPHIRE.*

CAMPHIRE, *copher*, rendered *cypress* in the Septuagint and Vulgate versions, is an odoriferous shrub, called *henna* by the Arabs. It is smooth-looking; its bark is of a deep colour, foliage light-green, which, together with the softened mixture of white-yellow with the red tint of the ramifications supporting them, present a combination as agreeable to the eye as the odour is to the scent. The flowers grow in dense clusters or bouquets, and hence the simile of the bride in the Song of Songs—"My beloved is unto me as a cluster of camphire in the gardens of Engedi." These clusters are as much appreciated for their perfume at the present day as they were in the time of Solomon. "The flowers," says Sonnini, "the shades of which are so delicate, diffuse around the sweetest odours, and embalm the gardens and apartments which they embellish; they accordingly form the usual nosegay of beauty. The women, ornaments of the prisons of jealousy, whereas they might be ornaments of a whole country, take pleasure in decking themselves with these beautiful clusters of fragrance, to odour their apartments with them, to carry them to the bath, to hold them in their hand, in a word, to perfume their bosoms. They attach to this possession, which the mildness of the climate and the facility of culture seldom refuse them, a value so high that they would willingly appropriate it exclusively to themselves; and they suffer with impatience Christian and Jewish women to partake of it with them. The henna grows in great quantities in the vicinity of Rosetta, and constitutes one of the principal ornaments of the beautiful gardens which surround that city. Its root, which penetrates to a great depth with the utmost ease, swells to a large size in a soil soft, rich, mixed with sand, and such as every husbandman would have to work upon. The shrub, of course, acquires a more vigorous growth there than any where else; it is at the same time more extensively multiplied; it grows, however, in all the other cultivated districts of Egypt, and principally in the upper part. It is not at all astonishing that a flower so delicious should have furnished to Oriental poesy agreeable allusions and amorous comparisons. The flower of henna is disposed in clusters, and the women of Egypt, who dearly love it, and are fond of carrying it, as I have said, on the spot where the text indicates, in their bosoms."

The leaves of this plant are still more in request. When dried and reduced to powder they furnish the famous dye with which the Orientals give a deep orange tincture to the nails of their fingers and toes, to the soles of their feet, the palms of their hands, and sometimes to their hair. Some writers argue that this

* From "The Natural History of the Bible." Edinburgh Printing and Publishing Company. 1838.

practice of staining the hands and nails explains one of the Mosaic injunctions, Deut. xxi. 12. "If large black eyes," says Sonnini, "which they are at pains to darken still more, be essential to Egyptian beauty, it likewise requires, as an accessory of first-rate importance, that the hands and nails should be dyed red. This last fashion is fully as general as the other, and not to conform to it would be reckoned indecent. The women could no more dispense with this daubing than with their clothes. Of whatever condition or religion they may be, all employ the same means to acquire this species of ornament, which the empire of fashion alone could perpetuate; for it assuredly spoils fine hands much more than it decorates them. It is with the greenish powder of the dried leaves of the henna that the women procure for themselves a decoration so whimsical. They dilute it in water, and rub the soft paste it makes on the parts which they mean to colour: they are wrapped up in linen, and at the end of two or three hours the orange hue is strongly impressed on them. Though the women wash both hands and feet several times a day with lukewarm water and soap, this colour adheres for a long time, and it is sufficient to renew it about every fifteen days; that of the nails lasts much longer, nay, it passes for ineffaceable. In Turkey, likewise, the women make use of henna, but apply it to the nails only, and leave to their hands and feet the colour of nature. It would appear that the custom of dyeing the nails was known to the ancient Egyptians, for those of mummies are most commonly of a reddish hue. But the Egyptian ladies still farther refine on the general practice; they, too, paint their fingers, space by space only, and, in order that the colour may not lay hold of the whole, they wrap them round with thread at the proposed distances, before the application of the colour-giving paste, so that, when the operation is finished, they have the fingers marked circularly from end to end, with small orange-coloured belts. Others, and this practice is more common among certain Syrian dames, have a mind that their hands should present the sufficiently disagreeable mixture of black and white. The belts which the henna had first reddened become of a shining black by rubbing them with a composition of sal-ammoniac, lime, and honey."

Mr. Lane, in his work on the modern Egyptians, gives us a more minute illustration of this singular custom which prevails among Oriental women. The females of the higher and middle classes, and many of the poorer men, stain certain parts of their hands and feet (which are, with very few exceptions, beautifully formed) with the leaves of the henna tree, which impart a yellowish red or deep orange colour. Many thus dye only the nails of the fingers and toes; others extend the dye as high as the first joint of each finger and toe; some also make a stripe along the next row of joints. There are several other modes of applying the henna, but the most common practice is to dye the tips of the fingers and toes as high as the first joint, and the whole of the inside of the hand and the sole of the foot, adding, though not always, the stripe above mentioned along the middle joints of the fingers, and a similar stripe a little above the toes. The application of this dye to the palms of the hands and the soles of the feet is said to have an agreeable effect upon the skin, particularly to prevent its being too tender and sensitive. The henna is prepared for this use merely by being powdered, and mixed with a little water, so as to form a paste. Some of this paste being spread on the palm of the hand, and on other parts of it which are to be dyed, and the fingers being doubled, and their extremities inserted into the paste in the palm, the whole hand is tightly bound with linen, and remains thus during a whole night. In a similar manner it is applied to the feet. The colour does not disappear until after many days; it is generally renewed after about a fortnight or three weeks.

This custom prevails not only in Egypt, but in several other countries of the East, which are supplied with henna from the banks of the Nile. To the nails the henna imparts a more bright, clear, and permanent colour than to the skin. When this dye alone is applied to the nails, or to a larger portion of the fingers and toes, it may with some reason be regarded as an embellishment, for it makes the general complexion of the hand and foot appear more delicate; but many ladies stain their hands in a manner much less agreeable to our taste; by applying, immediately after the removal of the paste of henna, another paste, composed of quick-lime, common smoke-black, and linseed-oil, they convert the tint of the henna to a black or to a blackish-olive hue. Ladies in Egypt are often seen with their nails stained with this colour, or with their fingers of the same dark hue from the extremity to the first joint, red from the first to the second joint, and of the former colour from the second to the third joint, with the palm also stained in a similar manner, having a broad dark stripe across the middle, and the rest left red; the thumb dark from the extremity to the first joint, and red from the first to the second joint. Some, after a more simple fashion, blacken the ends of the fingers and the whole of the inside of the hand.

The Cabinet.

PRAYER.—"And when he had sent the multitudes away, he went up into a mountain apart to pray." Prayer was a sacred and habitual engagement to the Man of Sorrows, which nothing was permitted to suspend or interrupt. Neither the weariness and fatigue of his body, caused by the labours of the day, nor the necessities of his disciples, who were struggling, in weakness and fear, with the dangers of the storm, could prevent him from attending to his private devotions. How many, who call themselves his followers, are often ready to urge their laborious occupations during the day, as an excuse for neglecting their prayers at night! And how many sometimes think that they are serving God, when they allow even the duties of benevolence and the calls of mercy to take up that time which should ever be appropriated by an inviolable dedication to the offering of their regular sacrifices of praise, thanksgiving, and prayer! Let such persons be well assured, that God is not honoured by their allowing the claims of one duty to interfere with those of another. But what a proof is here presented to our minds of the value and the necessity of prayer! Jesus, the Man of Sorrows, was emphatically and pre-eminently a man of prayer! He never entered upon the path of duty or of trial without having first offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death. And if prayer was needful for the Saviour, shall any of his professing followers be found to deny its value, or to question its necessity?*

THE FAITHFUL SAYING.—"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." There is something in this faithful saying which distinguishes it from all human discoveries—from truth of every other description. It carries us to the contemplation of higher subjects than man by searching can find out; and it involves, in an infinitely greater degree than all other knowledge, the happiness of mankind. Some truths are interesting to one class of the community, and some to another: this comes home to the bosom of every man. All have sinned, and come short of the glory of God: it tells us that Christ Jesus came into the world to save sinners. Is it desirable to become acquainted with the truths of God? Is it desirable to

* From "The Disciples in the Storm." By the Rev. Daniel Bagot, Edinburgh.

escape from the guilt and penalty of sin; to be restored in this life to the favour of the Most High, and to be admitted to the blessedness of life eternal? Would a man make a great sacrifice to be delivered from a troubled conscience, from the fear of death, from the dominion of his evil passions, from the power of the devil, from the worm which dieth not and the fire which is not quenched? And is not this a saying worthy of all acceptance? Lives there a human being who, if brought to the borders of the grave, with the consciousness that he is a sinner, unpardoned, unreconciled to God—the view of his past life crowded with images of terror, and the prospect of eternity covered with an impenetrable gloom—would not catch at this intelligence as worthy to be received? And is it less worthy of acceptance at any other period of life, or by any child of mortality? If we look, therefore, at the condition only of this world, the saying here mentioned is worthy of all men to be received; but if we carry our views onward to the world of spirits, to the “great multitude which no man can number,” who, having believed this record, and being saved by this Redeemer, shall hereafter be united before his throne,—what a testimony shall we find there to the excellence of this statement? How worthy will it then seem of all acceptance; the theme of ceaseless adoration among all the myriads of the redeemed; the subject of their universal and everlasting song! Are there any among us who think lightly of salvation? What a reproof, then, is given to us of the fact here recorded! Such is the importance attached to it by almighty God, that he gave his only-begotten Son to effect it. Such the value of it in the estimation of our Lord Jesus Christ, that he came into the world to save us. Could that be a trifling benefit, which was to be obtained for us by the humiliation of the Divine Majesty, by subjecting the eternal Son of the Father to human infirmities, to suffering, and to death? Is it for us miserable sinners to treat with indifference what Jehovah himself has thus declared, in the presence of men and angels, to be above all price? May it please God to alarm the conscience of every careless transgressor, and awaken him to a right sense of the peril of his state!—*Rev. Dr. Dealtry.*

HUMAN FRAILTY.—I have seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirement, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and worn-out faces. The same is the portion of every man and every woman; the heritage of worms and serpents, rottenness, and cold dishonour; and our beauty so changed, that our acquaintance knows us not; and that change mingled with so much horror, or else meets so with our fears and weak discouragements, that they who six hours ago tended upon us, either with charitable or ambitious services, cannot, without some regret, stay in the room alone where the body lies stripped of its life and honours.—*Bishop Taylor.*

PARTICULAR PROVIDENCE.—Believers are the objects of God's especial providence—nay, of his peculiar care. Their minutest concerns are watched by him with paternal interest, and their steps guided, by a way which they know not, to the haven of peace and safety. Here, however, it may be prudent to provide against a common fallacy. To believe ourselves the objects of so much attention, to suppose that our trifling interests occupy so large a space in the Divine counsels, is thought to savour of presumption; and so it would, if we imagined there were any thing in ourselves that deserved this gracious

distinction; and so it would, if the cares of which we are the unworthy objects were believed to draw any portion of that attention which is wanted for the general government of the universe; and so it would, if we supposed ourselves to be more the objects of his regard than other members of his spiritual body. But when this minute attention to our affairs is acknowledged to arise, not out of any claim which we have upon his mercy, but out of his free and abounding love; when no multiplicity or minuteness of objects can distract the powers, or impair the presence of an infinite Mind; when the same love which follows us in all our wanderings, is equally present to every other servant of the Lord Jesus,—to doubt of the extent or perpetuity of his fatherly care for us, after all the examples and assurances of Scripture, is not humility, but unbelief. Far be from us such neglect of the grace and goodness of the Saviour.—*Rev. E. G. Marsh.*

RELIGION THE ONLY TRUE SUPPORT.—There is scarcely a more melancholy sight than that of an old man who is a stranger to the consolations of religion, the only true source of support and satisfaction. How affecting, and at the same time how disgusting, to see such an one feebly attempting to retain the pleasures of his younger years, while they mock his endeavours and elude his grasp! To such an one gloomily indeed does the evening of life set in. All is sour and cheerless. He can neither look backward with complacency, nor forward with hope; while the aged Christian, relying on the assured mercy of his Redeemer, can calmly reflect that his dismissal is at hand—that his redemption draweth nigh: while his strength declines and his faculties decay, he can quietly repose himself on the fidelity of God; and at the very entrance of the valley of the shadow of death, he can lift up an eye, dim perhaps and feeble, yet occasionally sparkling with hope, and confidently looking forward to the near possession of his heavenly inheritance, “to those joys which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.” Never were there times which inculcated more forcibly than those in which we live, the wisdom of seeking a happiness beyond the reach of human vicissitudes. What striking lessons have we had of the precarious tenure of all sublunary possessions! wealth, and power, and prosperity, how peculiarly transitory and uncertain! But religion dispenses her choicest cordials in the season of exigence, in poverty, in exile, in sickness, and in death. The essential superiority of that support which is derived from religion is less felt, at least it is less apparent, when the Christian is in full possession of riches, and splendour, and rank, and of all the gifts of nature and fortune. But when these are all swept away by the rude hand of time, or the rough blasts of adversity, the true Christian stands, like the glory of the forest, erect and vigorous: stripped indeed of his summer foliage, but more than ever discovering to the observing eye the solid strength of his substantial texture.—*W. Wilberforce, Esq.*

THE INSTITUTION OF SACRIFICE.—It appears to me little less than certain that God commanded man in the very earliest times to offer sacrifice to him. The right to kill the inferior animals for food (as most persons interpret the Bible) was not conceded to man till after the flood; and would he have dared to inflict upon any living creature the pangs of a violent death, without the express permission of its merciful Creator? The custom prevailed over the whole of the ancient world: and since we find no ground for it in the natural feelings of man, we can hardly assign any other sufficient cause for so universal an effect, than an original command of God. We know, from the express authority of the Bible, that God commanded the Israelites to appear before him with sacrifice, and that with a view to the remission

of sin. Now, in itself, this institution was at variance with his purpose of drawing a fixed and broad line of separation between them and their idolatrous neighbours; but the supposition, that he was then only confirming an original institution of his own, at once supplies us with a reason for this apparent inconsistency. We know, too, that the Levitical sacrifices were to represent the sacrifice of Christ, and prepare men to understand its nature; to make it a generally received principle, that without shedding of blood there could be no remission of sins. Since, then, God certainly appointed the Levitical sacrifices for this purpose, why may he not have appointed the same rite to our first parents at the time of their fall, when the promise of a Saviour was originally made? The sacrifice of Christ was to be a sacrifice for all; it was surely important, then, that all, Gentiles as well as Jews, should understand the nature of a sacrifice; and what so simple a way of spreading a knowledge of pardon through the shedding of blood, as the command to our first parents to offer sacrifice themselves, and oblige their children, and through them the whole world, to the performance of the same duty.—*Rev. T. K. Arnold.*

Poetry.

TO TIME.

BY THE REV. W. G. MOORE.

(For the Church of England Magazine.)

ROLL on, roll on, thy ceaseless tide,
Time, as in days of yore;
While on thy noiseless breast I glide
Swiftly to yonder shore—
Roll on, roll on.

Though like a dream the years have fled,
Since on thy rippling wave
I launch'd my fragile bark, and sped,
Life's unknown ills to brave—
Roll on, roll on.

Though winds that rent my flowing sail
Are hull'd, or gently blow,
The clouds no more the rising gale
Betoken, driving low—
Roll on, roll on.

I've seen the spring of mortal good,
The summer, too, is past;
The tide of life is at the flood;
The ebb must come at last—
Roll on, roll on.

Oh! then my soul, unshackled, free,
Its earthly voyage o'er,
Shall sail upon a boundless sea,
By tempests toss'd no more—
Roll on, roll on.

Eternity! transcendent bliss!
Past man's sublimest thought;
Light of the soul, through an abyss
Of darkness dimly caught—
Roll on, roll on.

Wrapt in the future, present, past,
Fade to the Christian's eye;
Ages no length'ning shadows cast
O'er the soul's divinity—
Roll on, roll on.

Enraptur'd with its heavenly view,
Stream after stream of light
Breaks through the world's dark avenue,
Till faith is lost in sight—
Roll on, roll on.
Yes! though a wreck upon the sands,
Left by the ebbing wave,
This body lie, I'll burst thy bands,
Time! with thy yawning grave—
Roll on, roll on.

THE GLORIOUS APPEARANCE OF CHRIST.*

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?"—*Isaiah, lxiii. 1.*

DAYS are gone—by many a token
Long foretold, but slighted yet;
Now the seventh, last seal is broken,
And the sun in blood is set.

All the powers of heav'n are shaken,
Ocean yet suspends its roar;
Whilst the eternal oath is taken,
"Time itself shall be no more!"

Hark! what voice of more than thunder
Fills the wide expanse of air?
Mid the purple clouds asunder,
See the Son of Man appear!

Rob'd in Bozrah's garments gory,
Edom's colours round him spread;
Travelling from the heights of glory,
In his strength the earth to tread.

Not despis'd, forlorn, rejected,
As on Calvary's Mount he stood,
By his timid friends neglected,
"In the vesture dipp'd in blood."

By his seraph-guards attended,
Down he bends his sovereign way;
At that Light of Lights offended,
Sun, and moon, and stars, decay.

One known tongue to every nation
Strikes the ear, and bursts the tomb;
Each long slumbering generation
Wakes to individual doom.

Midst that host of sinners crowded,
Not one deed of guilt conceal'd;
Every wicked act unshrouded,
Every shameful thought reveal'd.
Where is now the bold blasphemer?
Palsied is his daring tongue,
While he looks on that Redeemer
Whom his impious words have stung.

If the best thy great salvation
Must attain with trembling fear,
Lord, and Judge of all creation!
Where shall sinful man appear?

God of love and mercies tender,
Stern to vice—to weakness mild—
Teacher, Saviour, Sire, Defender,
Save, O save thy suppliant child!

* From the Bermuda Gazette.

By the claims which saints inherit
 From thy blood for converts pour'd;
 By thy all-prevailing Spirit—
 By thy covenanted word—

By thy tears, in sorrow weeping
 Over harden'd sinners' doom,
 Take me to thy gracious keeping—
 Lead me to thy glorious home!

ARCHDEACON SPENCER.

STANZAS.

"Peace, peace! when there is no peace."
 (*For the Church of England Magazine.*)

O SAY not there is peace within,
 Because thy heart is still;
 If there doth reign the tyrant Sin,
 He lulls thee but to kill.

Peace is for him who, reconcil'd
 With the sin-hating Lord,
 Doth love him as a well-lov'd child,
 And trust his every word.

Peace is for him who, justified
 By Christ's absolving blood,
 Doth ever in that faith abide
 Wherein the saints have stood.

Great God! we pray thee, free our souls
 From chain of deadly sleep.
 Let godly sorrow mar our mirth,
 And bid the bright eye weep! T. C.

Miscellaneous.

GRAND DISCOVERY IN ASTRONOMY.—The nineteenth century is remarkable for triumphs of science, enterprise, and perseverance, over great and acknowledged difficulties, and for the solution of problems, practical and theoretical, sought in vain or despaired of in former ages. To the discoveries of the N.W. passage, the course of the Niger, the cause of magnetism, the mechanism of light, &c., we have now to add another, the parallax of the fixed stars. This magnificent conquest has, we understand, been achieved by Professor Bessel, of Königsberg, in a series of observations of the double star No. 61 in the constellation Cygnus, whose distance he has ascertained to be 660,000 times (in round numbers) the radius of the earth's orbit, or (also in round numbers) 62,700,000,000 miles. The details of this important discovery have been communicated by him to some of his astronomical friends in this country, and will no doubt be speedily before the public. If this statement is correct, the discovery is one of the most important ever made in astronomy. It is proper, however, to warn the reader, that the parallax of the stars has been thought to be discovered more than once; but after careful investigation, the supposed discovery has always turned out either delusive, or so doubtful as not to carry conviction to the minds of astronomers generally. But Bessel is the greatest astronomer living; and if he has announced the fact in decided terms, the discovery will rest on very high authority. The double star 61 in the constellation Cygnus (the Swan) performs a revolution in 452 years; and it is allowed that bodies of this description afford the best data for solving the problem. By the term "parallax of a star" is meant the angle which the radius of the earth's annual orbit would subtend, if viewed from that star. If the angle were ascertained,

as the radius is a known quantity, the distance of the star would be easily computed. So vast is the distance, however, that astronomers have hitherto only arrived at the negative result that it does not amount to a second; from which it follows that the nearest star subjected to observation is more than 200,000 times farther off than the sun. The distance assigned by Bessel, according to the above paragraph, exceeds the supposed minimum distances three times and a half. Such vast numbers baffle the efforts of the mind to comprehend them. As Sir John Herschel observes, we can best approximate to a conception of the spaces they denote, by computing the time which it would require for light to traverse them. Light travels at the rate of 192,000 miles per second, and it would therefore occupy about 350,000,000 seconds, or ten years, in passing from the double star in Cygnus to the earth. Stars sometimes disappear, and are believed to be destroyed; and supposing the two stars in question to have perished nine years ago, they would, in consequence of the progressive motion of light, be still seen by us at the present time shining in the firmament.—*Athenæum.*

A DESIRE OF SEEMING COURTEOUS BEFORE MEN, A GREAT IMPEDIMENT TO GOOD CONVERSATION.—A great impediment of good conversation before men, is a desire of seeming courteous and civil. Men usually conform to sinful practices, because they would not be held clowns, rude and distasteful in conversation; they would not give offence to their company by clashing with their humour, by preferring their own judgment, and seeming to be wiser and better than those with whom they converse; by provoking them to think they are fools, or worse, by such non-compliance. Yet where duty is concerned, where sinning or not sinning is the case, there courtesy hath no room; there it is vain to pretend any engagement to complaisance. For surely it is better to be held uncivil than to be ungodly; it is far better manners to offend any number of men than to be rude with God, to clash with his pleasure, to offer indignity and injury to him; there can be no competition in the case, no shadow of reason why we should displease God to please men. As it were more civil to offend ten thousand peasants than to affront our king; so to offend ten thousand kings than to affront our God were in policy more advisable, and in equity more justifiable: so the royal Psalmist did judge; for, "princes," said he, "did sit and speak against me, but thy servant did meditate in thy statutes;" so Moses, so Samuel, so Elias, so Jeremy, so Daniel, so the three noble children, so the holy apostles, did conceive; who being persons otherwise very courteous and gentle, yet had not that consideration of mighty princes, as not rather to approve their consciences to God than to comply with their pleasure. How much less should we, on pretence of courtesy towards inferior persons in ordinary conversation, transgress our duty!—*Dr. Isaac Barrow.*

FALSE JUDGMENT.—How strangely are our affections misplaced? In transitory goods, which he rates justliest that prizes least, we think we never have enough if any body else has more; but in the goods of the mind, which cannot be overvalued, we think ourselves sufficiently stored, if others enjoy less. We are discontented at another's wealth, and proud of his vices; and whereas his greater poverty shall exalt our gratitude, and his greater piety create our emulation, his riches make us envious, and his sinfulness secure.—*Boyle.*

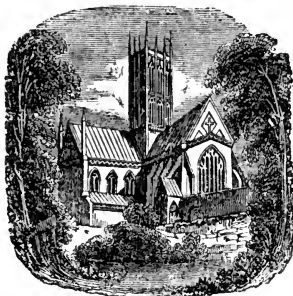
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UNDER THE
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 OF CLERGYMEN



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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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GOD IS LOVE.

BY THE REV. THOMAS BOWMAN, B.A.
Curate of Quedgeley, near Gloucester.
 No. I.

A BOUNDLESS theme is here offered to our contemplations. Who may attempt worthily to discourse of that love "which passeth knowledge;" which is high as heaven, and lasting as eternity! When we have said all that can be said on such a subject, there is still a length and a breadth, a depth and a height, which we cannot measure. Nor shall we ever know the extent of the love of God, unless we can at the same time partake in the supreme happiness of heaven and the deep misery of hell; unless we can endure the weight of the anger of the infinite Jehovah, and estimate the agonies of Gethsemane and Calvary.

We shall select a few out of the many proofs that present themselves, and shew that God is love.

From his works. "The earth is full of the goodness of the Lord." Need we speak of the innumerable sights of varied loveliness, and the ten thousand gratifications that enhance our enjoyments in this material world? What but the benevolence of the Creator has clothed the grass of the field, and the leaves of the trees, so gloriously; has caused the flowers to appear in their various hues of brilliancy and beauty,—when, with the same capacity for enjoyment, man might have been so constituted as to behold nothing but deformity and unsightliness? What but the benevolence of the Creator has caused the delightful variety of seasons, the loveliness of spring, the verdure of summer, the maturity of autumn; and, with all

its seeming disadvantages, the cheerfulness of winter? So that seedtime and harvest do not cease; bringing with them "the grass which he causes to grow for the cattle; and herb for the service of man; and wine, that maketh glad the heart of man; and oil, to make his face to shine; and bread, which strengtheneth man's heart" (Psalm civ. 14, 15). What, but the benevolence of the Creator, has appointed the moon her seasons, and the sun to know his going down; without whose cheering and enlightening rays man could not pursue his occupations, nor the earth bring forth its increase? What, but the benevolence of the Creator, has diversified the surface of our earth with every variety of scenery; so that every fresh landscape exhibits its own peculiar attractions; while mountains and valleys, streams and forests, in turn, fill the heart of man with joy and gladness even to behold them; and are not the less adapted also for supplying him with every comfort and convenience for the support and preservation of his life and health?

But leaving these generalities, which are indeed sufficiently obvious to all, we may go on to observe that "God is love," from his having implanted in man those affections which tend to the well-being of society. Man is a dependent being; from the first moment of his birth, till he is laid in the narrow tomb, he is beholden to the assistance of others for comforts and conveniences which, alone, he never could enjoy. Suppose that, instead of that readiness to assist others, which is found in every heart not utterly devoid of humanity, there were found a spirit of selfishness, so that every man's hand should be against his brother,—do we

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not see that disorder and confusion would speedily overrun the world? Each man being left to himself, and anxious only to promote his own interests, without reference to the inconvenience or injury his proceedings might cause to his neighbour, there would be no distinction of right and wrong, of honesty and dishonesty; the weaker must yield to the stronger, the simple to the crafty, the poor to the rich, and the earth be filled with violence; unless indeed, as would most probably be the case, it were depopulated of its inhabitants, and so return to its former state of chaos and confusion. But instead of this, the affections of man are so constituted, that it is a law of his nature to succour the weak, to help the helpless, to provide for the poor and needy, to avail himself of the labours and ingenuity of others, and to impart to them the benefit of his own; to co-operate with his fellows in plans for their mutual good, and to unite with them for the general defence of the community to which he belongs. And all this by the wise arrangement of that Providence, who maketh men to be of one mind in an house, and who arranges, governs, and superintends all things—the fall of a sparrow to the ground, not less than the motion of a planet in the wide expanse of heaven.

But let us take a still more insulated case, as a proof that “God is love;” let us look at those affections which display themselves amid the endearments of home. No sooner is the infant ushered into being, than it is met by the cares and caresses of those who are anxious to protect its helplessness, and to supply its wants. Where is the mother who would not gladly and willingly sacrifice every comfort, give up every enjoyment, deprive herself even of food and clothing, rather than suffer her child to be exposed to the pangs of hunger! To supply and to anticipate its wants; to watch over it in sickness; to tremble for its safety in every real or fancied danger; to shield it from harm; to preserve it from coming in contact with the roughnesses of the world; to warn it against temptations;—where is the mother who is not ever on the watch to do all this, unless she be utterly sunken in depravity, and callous to every right feeling? And where is it mothers learn their love? Not from books; for the most unlettered feel it equally with the educated. Not from the refinements of society; for the breast of the most untutored savage beats with a love as pure and ardent as hers who has had all the advantages of refined society. A mother’s love is as much an instinct implanted by nature, that is, nature’s God, as it is to gratify the pangs of hunger by eating. It is the law, though under different modifications, by which fa-

milies and households are supported, and society is held together; and it springs from the love of that Creator who wills the happiness of his creatures.

But it may be objected, and not unreasonably, that all we have been attempting to describe is not so universally or so uninterruptedly good as it has been represented. That if there are gratifying scenes in nature, they are oft wrapped in gloom, and overwhelmed with desolation; that if there are the amabilities and friendships of society, there is also much distrust and selfishness; that if there are pictures of domestic happiness, there are also family jealousies and heartburnings.* And we grant that, unhappily, these things are so; but then they spring not from the want of goodness in the Creator. They are to be traced to the derangement of the moral machinery, which the fall has brought into the world; in consequence of which “the whole creation groaneth and travaileth in pain together until now.” These things would have had no place had man remained pure, as he was when he first came forth from the hands of his Maker; and, notwithstanding them, it might easily be proved, did our limits permit, that “this world is a happy world after all.”

But we must go on to shew that “God is love,” from the communications he has made to man.

The laws which he has enjoined upon us are, like himself, holy, just, and good. He has imposed nothing that is injurious either to our temporal or eternal interests; nothing that deprives us of any real enjoyment; nothing which does not bring with it its own reward; nothing that does not tend to produce in the mind a sense of peace and satisfaction. The command imposed upon Adam in the garden of Eden was intended for his good. It served, indeed, to test his obedience, but there was nothing withheld from him that he could really enjoy; and his breach of the command, without increasing his good, only served to make him acquainted with evil, and with his own consequent ruin. So also with regard to the law given from Mount Sinai. The first table requires that we love the Lord our God with all our heart, and mind, and soul, and strength; and there is surely nothing unreasonable or injurious in this. If this law were fully observed, would it not secure to the mind unalloyed felicity? seeing that his favour would be secured thereby, whose loving-kindness is better than life. The commands of the second table are briefly comprehended in this saying, “Thou shalt love thy neighbour as thyself.” And there

* Vide Chalmers’s Works, vol. ii. p. 372, &c. new edition.

is nothing here, obedience to which will not secure our own happiness and well-being, and the happiness and well-being of those around us. Let love reign in every breast, and all evil passions are thenceforth done away; envy, and hatred, and malice, and all uncharitableness, no longer find place; love can neither injure nor resent an injury; love is not covetous, but content with its own, and rejoices at the prosperity of others. Only let love have full sway in men's minds, and laws have no further place; heaven is begun on earth, and universal happiness prevails, as once it did when God looked upon his creation, and pronounced it good. Thus is the love of God manifested in the law he has given us; and we, his creatures, are then in the best position we can be in, when "we esteem all his precepts concerning all things to be right" (Psalm cxix. 128.)

[To be concluded in the next Number.]

STATE AND PROSPECTS OF THE JEWS.

[Concluded from No. CLIX.]

BUT even where the parties have not been fully brought to the belief and profession of the Gospel, a mighty good has resulted from the missionary exertions. Ancient antipathies are abated, and prejudices subdued; the name of Christian is less odious to the ears of a Jew; and many of the nation, adhering still to the faith of their forefathers, have ceased to uphold the Talmudical doctrine, that the Gentiles are beasts created for the purposes of administering to the necessities of Israel. They have conceived a respect for our persons, and a still greater for our intellects; an ardent desire is now manifested by the Jews to hold conversation with the missionaries; along the north coast of Africa, in Palestine, and in Poland, they have visited them in crowds; and many, doubtless, have borne away with them the seed which a study of the Scriptures will ripen into conviction.

As a consequence of this more friendly intercourse between Jew and Gentile, we must mention the kinder feelings entertained by the Hebrews towards a converted brother. We have heard, indeed, from the lips of a proselyte, that he had, even within the last four or five years, observed an improvement in this respect among his own relations; and the same fact is most amply attested by the opinion and experience of Mr. Herschel.

We wish we could say that this sentiment was universal; but, alas, we know many and lamentable exceptions. There are Jews in all parts of Europe who dare not avow their Christianity, so great is the fear of public reproach or domestic tyranny. In Constantinople, Tunis, and Turkey generally, where the Jews have a police, and authority over their own body, conversion is as dangerous as in Ireland itself. Whenever an Hebrew is suspected of wavering in his rabbinical allegiance, he is imprisoned and bastinadoed; and, no later than January of this year, a young man in Tunis, who had discovered an inclination to the hated faith, was assaulted so violently by his rela-

tions, that "he fainted on the spot," says the missionary, "and lingered a few days, when he died." Nevertheless, conversions even there, as in Ireland, are constantly on the increase; it being still the good pleasure of God that the blood of the martyrs should be the seed of the Church.

A desire, corresponding to this change of sentiment, is manifested to obtain possession of the word of God; and they eagerly demand copies of the society's editions of the Old Testament in Hebrew. In the last two years 5400 copies have been sold by Mr. Stockfeldt, in the Rhenish provinces; several thousands on the coast of Africa, by Mr. Ewald; and in Königsberg Mr. Berghfeldt sells copies to the amount of about one hundred pounds annually. In Poland and Jerusalem the missionaries can dispose of all that are sent; and the last report of the society informs us that a less additional number than twenty thousand copies would be utterly inadequate to the demands of the Israelites in all parts of the world. It is also very observable that the translation in their vernacular dialect has excited the liveliest interest among the long-neglected females of the Hebrew nation. All this indicates a prodigious change; hitherto they have cared little but for the legends of the Talmud and rabbinical preachments; they now betake themselves to the study of Scripture, and will accept the Pentateuch printed and presented by the hands of Christians! This abundant diffusion of the Hebrew Bible has, more than any other cause, contributed to abate prejudice and conciliate affection. Mr. J. D. Marc, in a letter from the society's station at Offenbach, affirms that "the conviction the Jews now have, that the Christians offer them the genuine word of God, and even to the poor gratis, makes an unspeakable impression on them, and begins visibly to melt their hearts." And even in Poland, the very treasure-house of rabbinism, a missionary can find easy access, and a patient audience for the truths of the Gospel, provided he be well supplied with the word of God in its original tongue. Such efforts are felt and estimated far beyond the sphere of their first action; a kindly sympathy is propagated through all the distant limbs of the Jewish body; and traces of the zeal and growing favour of the Gentiles are discernible even in the remotest countries of the East. According to Dr. Wolff, in his several journals, Bibles and Testaments, in Hebrew, were found at Ispahan and Cashan, which he himself had given from his own store at Jerusalem; he heard of them also in Balk, Bokhara, and Affghanistaun. In the Himalaya mountains, far beyond the limit of the British dominion, he discovered even a Brahmin, surrounded by crowds of his disciples, reading the Gospel of St. Luke in the Nagree character (Journ. 1832); this last fact, though not immediately bearing upon the Jews, well illustrates the efficacy and success of associations combined for the distribution of the Scriptures.

Efforts like these cannot fail to attain the most important results; for the blindness of Israel is still caused, as it was in the days of our Saviour, by their ignorance of the word of God; "ye do err not knowing the Scriptures." (Matt. xxii. 29.) A deeper acquaintance with their own holy books is an indispensable preliminary to general conversion; and we must bestir ourselves to multiply facilities by the

widest possible circulation of them. The wiser and more Scriptural method of argument now pursued by the missionaries will advance the work: laying aside their reasoning from the Talmud and the Mishna, and perceiving that, with the Jewish people, a right intelligence and belief of the Old Testament is the only foundation for the belief of the New, they have at last adopted toward their Hebrew disputants the method of the inspired apostle; for "Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures; openly alleging that Christ must needs have suffered, and risen again from the dead; and this Jesus, whom I preach unto you, is Christ." (Acts, xvii. 2, 3.)

But a more important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our service, and the prayers of our Liturgy, shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice. Mr. Nicolayson, having received ordination at the hands of the Bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew convert, is associated in the duty. The service meanwhile proceeds, though "the ark of God is under curtains;" and a small but faithful congregation of proselytes hear daily the evangelical verities of our Church on the mount of the holy city itself, in the language of the prophets, and in the spirit of the apostles. To any one who reflects on this event, it must appear one of the most striking that have occurred in modern days, perhaps in any days since the corruptions began in the Church of Christ. It is well known that for centuries the Greek, the Romanist, the Armenian, and the Turk, have had their places of worship in the city of Jerusalem, and the latitudinarianism of Ibrahim Pasha had lately accorded that privilege to the Jews. The pure doctrines of the Reformation, as embodied and professed in the Church of England, have alone been unrepresented amidst all these corruptions; and Christianity has been contemplated both by Mussulman and Jew, as a system most hateful to the creed of each—a compound of mummary and image-worship.

It is surely of vital importance to the cause of our religion, that we should exhibit it in its pure and apostolical form to the children of Israel. We have already mentioned that they are returning in crowds to their ancient land; we must provide for the converts an orthodox and spiritual service, and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour himself, "a worship in spirit and in truth" (John, iv. 24); its faith will then be spoken of through the whole world. A great benefit of this nature has resulted from the Hebrew services of the London Episcopal Chapel; it has not only afforded instruction and opportunity of worship to the converted Israelite, but has formed a point of attraction to foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew journals published in Germany. In the purity of our

worship they confess our freedom from idolatry; and in the sound of the language of Moses and the prophets, they forget that we are Gentiles. But if this be so in London, what will it be in the holy city? They will hear the Psalms of David, in the very words that fell from his inspired lips, once more chanted on the holy hill of Zion; they will see the whole book of the law and the prophets laid before them, and hear it read at the morning and evening oblation; they will admire the Church of England, with all its comprehensive fulness of doctrine, truth, and love, like a pious and humble daughter, doing filial homage to that Church first planted at Jerusalem, which is the mother of us all. Our soul-stirring and soul-satisfying Liturgy, in Hebrew—its deep and tender devotion—the evangelical simplicity of its ritual—will form, in the mind of the Jew, an inviting contrast to the idolatry and superstition of the Latin and Eastern Churches; its enlarged charity will affect his heart, and its scriptural character demand his homage. It is surely a high privilege reserved to our Church and nation to plant the true cross on the holy hill of Zion; to carry back the faith we thence received by the apostles; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs, "light such a candle in Jerusalem, as by God's blessing shall never be put out."

But this privilege will not be unaccompanied by practical benefits to the character and position of our own establishment. Whatever promotes the study and reverence of the Hebrew Scriptures, promotes, in a similar degree, the honour and stability of the Church of England. Her appointed orders, her liturgical services, her decent splendour, her national endowments, are "according to the pattern that God shewed us in the Mount." The principle of an establishment then received the august sanction of the Divine wisdom; and whether we look back to the earliest periods of Jewish history, or forwards to the day of their future glory, as displayed in the concluding chapters of Ezekiel, we shall find that a national and established Church is ever a main portion of the polity of the people of God. The arch-assailants of our Zion are well aware of this truth, and seek, therefore, to disparage the Old Testament by a contemptuously exclusive preference of the New!—irreverently excluding from their "Christian" catalogue, "the law, the prophets, and the Psalms," they ascribe to the Gospels and Epistles alone the title of the Christian Scriptures! And they are wise in their generation,—perceiving, as they do, that the co-ordinate authority and mutual dependence of all parts of the written Word would manifest that the Saviour of mankind, no less in the temporal than in the spiritual necessities of his Church, "came not to destroy, but to fulfil."

The growing interest manifested for these regions, the larger investment of British capital, and the confluence of British travellers and strangers from all parts of the world, have recently induced the secretary of state for foreign affairs to station there a representative of our sovereign, in the person of a vice-consul. This gentleman set sail for Alexandria at the end of last September: his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the holy land; he

is thus accredited, as it were, to the former kingdom of David and the twelve tribes. The soil and climate of Palestine are singularly adapted to the growth of produce required for the exigencies of Great Britain: the finest cotton may be obtained in almost unlimited abundance; silk and madder are the staple of the country, and oil-olive is now, as it ever was, the very fatness of the land. Capital and skill are alone required: the presence of a British officer, and the increased security of property which his presence will confer, may invite them from these islands to the cultivation of Palestine; and the Jews, who will betake themselves to agriculture in no other land,* having found, in the English consul, a mediator between their people and the Pasha, will probably return in yet greater numbers, and become once more the husbandmen of Judæa and Galilee.

This appointment has been conceived and executed in the spirit of true wisdom. Though we cannot often commend the noble lord's official proceedings, we must not withhold our meed of gratitude for the act, nor of praise for the zeal with which he applied himself to great preliminary difficulties, and the ability with which he overcame them. It is truly a national service: at all times it would have been expedient, but now it is necessary. To pass over commercial advantages—which the country will best perceive in the experience of them—we may discern a manifest benefit to our political position. We have done a deed which the Jews will regard as an honour to their nation; and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolise the concerns of traffic and finance, and maintain a secret but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies that intelligence which guides their conduct and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick the Great confessed the earlier and superior intelligence obtained through the Jews of all affairs of moment. Napoleon knew well the value of an Hebrew alliance; and endeavoured to reproduce, in the capital of France, the spectacle of the ancient Sanhedrim, which, basking in the sunshine of imperial favour, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East. His scheme, it is true, proved abortive; for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the empire—exchange Zion for Montmartre, and Jerusalem for Paris. The few liberal unbelievers whom he attracted to his views ruined his projects with the people by their impious flattery; and averted

the whole body of the nation by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the imperial eagle above the representation of the ark of the covenant. A misconception, in fact, of the character of the people has vitiated all the attempts of various sovereigns to better their condition; they have sought to amalgamate them with the body of their subjects, not knowing, or not regarding the temper of the Hebrews, and the plain language of Scripture, that "the people shall dwell alone, and shall not be reckoned among the nations." (Numb. xxiii. 9.)

That which Napoleon designed in his violence and ambition, thinking "to destroy nations not a few," we may wisely and legitimately undertake for the maintenance of our empire. The affairs of the East are lowering on Great Britain; but it is singular and providential that we should at this moment have executed a measure which will almost assure us the co-operation of the Eastern Jews, and kindle in our behalf the sympathies of nearly two millions in the heart of the Russian dominions.* These hopes rest on no airy foundation; but pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased "to tread down Jerusalem!" This is indeed no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next, and then Spain, aped our unchristian and foolish precedent. Spain may have exceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it.

It is matter for very serious reflection, that the Christians themselves have cast innumerable stumbling-blocks in the way of Hebrew conversion. To pass over the weak and ignorant methods that men have adopted to persuade the Jews—let us ask whether the Christians have ever afforded to this people an opportunity of testing the Divine counsel, "by their fruits ye shall know them?" What is the record of the Christian periods of the second dispersion? A history of insolence, plunder, and blood, that fills even now the heart of every thinking man with indignation and shame! Was this the religion of the true Messiah? Could this be in their eyes the fulfilment of those glorious prophecies that promised security and joy in his happy days; when his "officers should be peace, and his exactors righteousness?" What, too, have they witnessed in the worship and doctrine of Christian states? The idolatry of the Greek and Latin Churches, under which the Hebrews have almost

* Dr. Henderson says of the Polish Jews:—"Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them to agricultural habits have proved abortive. Some of those who are in circumstances of affluence possess houses and other immoveable property; but the great mass of the people seem destined to sit loose from every local tie, and are waiting, with anxious expectation, for the arrival of the period when, in pursuance of the Divine promise, they shall be restored to, what they still consider, their own land. Their attachment indeed to Palestine is unconquerable.—*Biblical Researches and Travels in Russia*, 1826.

• Look to their present state of suffering in Poland and Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens that when one or more wealthy Jews have built commodious houses in any part of a town not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city, and they are forthwith driven from their houses without any compensation for their loss being given them. . . . They are oppressed on every side, yet dare not complain; robbed and defrauded, yet obtain no redress. . . . In the walk of social life, insult and contempt meet them at every turning.—*HERSCHEL'S Sketch*, p. 7.

universally lived, the mummeries of their ritual, and the hypocrisy of their precepts, have shocked and averted the Jewish mind. We oftentimes express our surprise at the stubborn resistance they oppose to the reception of Christianity; but Christianity in their view is synonymous with image-worship, and its doctrines with persecution; they believe that, in embracing the dominant faith, they must violate the two first commandments of the Decalogue, and abandon that witness, which they have nobly maintained for 1800 years, to the unity of the God of Israel.

It well imports us to have a care that we no longer persecute or mislead this once-loved nation; they are a people chastened, but not utterly cast off: "in all their affliction He was afflicted." (Isaiah, lxiii. 9.) For the oppression of this people there is no warranty in Scripture; nay, the reverse; their oppressors are menaced with stern judgments. "I am jealous for Jerusalem and for Sion with a great jealousy, and I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction." (Zech. i. 15; vide also xiv. 12.) This is the language of the prophet Zechariah; and we may trace in the pages of history the vestiges of this never-slumbering Providence. No sooner had England given shelter to the Jews under Cromwell and Charles, than she started forward in a commercial career of unrivalled and uninterrupted prosperity; Holland, embracing the principle of the Reformation, threw off the yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her furious and bloody expulsion of the race, sealed her own condemnation. "How deep a wound," says Mr. Milman, "was inflicted on the national prosperity by this act of the 'most Christian sovereign,' cannot easily be calculated; but it may be reckoned among the most effective causes of the decline of Spanish greatness!"*

We cordially rejoice that we possess the favourable testimony of the children of Israel to the justice, respect, and kindness, they enjoy in this land;† but our efforts should the more be directed to promote their temporal and eternal welfare. "They forget," says the good Abp. Leighton, "a main point of the Church's glory, who pray not daily for the conversion of the Jews."‡ We must learn to behold this nation with the eyes of reverence and affection; we must honour in them the remnant of a people which produced poets like Isaiah and Joel; kings like David and Josiah; and ministers like Joseph, Daniel, and Nehemiah; but, above all, as that chosen race of men of whom the Saviour of the world came according to the flesh. Though a people deep in their sentiments of hatred, they are accessible, even when beguiled by neological delusions, to those who address them on their national glory; and many persons living can attest the gratitude of the Hebrews, as of old,|| to

those who seek the welfare of their nation. They are not less concerned than ourselves to observe the present religious aspect of Europe, and the awful advances of popery. Doubtless the great and good prince, alike Christian and Protestant, who now sits on the throne of Prussia, will find that his affection and shelter to the Israelitish people will procure him in the hour of conflict no insignificant or insincere allies, knowing as they do, that Protestantism, which delivered its followers from error, has delivered also the Hebrews from insolence and oppression. Nor are our interests in less fearful jeopardy; both as a Church and as a nation, we have much to hope for in the welfare of the people of Israel; and, since prosperity is to be the portion of those who pray for the peace of the holy city (Ps. cxvii. 6; Numb. xxiv. 9),—"Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." (Is. lxvii. 7.)

Biography.

THE REV. CHARLES WOLFE, B.A.
Curate of Donaghmore, Diocese of Armagh.

THERE are few of the dispensations of the Almighty more deeply mysterious than the removal, in early life, of those of his ministering servants who appear eminently calculated for the sacred office to which they have been called; and who have been instrumental in awakening, in their several neighbourhoods, a serious inquiry on matters connected with religion. It is sufficient to feel convinced that He does all things well; and, instead of deploring such a removal, we should perhaps rather rejoice at it, as a translation to the joy of the Lord, without a participation of the turmoil, care, and anxiety, which not unfrequently mingle themselves in the discharge of ministerial duty; and which have a tendency to depress the spirits, to paralyse the energies, and not unfrequently to give rise to feelings little consonant with the spirit of the Gospel. These remarks are naturally suggested on reflecting on the early removal of the subject of the present memoir, who appeared calculated to be eminently useful as a faithful minister of the Irish Church; a Church, against the very existence of which a host of adversaries are now leagued; and which, at the present moment, whatever may have been the case in times past, ranks amongst her pastors some of the most devoted servants of the Lord Jesus Christ.

Charles, born in Dublin, December 14th, 1791, was the youngest son of Theobald Wolfe, Esq., of Blackhall, county Kildare,* his mother being a daughter of the Rev. Peter Lombard. His father dying at an early age, the family removed to England; and Charles, having just been at school at Bath and Salisbury, was sent to Winchester. "There he soon distinguished himself," says his biographer,† "by his great proficiency in classical knowledge, and by his early powers in Latin and Greek versification; and displayed the dawning of a genius which promised to set him amidst that bright constellation of British poets which adorns the literature of the present age." It is stated by a near relation, that "he never received even a slight punishment or reprimand at any school to which he went;" or ever gave his mother the slightest pain, unless when he left her for school. When a boy, he wished to enter the army, but entirely gave up the idea when he found it would grieve his mother. In 1808 he left Winchester for

* History of the Jews, vol. iii. p. 368.

† Vide Herschel's Sketch; and Rabbi Crool in his "Restoration of Israel."

‡ Sermon on Isaiah, ix. 1.

§ We have now before us the Jewish Almanac for the present year, in which the era of the expulsion from this kingdom is very significantly marked.

|| "For he loveth our nation, and hath built us a synagogue." — Luke, vii. 2-5.

* Of this family were General Wolfe, the hero of Quebec, and the late Lord Kilwardine.

† The Ven. John A. Russell, M.A., archdeacon of Clogher.

Ireland, with the family; for they could not think of being so far separated from one so dear to all its members.

In the year 1809 he entered the University of Dublin, under the tuition of Dr. Davenport. He was soon distinguished for his high classical attainments, and rewarded by many academical honours. The first poem which attracted general notice was written very early in his college course. Towards the close of the same year God was pleased to deprive him of his mother; "an event which wrought," says his biographer, "upon his affectionate heart an impression of the deepest regret." At the usual period he obtained a scholarship. In 1814 he was admitted B.A. In the Historical Society he gained medals. His poetical compositions at this period mark the strength of his mind, and the brilliancy of his genius. It was at this period that the "Lines on the Burial of Sir John Moore" were composed; the unauthorised publication of which, and the praise bestowed on them by Lord Byron, were the means of introducing the author to more public notice.

His ordination took place in Nov. 1817. From his earliest years he appears to have been impressed with a sense of the value of religion; and he entered on the duties of his sacred calling with a deep sense of responsibility. "But," says his biographer, "when he came to preach the doctrines and duties of Christianity to others, they burst upon his mind in their full magnitude, and in all their awful extent; he felt that he himself had not given up his whole heart to God—that the Gospel of Christ had held but a divided empire in his soul; and he looked back upon his earlier years with self-reproach and self-distrust, when he recalled to mind the subordinate place which the love of God had possessed in his heart."

Mr. Wolfe immediately entered on the curacy of Ballyclog, Tyrone. His mind had been not a little agitated and depressed by the death of a dear fellow-student, Hercules Henry Graves, and also by the necessity which led to the breaking off an attachment to a young lady, before an engagement actually took place. From the centre of science and literature, to which he was so much devoted, he was compelled to remove to an obscure and remote country curacy in the north; where he could not hope to meet one individual to enter into his feelings, or to hold communion with him upon the accustomed subjects of his former pursuits. His situation may be learned from a letter dated Ballyclog, Tyrone, December 11, 1817: "I am now sitting by myself, opposite my turf-fire, with my Bible beside me, in the only furnished room of the glebe-house, surrounded by mountains, frost, and snow; and by a set of people with whom I am totally unacquainted, except a disbanded artilleryman, his wife and two children, who attend me, the churchwarden, and clerk of the parish." Few trials are more distressing than this; for a greater trial it is than is generally imagined. Unless the greatest care and circumspection are constantly exercised, the mind is apt to lose much of its energy; the spirits become depressed, and even habits formed by no means conducive to spiritual advancement. Many a young clergyman has been seriously injured by being placed in such a situation—to many even more dangerous than the crowded parishes of a dense population, with many temptations to mix in fashionable society.

In a few months Mr. Wolfe accepted the curacy of Castle Caulfield, the principal village of Donoughmore. How fully his time was here occupied, and what were the results of his ministry, will best be learned from a letter to a friend. "My life is now nearly made up of visits to my parishioners, both sick and in health. Notwithstanding the parish is so large that I have yet to form an acquaintance with a very formidable number of them, the parish and I have become very good friends; the congregation has in-

creased, and the Presbyterians sometimes pay me a visit. There is a great number of Methodists in the part of the parish surrounding the village, who are many of them very worthy people, and among the most regular attendants upon the church. With many of my flock I live upon affectionate terms. There is a fair proportion of religious men amongst them, with a due allowance of profligates. None of them rise so high as the class of gentlemen; but there is a good number of a very respectable description. I am particularly attentive to the school: there, in fact, I think most good can be done; and, besides the obvious advantages, it is a means of conciliating all sects of Christians, by taking an interest in the welfare of their children. Our Sunday-school is very large, and is attended by the Roman Catholics and Presbyterians: the day is never a Sabbath to me; however, it is the kind of labour that is best repaid, for you always find that some progress is made, some fruit soon produced; whereas your labours with the old and the adult often fail of producing any effect, and, at the best, it is in general latent and gradual."

While here, "his natural turn of mind," says his biographer, "would have led him to dwell most upon the loftier motives, the more tender appeals, the gentle topics of persuasion, with which the Gospel abounds; but the dull and stubborn natures which he had to encounter frequently required 'the terrors of the Lord' to be placed before them; the vices he had to overthrow called for the strongest weapon he could wield. He often, indeed, sought to win such souls unto Christ by the attractive beauties, and the benign spirit of the Gospel; but, alas!

'Leviathan is not so tamed.'

Amongst the people whom he had to address, he found drunkenness and impurity, and their base kindred vices, lamentably prevalent; and therefore he felt it necessary to stigmatise such practices in the plainest terms; he could not find approach to minds of so coarse an order without frequently arraying against them the most awful denunciations of Divine justice."

There was nothing in the course of his duties as a clergyman (as he himself declared) which he found more difficult and trying at first, than how to discover and pursue the best mode of dealing with the numerous conscientious dissenters in his parish, and especially with the Wesleyan Methodists. It is a curious fact, that some of the Methodists, on a few occasions, sought to put his Christian character to the test, by purposely using harsh and humiliating expressions towards him, in their conversations upon the nature of religion. This strange mode of inquisition he was enabled to bear with the meekness of a child; and some of them afterwards assured him, that they considered the temper with which such a trial is endured, as a leading criterion of true conversion; and were happy to find in him an unequivocal proof of a regenerate spirit.

Mr. Wolfe had been at Caulfield about three years, when typhus fever, then raging in the north of Ireland, visited his parish and neighbourhood. The unremitting attention which he paid to the sick, and his recklessness of personal comfort, with continual exposure to cold, laid the foundation of an illness from which he never recovered. Habitual cough testified that all was not right; and in the spring of 1821 consumption appeared to be confirmed. The situation in which he was placed was little suitable for a clergyman, still less for an invalid. "He seldom thought of providing a regular meal; and his humble cottage exhibited every appearance of the neglect of the ordinary comforts of life. A few straggling rush-bottomed chairs, piled up with his books, a small rickety table before the fire-place, covered with parish memoranda, and two trunks containing all his papers—serving at the same time to cover the broken parts of the floor—

constituted all the furniture of his sitting-room. The mouldy walls of the closet in which he slept were hanging with loose folds of damp paper; and between this wretched cell and his parlour was the kitchen, which was occupied by the disbanded soldier, his wife, and their numerous brood of children, who had migrated with him from his first quarters, and seemed now in full possession of the whole concern; entertaining him merely as a lodger, and usurping the entire disposal of his small plot of ground as the absolute lords of the soil."

By the earnest entreaty of his friends, Mr. Wolfe was at length with some difficulty persuaded to visit Scotland for the purpose of consulting a physician eminent for skill in consumptive cases. Feeble as he was, he addressed a public meeting held in Edinburgh in aid of the Irish Tract Society. On his return, accompanied by Mr. Russell, he proceeded through the principal parts of the parish to the church, where the most unequivocal tokens were manifested of the high esteem in which he was held.

Mr. Wolfe was strictly charged by his physician for a season entirely to give up all clerical duty, and to reside in a situation more favourable for his infirm state of health. He consequently, not without much reluctance, went to Dublin, where he occasionally preached. His mind was, however, not at rest; for he felt extremely anxious as to the person who should supply his place in his parish. As winter approached, he intended to proceed to France; but being twice prevented reaching Bourdeaux by contrary winds, he deemed it wiser not again to attempt it. He accordingly settled at Exeter for the winter and following spring. He returned to Dublin in May 1822, where he remained during the summer. He went for a short time to Bourdeaux; but returned without reaping any benefit.

Consumption was now working its ravages. All its distressing symptoms manifested themselves—more incessant cough; "the pallid cast of wasting disease;" the feeble, tottering step;—all those symptoms which have baffled the most consummate skill, and which, even while the patient would flatter himself that there is hope, abundantly testify that he is on the verge of the grave. Mr. Wolfe was removed about the end of November to the Cove of Cork, a sheltered situation.

The Bible was now his chief delight; and he seemed to meditate on the near approach of his earthly dissolution. His soul was supported and cheered, not by any expectation of restoration to health, but by meditation on the glories of that better land, where the destroyer cannot possibly enter. The day previous to his decease his medical attendant, feeling it right to state the near approach of his departure, said, "Your mind, sir, seems to be so raised above this world, that I need not fear to communicate to you my candid opinion of your state." "Yes, sir," replied he, "I trust I have been learning to live above the world;" and he then made some impressive observations on the ground of his own hopes; and having afterwards heard that they had a favourable effect, he entered more fully into the subject with him on his next visit, and continued speaking for an hour in such a convincing, affecting, and solemn strain (and this at a time when he seemed incapable of uttering a single sentence), that the physician, on retiring to the adjoining room, threw himself on the sofa, in tears, exclaiming, "There is something superhuman about that man; it is astonishing to see such a mind in a body so wasted; such mental vigour in a poor frame dropping into the grave."

During the last few days of his life, when his sufferings became more distressing, his constant expression was, "This light affliction! this light affliction!" On going to bed (on the evening of the 20th of Feb., 1823) he felt very drowsy, and soon after the stupor

of death began to creep over him. He began to pray for all his dearest friends individually; but his voice faltering, he could only say, "God bless them all! The peace of God and of Jesus Christ overshadow them, dwell in them, reign in them!" "My peace," said he, addressing his sister, "the peace I now feel, be with you." "Thou, O God, wilt keep him in perfect peace whose mind is stayed on thee." His speech again began to fail, and he fell into a slumber; but whenever his senses were recalled, he returned to prayer. He repeated part of the Lord's prayer, but was unable to proceed; and at last, with a composure scarcely credible at such a moment, he whispered to the dear relatives who hung over his deathbed, "Close this eye—the other is closed already; and now farewell!" Then, having again uttered part of the Lord's prayer, he fell asleep. "He is not dead, but sleepeth."

The Remains of Mr. Wolfe, edited by Archdeacon Russell, powerfully testify the Christian character and devotional spirit of this exemplary and deeply lamented pastor. Their perusal may safely be recommended to all who wish to inquire more fully into the details of his interesting life; and few, it is hoped, will rise from that perusal without deep gratitude to God, who was with his servant to support and to cheer in life's waning moments; and without earnest desire that his latter end may be one of equal composure and peace. O.

ON RECEIVING CHRIST:

A Sermon,

BY THE VERY REV. GEORGE DAVYS, D.D.
Dean of Chester.

JOHN, i. 12.

"To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

ST. JOHN opens his gospel with a description of our blessed Lord. "He was the Word" (ver. 1)—it was his office to speak God's word to man. His nature was divine,—“the Word was God” (ver. 1). He existed from all eternity,—“He was in the beginning with God” (ver. 2). By him the world was made,—“All things were made by him; and without him was not any thing made that was made” (ver. 3). The apostle proceeds to shew that Christ “was the true Light, which enlighteneth every man that cometh into the world” (ver. 9). His light is not confined to one nation or people; his Gospel is to be made known to all the world; and to all who receive him the benefits of his Gospel belong,—“to as many,” says the text, “as received him.” There must, then, be a reception of Christ, a willingness of heart to accept his favours. The beloved disciple here shews us what the Gospel is;—it is an offer, a free offer from God to man. It is not any thing of man's working out: man is to be the receiver of that which God's free bounty has offered to him; but the declaration of the apostle marks the state of mind of him who sincerely accepts the Gospel offer; it is a humble state of mind, putting forth no claim, but receiving every blessing connected with his salvation as coming from God: it implies also that thank-

ful state of mind which belongs to a being who feels himself favoured with mercies which he knows that he has not deserved. And much growth in godliness may be expected where there is Christian humility and Christian gratitude.

The benefits of redemption through Christ, though freely offered, are only made available to the salvation of those who receive him. "He was in the world," says the apostle, in ver. 10, "and the world was made by him, and the world knew him not." And in ver. 11 we read, that "He came to his own, and his own received him not." The world has ever been against a sincere reception of Christ, because his ways are contrary to theirs. But, even "his own received him not." We may, then, be God's people in name, in outward privileges, in religious advantages, and opportunities of good; and we may still be as unwilling to receive Christ in a true, spiritual, saving sense, as the Jews, his own people, who openly rejected him.

We believe that Christ died for all; but those who do not rightly receive this gracious intelligence, are apt to derive from it a very dangerous consolation, arguing within themselves, that, "as Christ died for all, all will be saved by him; and that it is of little consequence how they live, and how their hearts are affected by the consideration of the redeeming mercies of Christ, for that all their deficiencies will be made up by Christ's merits, and that they shall be safe at the last." Now this is a notion,—I cannot call it a doctrine, for there is nothing in Scripture to be pleaded in defence of it,—but it is a notion calculated to destroy all Christian exertion, and all moral feeling: in truth, this effect is actually produced by it; it is the loose sort of religion which is accepted in the world by those who intend to continue still "of the world;" and it accounts for their careless opinions about religious observances, and Christian holiness, and moral obligations. St. John says, "to as many as received him, to them gave he power to become the sons of God." Here we find that the blessing belongs to those who receive him; the promise is to them. To us, and to all whom God has blessed with the opportunity of hearing the glad tidings of salvation, the offer is undoubtedly made: no person under such circumstances can say that he is not invited and called to the privileges of the Gospel. But it is only on personal acceptance of the offer that the promised advantages will be given; the blessing belongs to them that receive him, "even," says the apostle, "to them that believe on his name." This is the great doctrine of justification by faith, declared in our text, and running through the whole of the New Testament. And in this

is the great blessing of redemption, that what we could not do for ourselves Christ has done for us. We have not fulfilled the requirements of God's pure and perfect law. The best of mortals cannot put in that claim to salvation. Judged by the law, the "Scriptures have concluded all under sin" (Gal. iii. 22). The penalty of transgression must be paid, for God's justice is immutable, whilst his mercy is infinite; but we cannot pay the penalty, and we therefore continue exposed to the righteous judgment of God. Here, then, is the rescue which the Gospel holds out to us. That we might be delivered, Christ himself is the sacrifice; he has suffered in our stead; he has paid the ransom, and procured the pardon. O, my beloved brethren, receive this mercy with thankful hearts; cling to the offer of pardon, the free offer; receive Christ, and your past transgressions are blotted out; there is now no room for despondency, none for doubt; Christ is all-powerful, "the mighty God, the everlasting Lord;" he can pardon, and he can heal; his "blood cleanseth from all sin." You are humbled in your own sight, and cast down with the burden of your sin; but will you allow a doubt to oppress you of the power of Christ to pardon? Will you think that your sins are too great, and that it is too late to "come unto him?" Be not cast down with this fear. The atonement by the blood of Christ is all-powerful—all-powerful to purchase complete remission for your sins, and for the "sins of the whole world." But you admit the power of Christ; do you then doubt his mercy? Why, this mercy is the very attribute in which God is emphatically said to "delight." He is called a God full of compassion, a God who delighteth in mercy, whose compassion is infinite, and whose "mercy endureth for ever." "Look how wide the east is from the west; so far hath he set our sins from us." The Gospel, from the very moment when its gracious sound was first heard, proclaimed glad tidings to repentant sinners—glad tidings of salvation; and the mercy of God in Christ is the one subject of the divine history of redemption. "Come unto me," saith our gracious Lord, whose mercy is proclaimed in his very name, "Jesus," "the Saviour,"—"Come unto me, all ye that labour and are heavy-laden, and I will give you rest." Trust, then, beloved, in the Lord! Rest with perfect confidence in the mercy of Christ, which is infinite. Accept his invitation, which is given to all who feel the burden of their sin. There is no other method of salvation. Trust in your Saviour wholly, and, as sure as his word is true, you shall not be rejected by him.

But perhaps you are fully persuaded of the truth of the great and merciful doctrine of

the Gospel, "the forgiveness of sins;" yet you fear that the same evil nature which first led you into sin will continue to exert its power over you, and that you shall again be led into transgression. This is a salutary fear; it leads you to watchfulness. This fear has a promise of good; for we read, "blessed is the man that feareth always;" who so feareth God as to be careful of offending him, and to be watchful against the temptations, which, during his earthly pilgrimage, will be sure to assail him. But the Gospel abounds with gracious encouragement to guard the faithful servant of Christ from sinking under this fear; and which shews him that the saving mercy of the Gospel is as powerful to cleanse the heart from the love of sin as it is to remove the condemnation for past sin; for with the office of the Saviour, that of pardoning sin, there is also the office of the Holy Spirit, to purify the heart, and to renew it to holiness. Pray, then, earnestly for this gift—the purifying and sanctifying Spirit of God. Seek for that renewal of the soul, which ever marks the true believer in Jesus Christ, and leads him to the love and service of that Master who has shewn such transcendent love to him. The humble Christian will, indeed, ever feel that he comes far short of that perfect obedience with which he would wish to honour his heavenly Father; but the change in him is, that he now desires to serve God, and that he strives to serve him. And it is God's own Spirit that has given this desire, and led to this endeavour; and he who is thus blessed may lift up his heart to God in praise; and in watchful obedience may assuredly believe that God will complete the work which he has begun, and enable his faithful servant to endure unto the end.

Our text is very strong in its description of the gracious privileges which belong to those who in sincere faith receive Christ. "To as many as received him, to them gave he power to become the sons of God, even to them that believe in his name." He gives them power to serve God with filial obedience; not in slavish fear, but with the love with which a dutiful child seeks to obey an affectionate parent: the Father accepts those as his own children who receive Christ as their Saviour, and who put their whole trust in his atoning sacrifice. But what is it to receive Christ? It is not to say that we believe in Christ, and then to think that we may lay aside all anxiety about our appointed work. It is to receive him in his offices, as described to us in the holy Scriptures; to accept him as our King, our Priest, and our Prophet. Now, on these points, let every man "examine himself." Let every one ask

himself, Do I thus receive Christ? Do I receive him as my King? Am I loyal and faithful to him? Am I anxious to obey his commands; to honour him; and to see him honoured by others? And do I exert myself that his kingdom may come, and be extended among the nations of the earth, and rule over the hearts of those who profess to be his subjects? Ask yourself, moreover, Do I receive Christ as my Priest? Do I rest my hopes of salvation wholly on the atonement made by him for me, the sacrifice of himself on the cross? And do I put such entire confidence in the efficacy of that atoning sacrifice, that in the hour of death, and on the approach of judgment, I can wholly rely on his merciful promises, that he will be with his people in every time of need, and give them strength for every trial, and support them, and guard them, and guide them, and comfort them, even through the dark valley of the shadow of death; and that he will acknowledge them for his own at the great day of account? Ask, farther—Do I receive Christ as my Prophet; as One whose prophetic power discerns the past, the present, and the future? And, assured of this, Do I put perfect confidence in all that he has revealed? But a "prophet" implies also a preacher and instructor. Do I receive my Saviour as a prophet in this sense, studying his precepts, and anxiously desiring to profit by his wise and merciful admonitions, exhortations, encouragements, and warnings?

My brethren, if we do thus receive Christ in all his offices, we shall soon find by experience how "blessed are the people who have the Lord for their God." They are in the way of happiness, as well as of safety; for the rules and precepts of the Gospel (which those who know not God call restraints) will, if rightly considered and understood, be seen to be framed with a view to man's real happiness; and, in truth, if these seeming restraints were removed, man's liberty, instead of being increased, would be utterly destroyed; and the world would be filled with oppression, and violence, and misery. And we can now see how much affliction men bring on themselves by their neglect of God's rules and precepts, and their rejection of his counsels and commands. "Whence come wars and fightings among you?" says St. James. "Come they not hence, even from your lusts which war in your members?" And whence come the miseries and torments which distract private life? Come they not from unrestrained passions, and sinful desires, and selfish dispositions? all which the spirit of the Gospel would have so subdued, that this wretchedness would have been entirely avoided. And whence come the poverty

and want, which make the lives of thousands in this land an existence of misery? And whence come the quarrels, and violence, and grievous sufferings, which we every day hear of and read of?—whence but from listening to the dictates of our own corrupt nature, instead of receiving the spirit of that Gospel which would have guarded the soul from all this misery, snatched it from ruin, and prepared it for everlasting happiness?

But the effects of the Gospel of Christ extend far beyond the power of restraining its followers from sin, and guarding them against its fatal consequences. The true believer is not only to “cease to do evil,” but to “learn to do well.” Pardoned through Christ, and renewed by his Spirit, the faithful Christian is daily seeking to “grow in grace,” and to advance in all that is holy and good. Peace and happiness attend this progress; and all the blessed privileges and promises of the Gospel are with it. A true follower of Christ rejoices in doing the will of God; and his heart is lifted up in praise for all the Divine mercies; and he is especially filled with thankfulness for that greatest of all mercies, God sending his Son into the world to die for man’s sins. To this he looks for the pardon of his own sins; and he earnestly desires to be ever numbered among that peculiar people, who are not only directly opposed to all evil works, but “zealous of good works.”

“To as many as received Him, to them gave he power to become the sons of God.” This is the blessed state of all true believers; they are the “sons of God.” It is he that gives the power to become such,—“to them gave he power.” Yes; from him this blessing must come. It is his own Spirit acting on the heart, which draws it to God. The effect of this is seen by its renewing power, producing a happy devotedness to his service. “Sons of God;” not slaves,—sons; dutiful, affectionate, obedient sons, who rejoice in doing the will of an all-merciful Father.

If we are in this happy state, reckoned among the “sons of God,” the power of Divine grace will plainly shew itself in our conduct; we shall be devout and holy towards God; we shall “abhor that which is evil,” and “cleave to that which is good;” and we shall receive abundantly that help from above, which can alone keep us in the right way, and enable us to endure unto the end.

ESAU AND THE IDUMEANS.*

“The barren state of the country, together with the desolate condition of the city, without a single human being living near it, seems strongly to verify the judgment pronounced against it: ‘Edom shall be a desolation,’ Jer. xlix. 17; Ez. xix. 11.”—*Captains Irby and Mangles.*

“L’histoire de la ville de Petra, les vicissitudes de cet entrepôt de tout le monde, qui de la plus haute splendeur descend à cet abandon de tous, semblerent devoir prendre ici sa place; mais les développemens qu’un pareil comporte, m’empêchè d’ébranler un travail aussi intéressant. Je rappellerai seulement la grande parole effrayante prophétique de Jérémie, ‘Votre insolence et l’orgueil de votre cœur vous a séduits, vous qui habitez dans les creux des rochers, et qui tachez de monter jusqu’au sommet des coteaux; quand il vous auriez élevé votre nid aussi haut que l’aigle, Je vous arracherais néanmoins de là, dit le Seigneur.’”—*Voyage en Arabie Pétrée, par M.M. Léon de Laborde et Linant.*

“THE tender mercies of God are over all his works” (Psalm cxlv. 9); and when it pleased him in his inscrutable counsels to choose Jacob, who was surnamed Israel, for the line in which the Messiah would arise, he gave Esau, “who is Idom,” a fair and rich heritage; a land watered with springs, and shaded by palm-trees; fruitful in flocks and herds; full of “the fatness of the earth, and of the dew of heaven from above” (Gen. xxvii. 39); an impregnable fortress in the fastnesses of Mount Seir, and a conquering sword (Gen. xxvii. 40), by which his possessions were not only secured from his enemies, but extended far beyond their original limits; and they were defended, by the express command of God, from encroachment or interference on the part of the Israelites.

During the four hundred years that the posterity of Israel were in bondage in Egypt, the Edomites were a rich and powerful nation. The Scripture names a long list of kings who “reigned in Edom, before there reigned any king over the children of Israel (1 Chron. i. 43);” and if they had bowed before the will of their almighty Creator, we have no reason to think that their prosperity might not have continued even until this day. But from the beginning of the history of the chosen nation to its close; from its infancy to its dispersion; from the time of Esau to that of Herod,—the Edomites (or Idumeans) appear to have set themselves in opposition to the decisions of God, and to have “set his counsels at naught;” and it was this rebellious spirit, and their perpetual envy and stubborn hatred of “their brethren,” the Israelites, which, we are told, drew down upon them the fearful judgments we see so awfully fulfilled.

When the Israelites, on their return from Egypt, after a long and painful wandering in the desert, arrived on the borders of Edom, in their way to the promised land of their inheritance, the Edomites endeavoured to prevent their passing on, although the possessions of the latter were commanded by God to be held sacred by the Israelites: “Ye are to pass through the coast of your brethren, the children of Esau, which dwell in Seir, and they shall be afraid of you; take ye good heed unto yourselves therefore, meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given Mount Seir unto Esau for a possession; ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.” (Deut. ii. 4-6.)

In obedience to the command of God, Moses sent messengers to the king of Edom, begging permission

* From “The Evidence of Profane History to the Truth of Revelation.” 8vo. Parker, 1839.

† The history of the city of Petra, the vicissitudes of that seat of commerce for all the world, which from the greatest splendour has fallen into such utter desolation, appears as if it ought here to find a place; but the researches which belong to such a subject, prevent my entering upon so interesting a work. I can only call to mind the grand and awful prophetic words of Jeremiah: “Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rocks, that holdest the heights of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.” Jer. xlix. 9.

to pass through his country, urging the claims of kindred, and representing their distressed situation; at the same time offering to pay for the water they drank, and promising to go by the king's highway on foot, and not turn to the right hand, nor to the left, nor to go through the fields or vineyards (Num. xx. 14-21). But the Edomites rejected the supplication, although a second time preferred with the same humble earnestness, and brought an armed force against them: thus the weary and disappointed Israelites were obliged to turn back, and make a circuitous route by Mount Hor.

After this unnatural and pitiless refusal, no further mention is made of the Edomites in the sacred history, until the reign of David. They then appear to have greatly extended their dominions; to have applied themselves to agriculture and commerce, and to have possessed the empire of the sea in those parts of the Arabian gulf. We are not told what was the immediate occasion of the war between the two nations, but a great battle took place in the Valley of Salt, in which eighteen thousand of their men were slain (1 Chron. xviii. 12); the conquering arms of David reduced the Edomites to subjection, and took possession of their maritime cities; and that part of Isaac's prophecy was fulfilled, which said that "Esau should serve his brother" (Gen. xxvii. 40.)

The return of David was celebrated in a song of triumph, which shews in a remarkable manner that the difficulty of access to the city of Edom, and its impregnable nature and situation, were at that time the same as they are at this present day. "Who will bring me into the strong city, who will lead me into Edom?" (Psalm lx. 9).

Idumea, or the land of Edom, mentioned in the Old Testament, was that country which lay to the south of Judea, and extended to the Red Sea; and was afterwards known by the name of Arabia Petraea. The sacred historian makes mention of several cities in Edom; and a great many are spoken of by Ptolemy the geographer, but the capital is called in Scripture Bozrah, and by the Greeks Petra; and was situated at the foot of Mount Hor, in a deep valley, the way to which was cut through solid rocks, overhanging the passage, and often intercepting the sight of the heavens. So defended by nature, a handful of resolute men might maintain themselves against an army.

The Edomites possessed the ports of Elath and Ezion-geber on the Arabian Gulf; and the chief trade of India and Ethiopia with the other ancient nations was carried on through these places. They, as well as Babylon, held a direct communication with the great marts of commerce on the coast of Phœnicia. Petra lay in the routes which the caravans passed: the Edomites appear to have been the active agents for the rest of the world, and by them the wares and productions of the different countries were exchanged and forwarded to their various destinations. Taking the route through the vale of Jordan, "a caravan loaded at Ezion-geber, with the treasures of Ophir, might, after a march of six or seven days, deposit its loads in the warehouses of Solomon:" so that it is probable that the trade between Jerusalem and the Red Sea was carried on that way. Thus, in a situation singularly formed for security and opulence, Petra accumulated, in fearless abundance, the produce and manufactures of every region.

The prophet Isaiah mentions the travelling companies of Dedan (Isaiah, xxi. 13), and Ezekiel speaks of the merchants of Dedan (Ez. xxvii. 15-20) (trading cities of Edom), as carrying merchandise to Tyre: indeed, it is from the Jewish prophets, much more than from the profane historians, that the extent of the commerce of the ancient world may be gathered.

The Edomites continued subject to the kings of Judah, and were governed by viceroys from them;

but they bore the yoke of subjection with great impatience; and in the latter part of the reign of Solomon they rebelled, and were headed by Hadad, a prince of Edom, who had been carried in his childhood to Egypt, by his father's servants, at the time when Joab, David's general, was ravaging Idumea. (1 Kings, xi. 17.) The king of Egypt felt a warm friendship for him, and treated him with the greatest kindness and distinction, conferring on him land, a house and establishment, and giving him in marriage the sister of Taphanes, the Egyptian queen. But Hadad longed to return to his native country, and on the death of Joab he requested the permission of the king; to whose kind expostulation, asking what he wanted that he had not given him, he answered, "Nothing; howbeit, let me go in any wise." (1 Kings, xi. 22.) It is a circumstance not unworthy of remark, that the remains of one of the stately edifices at Petra is called by the Arabs, "the palace of Pharaoh's daughter."

Edom did not, however, regain its independence until the reign of Jehoram, the son of Jehoshaphat, from whom the favour of God was withdrawn on account of his wickedness. At that time the Edomites revolted for ever from Judah. (2 Kings, viii. 22.) They regained their liberty and importance; and the latter part of Isaac's prophecy was fulfilled, that Esau should break the yoke of Jacob from off his neck. (Gen. xxvii. 40.)

But still the hereditary animosity does not appear to have slept; for in the reign of Amaziah, king of Judah, another great battle took place in the Valley of Salt, which lay between Jerusalem and Mount Seir. The Edomites were beaten; ten thousand were slain, and ten thousand more were destroyed by being obliged to leap from a rock. (2 Chron. xxv. 11, 12).

At this distance of time, and in the obscurity in which it has pleased the Almighty that the annals of this ancient and remarkable people should be placed, it is impossible to trace the steps by which they arrived at the eminence on which they stood; but that "their dwelling was of the fatness of the earth, and of the dew of heaven from above" (Gen. xxvii. 39); that there was once "wisdom in Teman" (Jer. xlix. 7); that there were "wise men in Edom, and understanding in the Mount of Esau" (Obad. 8); that "their dwellings were high, and that they made their habitations in the clefts of the rocks" (Obad. 3),—the astonishing ruins of Petra fully confirm.

At the destruction of Jerusalem by the Babylonian conqueror, Edom rejoiced over the calamities of the Israelites, and refused them succour; "laying hands on their substance, and standing in the crossway to cut those off that escaped, and delivering those up that remained, and speaking proudly in the day of their distress" (Obad. 12-14). And in the fatal day of Jerusalem, they cried, "Raze it, raze it, even to the foundation thereof." (Ps. cxxxvii. 7.) "He (Edom) pursued his brother with the sword, he cast off all pity, his anger did tear perpetually, and he kept his wrath for ever." (Amos, i. 11.) For this they are reproved by the prophets: "As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea; even all of it." (Ez. xxxv. 15.) On many occasions they favoured the enemies of Judah; and when strangers carried the Israelites into captivity, and "cast lots upon Jerusalem" (Obad. 11), their brethren, the children of Esau, rejoiced over their destruction, and insulted over them in their affliction; and the Lord said, "For three transgressions of Edom, and for four, I will not turn away the punishment thereof." (Amos, i. 11.)

During the Babylonish captivity the Idumeans seized on the southern part of Judea, which was then desolate of inhabitants, and established themselves in Hebron, a city of the tribe of Judah. Between that

place and Jerusalem lay Bethsura, which was a constant source of contention between the two nations during the wars of the Maccabees, who endeavoured to recover the lost possessions of Israel. At length, in the time of John Hyrcanus, it surrendered; and the Idumeans of that district became incorporated with the Jews.

The inhabitants of Idumea, or Arabia Petrea, were very frequently called Nabatheans by Greek authors, and were celebrated for their science and civilisation. Even when Judea was an oppressed and tributary country, Edom was a strong and powerful nation. Demetrius, the son of Antigonous, attacked the Nabatheans by his father's orders, and attempted to plunder them of their wealth, but failed in the attempt. Petra sustained two memorable sieges by the Romans; one commanded by Pompey, the other by Trajan; but neither commander succeeded in taking this impregnable city.

In no instance, perhaps, has the long-suffering of the Almighty been more strikingly displayed than in the case of Edom. Her punishment was delayed until that Messiah had appeared, whose coming she had so unceasingly endeavoured to prevent. "The star of Israel" shone in the dwellings of Esau. A Christian Church was established in Petra, and the light of the Gospel beamed on the evening of her existence. Her day then closed, and she sank in the dark shades of oblivion. And the Lord stretched out upon Idumea "the line of confusion, and the stones of emptiness." (Isaiah, xxxiv. 11.)

So completely has Edom been "cut off" from the rest of the world, that, great, and rich, and powerful, as Petra once was, for many generations her very existence disappeared from the face of the earth—her site uncertain, and her memory almost forgotten; and now that she has suddenly and awfully risen to our view, she appears like some gigantic spectre. The imperishable monuments of this city of tombs stand in forlorn and abandoned majesty to attest the truth of the Almighty word.

The land of Edom, the once flourishing inheritance of Esau, has long lain "a desolate wilderness" (Joel, iii. 19), according to the prophetic denunciation. A few tribes of fierce and wandering Arabs continue, by depredation and murder, to fulfil the truth of the prophecy, that "none shall pass through it for ever." (Isaiah, xxxiv. 10.) The numerous and flourishing cities with which Idumea once abounded, now lie in heaps of ruins scattered about it; and barrenness and desolation are spread over that land which once was famed for plenty and fertility. For the Almighty said, "O Mount Seir, . . . I will lay thy cities waste, and thou shalt be desolate . . . I will make thee perpetual desolations, and thy cities shall not return." (Ez. xxxv. 3, 4, 9.) Only two adventurous travellers have been known to pass through it since the memory of man, and neither of them lived to return and tell their tale; as if to shew the truth of that word which said, "I will make Mount Seir most desolate, and cut off from it him that passeth out, and him that returneth." (Ez. xxxv. 7.)

Petra was accidentally discovered by one of the unfortunate men who penetrated into Idumea. Two parties of travellers, the one English, the other French, have since visited it; they have both returned, for neither party passed through Idumea; and both were equally struck with the visible fulfilment of prophecy in the awful scene before them.

The desolate city of Petra is without a single human being living near it. "The screaming of the eagles, hawks, and owls, that soar above the heights, seemingly annoyed at any one approaching their desolate habitations," proves how literally the predictions have been fulfilled. "The screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay and hatch,

and gather under her shadow: there shall the vultures also be gathered, every one with her mate." Excavated dwellings in the clefts of the rocks, triumphal arches, the ruins of a magnificent theatre; innumerable mausoleums, with every variety of decoration; palaces and temples of exquisite workmanship; colossal statues, columns, and pillars, all cut out of the solid rock, and in a state of surprising preservation,—are among the wonders of this desolate city. Its position is in a deep valley, surrounded by high and inaccessible mountains; the only path leading to it is through an almost impenetrable ravine, guarded by fierce and jealous Bedouin Arabs, who threaten the lives of those that dare to approach "the strongholds of Edom."

The "features of the defile which leads to Petra grow more and more imposing at every step as you advance towards the desolate city: the excavations and sculpture grow more frequent, till at last it presents a continued street of tombs, beyond which the rocks, gradually approaching each other, seem all at once to close without any outlet. There is, however, one frightful chasm for the passage of a stream, which furnishes, as it did anciently, the only avenue to Petra on this side. It is impossible to conceive any thing more awful and sublime than such an approach; the width is not more than just sufficient for the passage of two horsemen abreast, the sides are in all parts perpendicular, varying from about 400 to 700 feet in height, and often overhanging to such a degree, that, without their absolutely meeting, the sky is intercepted, and shut out for a hundred yards together, and there is little more light than in a cavern. Very near the first entrance into this romantic pass a bold arch is thrown across at a great height, connecting the opposite sides of the cliff. As the traveller passes under it its appearance is most surprising, hanging thus above his head, betwixt two rugged masses apparently inaccessible. Following this half-sort of subterranean passage for the space of nearly two miles, the sides increasing in height, and the path continually descending, while the tops of the mountains retain their former level, a gleam of strong light suddenly breaks in at the close of the dark perspective, and opens to the view, half seen at first through the tall, narrow opening, columns, statues, and cornices of a light and finished taste, as if fresh from the chisel, without the tints of weather or of age, and executed in a stone of a pale rose colour. The position is one of the most beautiful that could be imagined for the front of a great temple; the richness and exquisite finish of whose decorations offer a most remarkable contrast to the savage scenery which surrounds it. The area before the temple terminates to the S. in a wild precipitous cliff. To the N.N.W. an infinite variety of tombs, both Arabian and Roman, appear on either side of the defile. This pass conducts to the theatre, and here the ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions. The sides of the mountains (Jer. xlix. 16), covered with an endless variety of excavated tombs and private dwellings, present altogether (say the travellers) the most singular scene we ever beheld; and we must despair to give the reader an idea of the singular effects of rocks tinted with the most extraordinary hues, whose summits present us with nature in her most savage and romantic form, whilst their bases are worked out in all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors adhering to the perpendicular surface.

The stream which traverses the city passes again into a narrow defile, along whose steep sides a sort of excavated suburb is continued of small and mean chambers, set one above another, without much regularity, like so many pigeon-holes in the rock, with flights of steps, or narrow inclined planes leading up

to them. Following the defile, the river re-appears, flowing with considerable rapidity; but though the water is plentiful, it is with difficulty that its course can be traced, from the luxuriance of the shrubs that surround it and obstruct every tract. Besides the oleander, which is common to all the water-courses in this country, we may recognise among the plants which choke this valley some which are probably the descendants of those that adorned the gardens and supplied the market of the capital of Arabia: the carob, the fig, mulberry-tree, and pomegranate, line the river-side; and a very beautiful species of aloe also grows in this valley, bearing flowers of an orange hue shaded to scarlet; in some instances it had upwards of one hundred blossoms in a bunch.

Streets of tombs and stately mausoleums are standing in every direction of this now desolate place. "Great must have been the opulence of a city which could dedicate such monuments to the memory of its rulers," was the observation of one of the unfortunate travellers who passed through Idumea. But Idumea has "laid waste from generation to generation," according to the words of the prophet: "They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing." (Isaiah, xxxiv. 10, 12.) At the entrance of the city from the N.E. is a large sepulchre, which had originally three stories: on the basement is one large and lofty chamber, having six recesses, with grooves in them at the further end. On the establishment of Christianity, these six recesses have been converted into three, for the reception of the altars, and the whole apartment has been made to serve as a church; the fastenings for the tapestry and pictures are still visible in all the walls, and near an angle is an inscription in red paint, recording the date of consecration. These are the only vestiges of a Christian establishment which the travellers could discover throughout the remains of Petra, though it was a metropolitan see.

The fulfilment of the prophecies respecting Idumea has been brought to light by a most astonishing and overpowering evidence. So great are the difficulties and dangers which await those who dare attempt to visit the ancient capital of Idumea, that the English travellers "could not but compare their case to that of the Israelites, when Edom refused to give them a passage through his country." The natives thought they went to take the treasures, dry up the springs, and prevent the rain from falling; and it was not until after seven days spent in fierce dispute between the Arabs who had sworn to conduct them, and those who opposed their passage into the territory, that they succeeded in reaching Petra; and during the short time they were there, they were constantly fired at and harassed. In describing the avenue to Petra, they say, "the exact spot was not pointed out to us, but it was somewhere amidst these natural horrors that upwards of thirty pilgrims from Barbary were murdered last year by the men of Wady Mousa, on their return from Mecca." The perils encountered by the English were related to the French travellers by their protector, nephew to the Arab chief who had guarded the former: and the young man seized a favourable moment to conduct the latter in safety into the valley of Wady Mousa.

Petra was visited in 1836 by an American traveller; but the jealous Arabs would not allow him to pass a night within the city. "Perfect," he observes, as has been the fulfilment of the prophecy in regard to this desolate city, in no one particular has its truth been more awfully verified than in the complete destruction of its inhabitants; in the extermination of the race of the Edomites. In the same day, and by the voice of the same prophets, came the separate denunciations against the descendants of Israel and Edom, declaring against both a complete change of

their temporal condition; and while the Jews have been dispersed in every country under heaven, and are still in every land a separate and unmixed people, the Edomites have been cut off for ever, and there is not any remaining of the house of Esau."

So forcibly do the remarkable peculiarities of Petra bring the sacred record to mind, that all the travellers, on viewing them, as if simultaneously, referred to the words of the prophet: "Thy terriblestness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation." (Jer. xlix. 16, 17.)

The Cabinet.

PROVIDENCE OF GOD.—In all the dispensations of God toward the believer, there are special ends and purposes in view. He knoweth the seasons, and we must wait patiently till he bring it to pass, for all our times are in his hand. When the intentions of Heaven with regard to us are completed, then God "rests in his dwelling-place" no longer, but acts openly, and with immediate kindness. Then we perceive why our prayers were unanswered before; why we felt no sympathy, no communion, no accordance in our supplications to the Almighty: then we see why, when we asked for the special interference of Providence, it was refused; why, when we implored for health, he gave us sickness; why, when we prayed for riches, he shed around us instead the horrors of want; why, when we begged for deliverance from persecution, he suffered our enemies to collect so much the more about our path. It was all to effect the one great benevolent purpose, the purification and salvation of our souls; it was to eradicate sin; it was to subdue pride; it was to try our resolutions; it was to prove our faith; it was to help us in subduing those latent seeds of worldly attachment, and those impure remains of carnal passion, which the sun of prosperity might have warmed into life, but over which the hours of affliction best help us on to victory.—*Rev. E. Scobell.*

A GOOD NAME.—"By humility," saith the wise man, "and the fear of the Lord, are riches and honour;" both are the rewards of piety; but comparing them, "A good name," saith he, "is rather to be chosen than great riches;" it cannot therefore be a contemptible thing, nor ought it to be neglected by us; for none of God's gifts, no reward which he proposeth, ought to be slighted. Reason and experience also do concur in shewing that a good repute is a valuable thing, not only as a fair ornament of our persons, and a commodious instrument of action toward our private welfare, and as a guard of our safety and quiet, as serving to procure divers conveniences of life; but as very advantageous, very useful on moral and spiritual accounts; qualifying us with greater ease and efficacy to serve God, and to do good; for indeed it is manifest that without it we shall be incapable of doing God or man any considerable service. Wherefore in duty and wisdom we should be careful of preserving this jewel; the which we cannot otherwise do, than by observing this apostolical rule, "of providing things honest in the sight of all men;" for a good conversation is the only guard and convoy of a good name: how can men conceive good opinion of us otherwise than from a view of worthy qualities and good deeds? They may charitably hope, but they cannot confidently judge well of us otherwise than on good evidence: "Ye shall know them by their fruits," (that is, by apparent works, falling under human cognizance,) is the rule whereby our Saviour teacheth us to distinguish of men.—*Dr. Isaac Barrow.*

"WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO UNTO THEM."—Human laws are often so numerous as to escape our memories; and sometimes so darkly and inconsistently worded as to puzzle and embarrass our understandings. But here is a law attended with none of these inconveniences; the grossest minds can scarcely misapprehend it, and the weakest memories are capable of retaining it. We may safely agree upon it as the golden mean, which, if universally observed, would make the world universally happy; every man a benefactor, a good angel, a deity, as it were, to his fellow-creatures; and earth the very image of heaven.—*Bp. Atterbury.*

THE ELOQUENCE OF SCRIPTURE.—Where did we ever find sorrow flowing forth in such a natural prevailing pathos as in the Lamentations of Jeremiah? One would think that every letter was wrote with a tear—every word was the noise of a breaking heart; that the author was a man compacted of sorrows—disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan. So that he [Politian] who said he would not read the Scripture "for fear of spoiling his style," shewed himself as much a blockhead as an atheist, and to have as small a gust of the elegancies of expression, as of the sacredness of the matter.—*Dr. South.*

LATE REPENTANCE.—The case of a deathbed repentance is like that of the rebel who has been for years in arms against his lawful king, but at last is overcome, and forced to yield; and who then comes before his sovereign with terms like these: "I have despised thee all my life; I have rejected alike thy commands to obedience, and thy offers of pardon: but I can contend no longer; the arms are wrested from my hands: and now I ask thy clemency; that thou wouldst treat me as the most loyal of thy subjects, take me to thy right hand, and give me to sit with thee on thy throne." Such is the repentance of a last illness; of a deathbed. How does it approve itself to your reason?—*Bishop J. B. Sumner.*

ENTHUSIASM.—In modern times, the term enthusiast has often been applied in a bad sense to persons of the purest though the most decided religious principle. That there has been, and still is, much enthusiasm exercised under the name of religion, it may not be denied; and that some great and good men have, through human frailty, been betrayed into excess in religious matters, is as true as that the same thing has occurred in the pursuits of philosophy and science. But to apply the term of enthusiasm, by way of reproach, to those whose opinions are most serious, and whose concern for their soul's welfare is more earnest than our own, or whose conduct shews that they are more zealous for the honour of God, and the extension of Christianity, is to betray a very self-sufficient and unchristian state of mind. It would really sometimes appear, by the tendency of conversation in the world, as if no kind of zeal were entitled to suspicion, except that which connects itself with the glory of the eternal One, and the welfare of the souls of men.—*Rev. J. C. Wigram.*

Poetry.

HOPE.

(For the Church of England Magazine.)

"Gott erfüllt was er verspricht
Diess ist meine Zuversicht."—*GELLERT.*

ON earthly hope! how feeble is thy pow'r
To still the storm when raging tempests low'r!
And when distress and sorrow wring the brow,
What lasting charm to soothe the breast hast thou?
Thou may'st be flattering—but as a flow'r
Which blooms and withers in a little hour,

So soon destroy'd, so transient is thy reign,
Which pass'd away can ne'er return again!
Thou may'st awhile seem brilliant as the gem
That circles in a sultan's diadem,
Thou may'st seem joyous as the sunny ray
That fair Aurora shews at break of day;
The gem soon tarnishes, though now so bright,—
Aurora's ray, how soon 'tis lost in night!
And, earthly hope! thy tale as soon is told,
No lasting happiness canst thou unfold.
But say, what hope is that which can impart
Sweet peace and joy unto the sorrowing heart?
'Tis the bright hope which He himself has giv'n,
Who open'd unto us the road to heav'n;
Who sits in glorious majesty above,
Whose power is endless, and whose name is love!
It is the Christian's hope, which when each thought
Of happiness below becomes as nought,
Alone can cheer and animate the soul,
And by its peaceful, powerful control,
Shew us that region of eternal day
Where no joys wither, and no hopes decay! H.

LAYS OF PALESTINE.—No. I.

BY T. G. NICHOLAS.

(For the Church of England Magazine.)

"Repent ye: for the kingdom of heaven is at hand."—*Matt. iii. 2.*

REPENT ye! for the night is past,
And swiftly speeds the coming day,
And clouds which heaven's wide vault o'ercaست
Are chased by issuing dawn away.*
A light hath beam'd upon the gloom
Which shrouded Judah's happier skies—
Burst from the darkness of the tomb!
Awake! ye slumberers, arise!

Repent ye! there are harps of love,
Tun'd to Emmanuel's mystic praise;
And bright seraphic hosts above,
The everlasting anthem raise:
Those songs with deeper cadence swell,
And echo through the vault of heav'n:
And those mysterious harpings tell
The triumph of a soul forgiv'n.

How pure on Hermon doth appear
The dew from flow'r to flow'r distilling!
But purer, holier, is the tear
The contrite sinner's eyelid filling.
The King of Glory comes from heav'n
With mild, compassionate eye;
To you is life immortal giv'n—
Repent ye! wherefore will ye die?

A DOMESTIC SCENE.

'Twas early day, and sunlight stream'd
Soft through a quiet room,
That hush'd, but not forsaken, seem'd—
Still, but with nought of gloom:

* "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up."—*Matt. iv. 16.*

For there, secure in happy age,
Whose hope is from above,
A father commun'd with the page
Of Heaven's recorded love.

Pure fell the beam, and meekly bright,
On his grey, holy hair,
And touch'd the book with tenderest light,
As if its shrine were there :
But oh ! that patriarch's aspect shone
With something lovelier far—
A radiance all the Spirit's own,
Caught not from sun or star.

Some word of life e'en then had met
His calm, benignant eye ;
Some ancient promise, breathing yet
Of immortality ;
Some heart's deep language, where the glow
Of quenchless faith survives ;
For every feature said, " I know
That my Redeemer lives."

And silent stood his children by,
Hushing their very breath
Before the solemn sanctity
Of thoughts o'ersweeping death :
Silent—yet did not each young breast
With love and rev'rence melt ?
Oh ! blest be those fair girls, and blest
That home where God is felt.

MRS. HEMANS.

Miscellaneous.

REV. RICHARD CECIL.—*Aug. 15, 1810:* A day ever to be remembered ! when the imprisoned spirit of my honoured minister and father in the Gospel was released from its painful and humiliating captivity, and winged its way to the land of liberty and rest. In past time there was scarcely any event at which I could so little bear to look as his death. But such an inroad and havoc had disease made on this extraordinary man, that I even longed for his release before it took place ; and when the tidings reached me, a sad and solemn gladness overspread my mind ; I could only contemplate the amazing change from pain, weakness, and depression, to glory unspeakable and never ending. He is gone ! and, take his character in the whole combination of it, and in its circumference, he surely has not left his like. He is gone ! unknown but to those who lived with him in the same house. I had that privilege for many years. I have had the favour to attend him in his sick chamber, in his family retirements, and in his most confidential habits ; in those unbended, easy moments, when some, even great ones, have appeared little and common, but when he appeared most superior. It has been said he was austere ; and before I knew him intimately, I thought so too ; but it was only because he was not known. He was sometimes austere in like manner as truth is austere ; for he was a lover of truth. If there was any one virtue he prized more than another, it was integrity, a high and honourable principle ; and he would mark the smallest deviation from it in a moment. Severity might sometimes sit on his brow, dart in his eye, and carry the sound of it in his decided manner of speech ; but it never for a moment lodged in his heart, which was too noble, too benevolent, too affectionate, to be the seat of any thing so unlovely as severity. And whenever he bore the aspect, it arose from the prevailing abstraction of his mind, which

was always intensely pursuing rigid subjects, and from his most uncommon energy and decision of character. But his friendly and benevolent sympathies were awakened in the moment they were called for. His heart and his ear were quick to the cry of every sufferer, whether high or low. He was, like his divine Master, peculiarly the friend of the friendless, the comforter of the afflicted, the gentle instructor of the ignorant. The rich he never sought ; the poor he never neglected or shunned. But words would fail me ; his worth can never be known. No matter ; he had, and so should I have, higher views than the honour which cometh from man, even the honour which cometh from God. May every one of his children, and myself (who was unto him as a daughter), be careful to transplant his virtues and graces into our hearts and lives ! " We shall go to him, but he shall not return to us."—*Memoirs of Mrs. Haukes.*

THE ENGLISH CHURCH.—In full contrast to her adversaries, the people see the Church of England, with all her ancient majesty unimpaired, and with even more than her ancient vigour awakened, sustaining the purity of her own doctrines and discipline, yet allowing to every man the full rights of conscience ; ministering to the good order of the state, yet keeping aloof from the factious and follies of the time ; indefatigably labouring for the poor, yet disdaining to court popularity by a bribe to their passions. With new respect and gratitude, they see her, in all the tumults of the period, steadily pursuing her way to the public welfare—forming great plans of education—gathering the multitude into new temples—pouring out her munificent charity to her afflicted brethren at the ends of the earth—spreading that most exalted gift of human benevolence, the Bible, wherever man can live and be redeemed—and planting her dignities, her discipline, and her principles, in mighty kingdoms, yet to reflect her image on a bolder scale. Like the sacred tree of India, projecting her noble branches far and wide, that touch the ground only to take root, rise in statelier beauty, and sanctify the land with a broader shade.—*Dr. Croly's Visitation Sermon.*

HOSPITALITY AND CHARITY ENFORCED.—The way and measure of charity must receive its proportion from the estate and ability of persons. But certainly the great straitening of hands in these things is more from the straitness of hearts than of means. A large heart with a little estate will do much with cheerfulness and little noise ; while hearts glued to the poor riches they possess, or rather are possessed by, can scarce part with any thing, till they be pulled from all. Now, for supply of our brethren's necessities, one good help is, the retrenching of our own superfluities. Turn the stream into that channel where it will refresh thy brethren and enrich thyself, and let it not run into the dead sea. Thy vain excessive entertainments, thy gaudy variety of dresses, these thou dost not challenge, thinking it is of thine own ; but know, thou art but steward of it, and this is not faithfully laying out : thou canst not answer for it ; yea, it is robbery ; thou robbest thy poor brethren that want necessities whilst thou lavishest thus on unecessaries. Such a feast, such a suit of apparel, is direct robbery in the Lord's eye ; and the poor may cry, " That is mine that you cast away so vainly, by which both you and I might be profited." Withhold not good from them, therefore, to whom it is due.—*Archbishop Leighton.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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GOD IS LOVE.

BY THE REV. THOMAS BOWMAN, B.A.
Curate of Quedgeley, near Gloucester.

No. II.

THE revelation which God has given us, is a further proof that "God is love." Man, having once forfeited by sin the favour of his Creator, might have been left, and justly left, to his own imaginings, without knowing whither he was going, or what was to follow this present state of being. What would have been his condition in such a case, we are unable to discover; because we believe there is no nation so barbarous as not to retain some faint traces of a communication from God, however warped and perverted during the lapse of ages. But we may form some idea from what was the state of the heathens when left to themselves. They became sunk in idolatry; their worship was polluted with the most abominable practices; their morality was debased; their sense of right and wrong too frequently confounded; they had but a very faint, if any, idea of a future state of existence, or of a judgment to come. How different is our state! We are told of one living and true God, whom we are taught to worship in spirit and in truth; we have a pure morality, unequalled by all that the wisdom of all the philosophers ever devised; we have an unerring, undeviating standard of right and wrong; we are taught how to live and how to die; we are informed that after "our earthly house of this tabernacle is dissolved," there will be another state of being, in which they that have done good shall be for ever happy, while they that have done evil shall be punished. And we know of a day in which God will judge the world in righteous-

ness. We are not, therefore, left to grope in the dark; for life and immortality have been fully brought to light. The love of God has shewn us our duty; he has made our interest and our happiness inseparable; he has given us a light to lead and guide us in the way. More than this God cannot do, consistently with that liberty which as moral agents he has put into our hands.

But the strongest proof that "God is love," arises from what he has done. Great and marvellous are his works, true and just are his judgments; but in this was the love of God especially manifested, that he sent his only begotten Son into the world that we might live through him. That, being such as we are, so opposed to his laws, both by nature and practice, God should send his own well-beloved Son to shew us the way of salvation, and to proclaim the great and glorious truth, that God would be reconciled to sinners, was an expression of love of which we cannot well estimate the amount. For the Lord Jesus Christ came not to man still remaining in the moral image of God in which he was first created; but to man sinful, and defiled, and alienated from God by wicked works. "Herein was love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This is a mystery which angels desire to look into. Jesus of Nazareth, leaving the glory which he had with the Father before the world was, took upon him the form of a servant, and was born a helpless infant in a poor manger at Bethlehem. Subject to all the privations incident to the life of poverty he had chosen, he was frequently indebted for his support to the charity of others. Despised and rejected

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by his countrymen, to whom he came to minister, he was followed with the bitter and unremitting persecutions of the proud and hypocritical Pharisees, who hated him for his works' sake. Yet, notwithstanding the treatment he experienced from them, from the chief priests and scribes, and often from the common people themselves, he ceased not from the work that was given him to do; he went about doing good; he ministered to their necessities; he healed their sicknesses; by the power of his word he made the dumb to speak, the lame to walk, the blind to see; he cleansed the lepers; he raised the dead. Nor was his beneficence confined to the relief of their bodily ailments and infirmities; he was indefatigable in teaching and preaching the things concerning the kingdom of God; he urged men to repentance by motives the most powerful; he warned them of their evil courses; he restored the law to its proper footing, shewing that it not only took cognizance of the outward action, but even of the thoughts and intents of the heart; he preached a morality such as the world had never before heard, and enforced it by telling of a day in which every man must give an account of his works before God. Such was the life and the doctrine of Jesus the Son of God. Nor did his love end here. Having finished his work on earth, he resigned himself at the appointed hour into the hands of his enemies, to be treated by them with every imaginable indignity; to be spit upon, buffeted, and scourged; and at last by wicked hands to be crucified and slain. And why did he endure all this? It was for us men, and for our salvation. The innocent endured, that the guilty might escape the anger of God. The just suffered the pains of crucifixion, that we the unjust might not suffer the horrors of the second death. The holy One was forsaken of the Father for a time, that we sinners might not be forsaken for ever. Yes, if we would see the fullest display of the goodness and love of God, we must not look to the works of creation, lovely though they be; nor yet to the communications which God has graciously given to man, though they be, like himself, inestimably precious; but we must look at the garden of Gethsemane, and see the Saviour there alone in his agony, sweating as it were great drops of blood, combating alone and unaided with the combined powers of darkness, forsaken by the Father, and drinking to the very dregs the cup of his wrath. We must look at Calvary, and there behold the crucified Jesus, and then estimate, if we can, the greatness of that love which led the Father to give his well-beloved Son to death, and prompted the Son so willingly and freely to offer himself to die for sinners.

Having now considered some proofs that "God is love," I shall conclude this essay by pointing out very shortly our corresponding duty.

If God so loved us, loved us first, before we entertained even a thought of him, how ought we to love him with an entire and unchangeable love! In him we live and move and have our being, and from him we derive every blessing. In the season of infancy and childhood he has protected us; amid dangers innumerable he has preserved us; when we have been resolutely bent upon following the devices and desires of our own hearts, his good Spirit has resisted our wayward inclinations; and, to crown all, he has given his Son to redeem us from destruction by the sacrifice of himself. Surely this good and gracious God well deserves our love. He ought to be supremely enthroned in our hearts. There is none on earth or in heaven who can be put in competition with him, who crowneth us with loving-kindness and with tender mercy. And since he condescends to invite our love, let us be persuaded to give ourselves unto him; to present ourselves as living sacrifices, holy and acceptable; to serve him with our bodies and with our spirits, which are his.

"If God so loved us, we ought also to love one another" (1 John, iv. 11). It ought to be our endeavour, as far as in us lies, to live in unity and godly love. We ought to take heed that "all our things be done in charity." It was a noble testimony that was borne to the character of Christians of old, when it was said of them by their adversaries, "see how these Christians love one another!" O that every heart were filled with that most excellent gift of charity, which is the very bond of peace and of all virtues, that it might be said of us also, "see how these Christians love one another!"

THE WORSHIP OF THE SERPENT.

BY THE REV. HENRY CHRISTMAS, M.A.

No. III.

Serpent-Worship in Europe.

WE begin with Greece; and here we find so many ophite traditions, that it will be necessary to select with great care. The first appearance of these idolaters in Europe is mythologically described under the fable of Cadmus and Europa, according to which the former came in search of the latter, who was his sister, and who had been carried off to Europe by Jupiter in the form of a bull. The history of Cadmus is full of fables about serpents;—he slew a dragon, planted its teeth, and hence arose armed men, who destroyed each other until five only remained; these assisted him in building the city of Thebes. One of these five builders of Thebes was named, after the serpent-god of the Phenicians, Ophion. Cadmus and his

wife Harmo finished their travels at Enchelie in Illyricum, where, instead of dying a natural death, they were changed into serpents. This conclusion of the story throws a light upon the whole; the leader of these ophites after death was deified and adored under the symbol of a serpent. He became, in fact, the serpent-god of the country. Having been the author, he became the object of the idolatry. Cecrops too, who came from Egypt, was said to have been originally a serpent, and from that he was changed into a man. Again: Draco (δράκων, a dragon) was the first lawgiver of the Athenians, as Cecrops was their first king: that the Athenians, as well as the Thebans, were ophites, is proved from the fact, that a living serpent was kept in the Acropolis, and considered as the guardian of the place; and on the breastplate of Minerva, the tutelary divinity of Athens, was represented the head of Medusa entwined with snakes. The sight of this fearful talisman instantly converted the beholder into stone. Now this power of fascination, if so it may be called, evidently resided in the snakes; for the face of Medusa was mild and beautiful; and it is not a little remarkable that the original representation of this head was merely the insertion of a face within the emblem of the winged circle and the serpents, the circle itself being formed by the body of the serpents.* The Gorgon, therefore, as he observes, is nothing but the caduceus without its staff; and it may be observed, that a part of the same power is attributed to it. The serpent was sacred to Æsculapius and Hygeia, as a symbol of health; but how he came to be a symbol of health is not very satisfactorily explained.

Many authors have believed that the erection of the brazen serpent in the wilderness by Moses might have given cause for attributing the serpent to the god of health, especially as he is very often represented as encircling a stick or pole in the hand of Æsculapius. "I acknowledge," says Mr. Deane, "the affinity of the ideas;" "but since the Æsculapian worship," and the attribute of the serpent to him, "was of older date than the exodus of the Hebrews, I cannot believe that an Egyptian superstition owes its beginning to any incident in Israelitish history. But Delphi was the centre of Greek ophiolatrea. The public assemblies held there were called Pythia, a name given likewise to the priestess, and derived from Python, the huge serpent which Apollo overthrew, and which was nevertheless worshipped together with the god who slew it. The tripod on which the Pythian priestess sat was a triple-headed serpent of brass, whose body, folded in circles growing wider and wider towards the ground, formed a conical column,—a figure very frequently seen in Hindoo sculptures and figures. Hanuman sits upon his tail, coiled precisely in the same manner. The three heads of the Delphic serpent were disposed triangularly, in order to sustain the three feet of the tripod, which were of gold. Trophonius was another ophite and oracular deity. In his cave living serpents were kept; and there is every reason to believe that these were the real deities of the place.

We must omit here any notice of the Bacchic myste-

ries and of the Cabiri, and pass on to another country—Italy. Here, too, the worship of the serpent prevailed in old times; and when, through the influence of time and civilisation, this had ceased, ophiomancy, or divination by serpents, still obtained. But of the existence of ophiolatrea there are many proofs, of which one will suffice here. Montfaucon has an engraving from a silver medal of Lepidus, on which is a tripod: a serpent of vast length raises itself over the vase, twisting his body into a great many folds and knots. The serpent's head darts rays, which seems to shew that this part of the Egyptian theology, relating to the solar serpent, had spread itself among the Romans, and that they represented the sun by a serpent.* The following lines from Martial prove that the impress of a serpent upon a cup was a sign of consecration:—

"Cælatus tibi cùm sit, Ammiane,
Serpens in paterâ Myronis arte,
Vaticana bibis."

Lib. vi. epig. 92.

Nor were these southern countries, Greece and Italy, the sole seats of serpent-worship in Europe. The Sarmatians, the Samogitæ, the Lithuanians, were all ophites in their religion. In Scandinavia there are still stronger traces of it. The great serpent Midgard, whose residence, like that of the Japanese serpent, was at the bottom of the sea, with whom Thor fought, and over whom he was finally to prevail, will afford us one instance out of many. The Vandals, too, worshipped their principal deity under the form of a flying dragon; and, like the rest of their northern brethren, kept domestic serpents. The Lombards worshipped, according to Barbatus, A.D. 688, a golden viper, and on which the skin of a wild beast was hung.

As it is our intention to devote a separate article to the ophiolatrea of Britain, Gaul, and Western Europe, and to consider also the serpent-temples, or *dracontia*, which are the principal relics that remain to testify its existence, we shall now quit the subject of European serpent-worship, and make a few brief remarks on the same worship as established in America.

Serpent-Worship in America.

Every feature in the religion of the New World indicates an origin common to the superstitions of Egypt and Asia. The same solar worship, the same pyramidal monuments, and the same concomitant ophiolatrea, distinguished them all. The temple of Vitziliputzli was called the circuit of snakes; and its walls were covered with serpentine figures. Living serpents were kept in his temple, and in private houses, as household gods. A statue was brought over to England by Mr. Bullock, of a serpent in the act of swallowing a female figure. Serpents are found as ornaments of nearly all the Mexican gods; and one of them, Tlaloc, is supposed to visit the sacrifices made to him under the figure of a large and beautiful serpent. The temple of Quetzalcohuatl was so built that the principal entrance was made to represent the head of a serpent, into the mouth of which the worshippers went. We perceive, then, that in the kingdom of Mexico the serpent was sacred, and emblematical of more gods than one; an observation which may be extended to every nation which adored the symbolical

* See Mr. Deane's work, plate ii. p. 199.

* Montfaucon, supp. vol. i. p. 162.

serpent. This is a remarkable and valuable fact. It proves the serpent to have been a symbol of intrinsic divinity, and not a mere representative of peculiar properties which belong to some gods, and not to others. The Peruvians, as Purchas tells us, "worshipped snakes, and kept them pictured in their temples and houses; and when the solar worship of the incas superseded this more ancient idolatry, they waged war against the ophites of other lands." Tupac Yupanqui, the eleventh inca, conquered the Chacapuyans, and killed their divinity, a snake. In North America the same superstition prevailed. The chief priest among the Virginians was observed by Purchas to wear on his head a sacerdotal ornament of snake-skins, tied together by the tails. The priests of Louisiana were decorated in very much the same way; and even in the far-off islands of the Polynesian group, there are traditions indicating some degree of acquaintance with the serpent of Paradise. In New Zealand there is a legend that the serpent once spoke with a human voice; and they believed that in the interior of their island there was an enormous lizard, animated by an evil spirit, who preys upon the human race. The lizard-worship prevails also in Africa, and is kindred to that of the serpent.

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENTS.

No. IX.

Jesus in the house of Simon the Pharisee.—(Luke, vii)

By THE REV. FRANCIS CURTIS, M.A.

Curate of the united parishes of St. Clement's and All Saints', Hastings.

BEFORE entering on the important incident in the ministry of our blessed Lord, to the consideration of which our thoughts are now to be directed, it will perhaps be advisable to rectify any false impression which may have arisen respecting those words of Jesus with reference to the penitent before him, "for she loved much." Some probably would read the passage as if it signified "her sins are forgiven because she loved much, or has done such works of love;" a doctrine contrary to the most express assertions of Scripture, all plainly shewing that forgiveness of sins is vouchsafed in consequence of what the Son of God hath done for men; as well as that the love we shew towards God is the effect, not the cause, of forgiveness. "We love him because he first loved us." In order to prevent our putting so wrong an interpretation upon the passage, some writers of learning and piety have shewn (and with much reason) that the word which is here translated "for," may be (and in some passages of the Septuagint actually is) rendered "therefore." But, be this as it may, without altering the word, it is quite sufficient to observe that, by reading on to the end of the verse, the antithesis of the sentence clearly shews what can be the only reasonable meaning of the words in question,—if "to whom little is forgiven, the same loveth little," the inference is clear, that "to whom much is forgiven, the same loveth much." We may then either take the words "for she loved much," as forming a parenthesis; or we may consider our Lord as appealing to the outward demonstrations of her love towards him as a sufficient proof that her sins, though many, had been forgiven. As if he had said, "This woman has had her many sins forgiven her—her conduct proves it; for she loves me much: how could she do so, if she were yet in her sins?" With these preliminary remarks, to remind any who might need it, that the woman's love was the

effect and evidence, not the cause of her being forgiven, let us proceed to the consideration of the whole subject connected with the incident before us.

Two very different characters are introduced to our notice: the one is Simon a pharisee; one of that class of persons who were very strict in their observance of all the appointed forms and ceremonies of religion. Not that this of itself is any thing against him; for where outward forms and ordinances are appointed, it is for our benefit; and we may justly suspect the right state of that man's heart who thinks he can do without them; and although they are to religion itself only as the corruptible body to the immortal soul, still we know that it is only the union of the body with the soul which constitutes the perfect man. The pharisees, then, did no wrong in being strictly observant of every outward form. But the error with them was, that they went little beyond this, and made those aids to religion take the place of religion itself—they were blameless in their observance of the former; but when we come to look within for that humility, purity, and brotherly love, which are the characteristics of a real child of God, alas, they are not to be found. Simon was one of these persons. He had invited the Saviour to his house—perhaps he was somewhat desirous to know the truth, though as yet very ignorant and blind; but more probably, like many others, he had malice in his heart, and wished to hear the Saviour's discourse, that he might find something to lay hold of in his words as a ground of accusation against him. In the former case, Jesus would have accepted his invitation from a readiness (which was ever his wont) to encourage the faintest dawning of light, the smallest beginnings of grace; in the latter, from an intention of shewing Simon the error of his way, and the true character of the Messiah. We learn from the narrative, that this Simon, having received Jesus at his house and table, was so far wanting in even proper respect as to omit those marks of attention to his person which the then customs of society enjoined, viz. the offer of water to wash the feet, oil to anoint the head, and the kiss of salutation. This was the person who took upon himself to decide that Jesus was no prophet, because he noticed kindly one before him who had been a great sinner, who was now exhibiting every sign of true penitence.

The other character introduced to our notice is "a woman who was, or had been, a sinner," i. e. a notorious one; but who now displayed every outward symptom of being an altered character. She approached timidly to Jesus, anxiously desiring to behold with her eyes him who in her heart she felt was alone able to forgive sins, and had come to seek and to save that which was lost. She came "weeping" floods of tears at the thoughts of her guilt, folly, and ingratitude; the remembrance of her sins being indeed grievous unto her, the burden of them intolerable. She came desiring to render some service to him whom she now acknowledged as her only Lord and Master, as well as Saviour; whilst the box of rich ointment, wherewith she anointed him, shewed that she considered him worthy to receive the choicest gifts, and was willing to make any sacrifice for him. Such were the two characters, such the interesting scene now brought to our notice. The narrative then goes on to inform us, that "when Simon saw this, he spake within himself—(he thought, though it was the same as if he had spoken, since Jesus, being no other than Jehovah, knew every thought of his heart,—he spake within himself,)—saying, "this man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner:" a hasty, a presumptuous, an uncharitable sentiment, whether with respect to Jesus himself, or the woman, whose conduct on the present occasion, though speaking for itself, was altogether disregarded. Observe, then, the reply of Jesus, so full of gentleness, so full of calm and dignified reproof,—“Simon, I have somewhat to

say unto thee: and he saith, Master, say on. There was a certain creditor which had two debtors, the one owed five hundred pence, and the other fifty: and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most: and he said unto him, Thou hast rightly judged." By his own mouth Simon is thus brought to acknowledge that love is the natural result of receiving free, unmerited kindness; varying in degree according to the extent of unworthiness in the receiver, of beneficence in the giver: upon which confession our blessed Lord at once applies his words to the case before them,—“and he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house; thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head: thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet: my head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.” Thou acknowledgest that where there has been most forgiveness, there will there be most love. Try, then, thine own case and this woman’s by this standard. Granted that she has been a sinner, a great sinner, and that thou hast not been guilty of the same excess of sin; yet what is she now? what her employment? whether looks most like grateful love for sins forgiven, this that she is now doing, or that which thou hast been leaving altogether undone? Condemn her not for what she has been, see what she is now; it is time indeed for thee to shew charity and forgive, when God hath forgiven: and that she is thus accepted and forgiven, hesitate not to believe, for her heart is overflowing with grateful love, as well as penitential sorrow. Yes; and stop not here, but make it a question of serious inquiry, whether thou art so happy as this thy fellow-creature whom thou despisest? Where is thy love to God, to me, to thy neighbour? Thou hast shewn as yet no signs of it—is thy heart unmoved, unmelted? what can this but prove? Oh, what is it but that he, who loves little, must have had but little forgiven him?

This, so far as we can see, appears to be an explanation of the interesting narrative here brought to our notice. But, having read and perhaps admired this, do we stop here? has it no word of edification for us? Rather, is not the Holy Spirit here speaking to every heart and conscience? Yes, surely, as in every other portion of divinely inspired Scripture.

The first grand lesson we are here taught is, that love unfeigned to God and man is the natural result of forgiveness and acceptance. How can it be otherwise? Think of what forgiveness implies; consider the extent of our departure from the standard of Scripture, from the blessed will of God, even in the best of us; consider that to be forgiven of God is to have all these transgressions blotted out, to be justified and adopted into his family, to be loved by him as a Father whom the highest archangels adore, to have the promise of an eternal rest set before us! Consider also the source of forgiveness, the free bounty and compassion of God, who, having nothing to gain from us, but only wishing our happiness, inclined graciously to us, while he passed by the fallen angels! Consider, again, the procuring cause of forgiveness—the voluntary incarnation and suffering of the eternal Word of the Father, “by whom all things were made!” Do we read and hear of these mysteries of love, and remain unconcerned, indifferent? Oh, whence can this arise, but from our having little interest in them? Can we think of deliverance from the endless torment of hell, possessing but the slightest hope that this deliverance may be ours, and yet feel no glow of grati-

tude to Him who left his glory, and undertook a wearisome work, that he might thus be our deliverer? Can we think upon the blessedness of heaven, the enjoyment of the Father’s love to all eternity, all which we by transgression had forfeited, and not love that Father who had pity upon us, that Son who purchased it for us, that Holy Spirit who enables us to embrace the purchase? At the same time, when we speak of love to God, let it not be supposed that we allude to the mere excitement of the feelings. Every one is by nature somewhat differently constituted; and it is only reasonable to expect that the person of naturally warm feelings will be more deeply cut to the heart by the conviction of sin, more sensibly moved at the thoughts of forgiving love, than another who, with no less real penitence and faith, has less susceptibility. How, then, is true love to be proved without mistake? It is by the general tenour of the life and behaviour. “This is the love of God, that we keep his commandments.” Whilst, therefore, an indifference about the Saviour, with little or no effort made for the advancement of his kingdom, and the benefit of our fellow-creatures, is but too fearful an indication, that we have not yet in earnest fled to him, and so must be in our sins; we would remind others who may perhaps be ready to decide that from their sad coldness of heart they can be none of Christ’s, that there is a surer test than this warmth of feeling. What has their knowledge of the Gospel led them to do? Are they renouncing every known sin, because Christ died for sin? are they denying themselves in any thing, because such is his will? are they strenuously cultivating every holy temper and disposition, because he is holy, and requires us to be followers of him? are they accustomed to think much upon his word, both of promise and precept, trusting solely to his atonement and merits for acceptance? and is it their earnest desire and prayer that they may be enabled to do these things more, and may have more faith, more hope, more love? Then think not that you are rejected because you cannot love God as you would; build upon his sure word; prove that you are doing so by your conduct; and that word will not fail or disappoint you, though you may sometimes faint and tire in your duty.

And as love, and labours of love, naturally result from the reception of forgiving mercy, so will the degree of these be in proportion to the amount of sin forgiven in the individual—not that any one of the fallen race of men can have only little forgiven him. If sin be not only what is termed crime, but “the transgression of the law,” the perfect law of God,—who can count the sins which have been committed even by the best during the past years of their life? Accepted and forgiven for Christ’s sake, it is no slight amount of transgression which in them is thus forgiven: how much more, then, in those who have lived in open wilful sin and rebellion against God, resisting his Holy Spirit! And if they may yet find the mercy of God not exhausted, the merits of the Redeemer sufficient to justify them, well may they rejoice; well may they be borne with at the hands of man, if, at the thoughts of such mercy and goodness, their overflowing heart hurry them at times into an expression or an action somewhat injudicious.

But this is not the only lesson which the subject before us is designed to teach. Surely there is here a strong encouragement afforded to all to come unto the Saviour and to hope in his mercy. This is the practical use we are to make of cases such as these in Scripture, where sinners, great sinners, are found received, forgiven, converted—not indeed to hold out the least encouragement to us to continue in sin; God forbid! this, with the light we have, would be the most awful, the most daring presumption—but to encourage the true penitent, and comfort the fearful, reminding him not only that “if we confess our sins, he is faithful and just to forgive us our sins,” but that

here is a positive instance given, that those who have confessed their sins, and applied to Christ for pardon, have not been cast out, have not been sent empty away.

Is there any one who reads these pages, that at times is tempted to conclude that it must be altogether vain for him to think of being "numbered" with God's saints in glory everlasting," for that his sins have been of the deepest dye, aggravated, too, tenfold by the spiritual advantages which have been afforded him? Let him remember the forgiven sinner before us; nor talk of hopelessness and despair until at least he has done what she did. Instead of sitting still in unprofitable complainings, until Satan has succeeded in making thee give up the contest, "arise, at once, and go to thy Father, saying, Father, I have sinned against heaven and before thee;" and what shall hinder but that to thee will be said, as to her of old, "thy sins be forgiven thee: go in peace." And He who thus takes away the guilt of thy sins, will not leave thee without the means of struggling successfully against their power,—thou mayest be now but cold-hearted and worldly, a prey to divers unruly lusts; but thou shalt by degrees be enabled to "put on the new man, which after God is created in righteousness and true holiness."

And not only to such an one, but to all, is the encouragement afforded by our subject great. When, upon that self-examination which is so necessary, we see that we have forgotten and broken our baptismal vows; when, in an evil hour, through culpably confiding in our own strength, Satan has gotten an advantage over us, and we have fallen into his snare,—let us at once bewail our sin, and turn to the Lord for pardon and renewed strength, encouraged by the thoughts of his forgiving love towards others. Not to do this, might be our ruin; yet what should keep us back from One who whilst upon earth was ever so ready to receive and bless, and whom we know to be "the same yesterday, to-day, and for ever?"

Once more; if this subject is designed to furnish encouragement to all to hope for mercy, so is it also to furnish instruction in the one only way to obtain that mercy. What are the Saviour's last words to the penitent woman? "thy faith hath saved thee: go in peace." Not that there was anything meritorious in her "faith"—that is not what he meant; but she knowing that in herself she was a lost sinner; having learnt that Christ Jesus the Son of God was able to take away her sins; that moreover he had come upon earth for the purpose of saving sinners, and that he was abundant in mercy and love—she having learnt this (as we all have), at once did, what too many of us do not—she believed and acted upon it. She believed and felt that "the wages of sin is death," and that Christ was able and willing to save all that truly turned unto him; and therefore she did turn unto him, and was not rejected. His mercy it was that was the cause of her being forgiven; but her faith led her to him; had she not thus believed, she would not have acted as she did; therefore was it said, "thy faith hath saved thee." Yes, and it is this same faith which now saves us. If it is Christ who takes away our individual sins, and from whom is derived strength to live a godly life, that surely must be the one grand and effectual instrument of salvation and life which brings us to him that we may become partakers of these blessings; and what is that but our faith? Nothing appears more simple than this; yet nothing perhaps is so misunderstood. Man will not simply take God at his word. We find ourselves continually indulging sentiments and opinions, hopes and fears, concerning the things of God, and more or less acting upon them, whilst God's word perhaps speaks very differently; which word we are virtually making a secondary consideration. Let us just invert this order of things—"What saith the Scripture? what does it encourage me to hope? what does the Redeemer say that he will do for me, and that I

must do for him?" This must be our first question; and having ascertained this, if readily we give heed to the same, as to the word of unerring truth, happy shall we be; resting on that, we shall not be confounded; we shall find Christ to be indeed our Lord, our Saviour, and our God. Doubtless these remarks may meet the eye of persons of different degrees of spiritual advancement, from the highest measure of Christian experience to the faintest dawning of heavenly light. But sure we are that no one individual can be beyond the necessity of offering up repeatedly the prayer, "Lord, I believe; help thou mine unbelief;"—the hitherto careless, just awakened to see his danger, and the blessedness he was all but losing for ever; that so he may lay hold of the blessed hope set before him in the Gospel; may rightly know, trust in, and be guided by Him who alone can save and lead him to real happiness—the weak and tempted Christian; that, amid all the allurements of the world without, and the flesh within, he may ever see things in their true light; may "endure as seeing Him who is invisible;" may not be elated by prosperity, or cast down by adversity; may never be unmindful of his Lord's will, his Lord's goodness; may never be moved from the hope of the Gospel; may have his attention mainly set upon a heavenly home; so that whilst multitudes, like Martha of old, are needlessly and perilously "careful and troubled about many things," he, rather, like Mary, knowing that one thing is needful, may choose and adhere to that good part which shall not be taken away from him. Lastly, the advanced Christian has need to use the petition; he knows not what a day may bring forth; he cannot trust to his own strength; he has yet sickness, perhaps sorrow, certainly the dark valley to pass through, ere he arrive at his home; he would dread to fall away under temptation; he would wish to glorify God whilst he lives. Well, therefore, may he pray that his faith fail not; that it may be increased; that through it he may overcome the world, and having overcome, may inherit all things.

Be it then our prayer that we may be richly endued with this excellent and most necessary gift of faith; that with all simplicity of heart we may receive Christ's word and act upon it. Then will our many sins be found to have been forgiven us; and having received much, we shall love much: and this love will render all our duties pleasant, all our trials light; and we shall go on from strength to strength, until called at last to the inheritance of that perfect "rest which remaineth for the people of God."

THE CHURCH OF ST. MARY'S LE-BOW, CHEAPSIDE, LONDON.*

THE early histories of the greater number of old buildings in London, both ecclesiastical and otherwise, are connected with so many and such strange events, placing vividly before us a state of society entirely different from what we are accustomed to, that they have the air rather of romantic fictions than of literal records, but serve nevertheless to shew the changes which have taken place, and to impress strongly upon us, amongst other lessons, the advantages which have attended the spread of education. This must have been apparent in many of our former accounts; but in none is it more so than in that of the church we are about to illustrate, St. Mary le-Bow, which, if not originally a Roman temple, as was generally believed, was one of the earliest churches built by our Norman conquerors; has been destroyed by storm and fire; was at one time garrisoned and besieged; and was afterwards the scene of an assassination. To go, however, a little more into detail:—

We first find mention of it as a Christian church in

* From "The Churches of London." By Godwin and Britton. Tilt, 1838.

the reign of William the Conqueror. Stow says, it was the first in the city built on arches of stone, and that it was therefore called St. Mary *de Arcubus*, or the Bow; although he elsewhere says, but with less apparent probability, that it took its name from certain stone arches supporting a lantern on the top of the tower.*

In the year 1090, which was during the reign of William Rufus, the roof of the church was blown off by the wind, and four of the rafters were driven into the ground with such violence, that although they were each twenty-six feet long, little more than four feet of their length was visible, the ground in the neighbourhood being then a mere fen. About a hundred years after this event, a tumult of a serious nature occurred in the city, which led to the assault upon the church before alluded to. The ringleader was William Fitz Osbert, surnamed Long-beard, an individual of loose morals, who apparently possessed great talents, and was almost worshipped by the lower orders on account of his exertions as a professed advocate for the poor against the oppressions of the rich. An attempt being made to seize him, he took refuge in Bow-steeple, together with various followers, and being well provided with ammunition and provisions, was able for a long time to defy the authorities. In order to drive him out, the steeple was fired. This had the desired effect; the rioters were made prisoners; and after a hasty trial were hanged at the Elms in Smithfield, at that time the usual place of execution. It appears that Fitz Osbert did not lose his reputation amongst the people with his life; for it is said that after his death vast numbers of persons resorted to Smithfield, expecting that miracles would be performed, and that they carried away as holy relics pieces of the earth on which his blood had fallen.

In 1271 part of the steeple, which probably had been much injured during the attack on Fitz Osbert, fell down, and caused the death of several persons. It seems, however, to have been repaired soon afterwards; for in 1284 we find that one Duckett, a goldsmith, who had seriously wounded a person named Ralph Crepin (under what circumstances is not mentioned), took refuge in this church, and slept in the steeple. While there, certain friends of Crepin entered during the night, and, violating the sanctuary, first slew him, and then so placed the body as to induce the belief that he had committed suicide. A verdict to this effect was accordingly returned at the inquisition; and the body was interred with customary indignities. The real circumstances, however, being afterwards discovered, through the evidence of a boy, who, it appears, was with Duckett in his voluntary confinement, the murderers, amongst whom was a woman, were apprehended and executed. On this occurrence the church was interdicted for a time; and the doors and windows were stopped up with brambles.

The old steeple was not entirely rebuilt until 1469, when the Common Council ordered that Bow-bell should be rung nightly at nine o'clock.† In 1512 some additions were made to the upper part of the steeple; and Stow says, "the arches, or bows thereupon, with the lanterns, five in number—to wit, one

at each corner, and one on the top in the middle upon the arches,—were afterwards finished with stone brought from Caen in Normandy." It was proposed that these lanterns should have been glazed and illuminated, to serve as beacons for travellers; but it does not appear that this was ever done.* The first rector mentioned by Newcourt is William de Cilecester, presented Feb. 1287; and the earliest monument in the church of which we have any record was in memory of Sir John Coventry, who was lord mayor in 1425. Weever gives his epitaph.

We learn from the *Parentalia* that the former church had been mean and low, with one corner broken out of it for a tower. On digging out the ground, a foundation was discovered, sufficiently firm for Wren's intended fabric, which, on further examination, the account states, appeared to be the walls and pavement of a temple, or church of Roman workmanship, entirely buried under the level of the present street. In reality, however (unless other remains were found below those now to be seen, which is not probable), this was nothing more than the crypt of the ancient Norman church, and may still be examined in the vaults of the present building; for, as the account informs us, upon these walls he commenced his new church. The former building stood about forty feet backwards from Cheapside; and in order to bring the new steeple forward to the line of the street, the site of one house not yet rebuilt was purchased, and on it the excavations were commenced for the foundation of the tower. Here, to his great surprise, after digging down to the depth of eighteen feet, he reached a Roman causeway, made of bricks and rubble, firmly cemented, which, it is supposed, formed at the time it was constructed the northern boundary of the colony; and upon this he resolved to lay the foundation for the tower. This was done in 1671; and the whole of the works appear to have been completed in the year 1680.

Campanili, or bell-towers, which probably first arose in Byzantium, and were not generally known earlier than the seventh or eighth century, were not originally an essential part of a church, but in those instances where they did occur were at some distance from it, and formed a distinct building. Wren has contrived in all his churches to preserve this character for his steeples as much as possible, by commencing them in all cases, as we have elsewhere remarked, directly from the ground. In the beautiful example before us, being connected with the main building merely by a corridor, we obtain the campanile,—for the most part in its proper shape,—distinct and unattached, whereby the effect of its great height is increased; and its form, as the small proportion which the base bears to the height is more apparent, becomes picturesque and striking. To describe, or criticise at length the steeple of Bow church, would now be supererogatory. Opinion has stamped it as one of the most successful works of its class, both as regards design and construction; and with this opinion we perfectly agree; indeed, we may add, that did Wren's reputation as an architect rest solely on this one building, it would, in our opinion, be perfectly secure. The large palladian doorways, each within a rusticated niche on the north and west sides of the tower, may be placed amongst the best examples of doorways in that particular manner, being at once highly ornamented, and yet free from that complexity of parts, and those minute subdivisions in detail, which characterise the style. The circular peristyle, or continued range of columns, which rises from a stylobate on the top of the tower (a miniature representation of that around the dome of St. Paul's), forms, let it be viewed from what point it may be, the

* The Court of Arches was formerly held in this church, and has its name from the circumstance.

† The ringing of Bow-bell (a vestige of the Norman *curfew*) appears to have been looked for anxiously by the apprentices of the neighbourhood, and was probably the signal for closing the shops. The following rhyming complaint to the parish clerk for not keeping good time is recorded:—

"Clarke of the Bow-bell, with the yellow lockes,
For thy late ringing, thy head shall have knockes."

As well as the clerk's reply:—

"Children of Cheape, hold you all still,
For you shall have the Bow-bell rung at your will."

William Copeland, churchwarden, either gave a new bell for this purpose, or caused the old one to be recast, in 1515. Weever says the former.

* The churchwardens have in their possession a silver seal, on which there is a representation of the upper part of the old church. It is engraved in the *Gentleman's Magazine*, vol. xciii. part i. p. 305.

most beautiful feature of the steeple. And here one cannot help regarding the care with which Wren, by the introduction of the combined scrolls at each angle of the tower, has endeavoured to prevent that appearance of abruptness which would otherwise have resulted from the sudden transition from the square to the circular form, and has caused the outline to be gradually pyramidal from the top of the tower to the vane.* He seems in this respect to have taken example from the spires of the Gothic architects, whom he so much reviled, in most of which each change of form is so carefully softened down, that it is difficult to say where one ends and another begins. The flying buttresses, which appear to support the columns above the peristyle, are introduced chiefly with a view to effect the same end.

Poetry.

A HYMN.

"Our life is hid with Christ in God."—Col. iii. 3.

(For the Church of England Magazine.)

LET my life be hid with Thee,
Gracious Saviour! Lord of might!
Sav'd from sin, from dangers free,
Lighten'd by thy perfect light.

Let my life be hid with Thee,
When my raging foes abound;
Cover'd by thy panoply,
Safe within thy holy ground.

Let my life be hid with Thee,
When my soul is vex'd below;
Let me still thy mercy see,
When bow'd down by grief and woe.

Let my life be hid with Thee,
When in death I sink and fail,
Lest my raging enemy
In that dying hour prevail.

Let my life be hid with Thee,
Bound within thy life above;
Living through eternity
In the realms of peace and love.

J. B. CLIPSTON.

Miscellaneous.

YOUTH AND AGE.—He that would pass the latter part of his days with honour and decency must, when he is young, consider that he shall one day be old; and remember, when he is old, that he once was young.—*Johnson*.

THE JEWS A WARNING.—The whole history of the Jewish nation was written for the instruction of each one of us, "upon whom the ends of the world are come." In the several parts of that history, whilst we mark the various dealings of God with his chosen people, according to their ways, we may thence clearly discover how he will deal with each of us, his chosen ones, according as we tread in their steps. Thus, for example, we find there these truths clearly set forth: Did the Jews as a people hold fast God's covenant, and cleave to his commandments; the light of his

Divine blessing ever rested upon them. Did they forsake him; he withdrew his favour from them. Did they truly repent; he pardoned and received them again. Did they long and wilfully resist his calls; he gave them over to their own imaginations. And finally, when they had utterly despised the Divine visitations, he not only cast them off, but brought on them the tremendous ruin and destruction which our Lord foretold. And so in each one of these cases, as they are brought before us, every man, every woman, and every intelligent child, may now learn what to expect for themselves, may see how in like manner the Lord will deal with their souls. For instance, I may know and be assured, that so long as I cleave to the Lord, he will ever abide with me; if I forsake him, he will forsake me; yet if I truly repent, he will return; but if I will not observe "the appointed time," will not "know the time of my visitation," the season of grace will pass away, never to return; "the day of salvation will be hid from my eyes," never to be seen again; and I shall be left in spiritual ignorance and hopeless impenitence, to await the doom my guilt deserves. As there is, thanks be to God, a day of grace to all, when the things which belong unto their peace may be known, so there is as certainly a period after which the Lord will cease to visit, and to strive with the utterly faithless and impenitent. Their situation is like that of the Jews. Like them, they have "had their time of visitation." They have not, indeed, like them, seen the Son of God himself, nor heard him teaching among them the way of peace; but still God has visited them. By his holy word, sounding from their earliest childhood in their ears, as well as by the warnings of his appointed ministers; by his solemn judgments in the world; and by the Holy Spirit striving graciously with their consciences within them—God has visited them. They might, if they had desired it—they must, if they had not refused it—have found peace to their souls, even in Jesus Christ: but their eyes are blinded, their hearts are hardened. The most friendly counsel cannot touch their consciences, the most alarming terrors cannot pierce their minds: their brethren can only weep over them, as did the Saviour over the people of Jerusalem, and wish that "they had known the things which belonged unto their peace, before they were hid from their eyes." For, alas! so surely as did that destruction come upon the devoted city, so surely, in due time, will everlasting destruction descend upon all impenitent sinners.—*Rev. D. I. Egre.*

NOTICES TO CORRESPONDENTS.

We have received "The Annual Supplement to Mr. Willich's Tithe-Commutation Tables for 1839." The nature of the work, of course, precludes an extract by way of specimen in our pages; but we can safely recommend it as an important, or, we might say, an indispensable document to all persons, lay or clerical, who are interested in tithes.

The papers on "The Licentious Press," and on "The Sweeping of Chimneys by Machinery," will appear in due course; as will those of "M. A. S. B.," "S. S. L.," and that on "Sunday Wakes."

It is especially requested that all letters be post-paid; and that those who kindly forward Newspapers will be careful not to write on, or mark them in any way. We must also repeat a former notice to our Poetical correspondents. We receive weekly at least six times as much as we can possibly insert; and in some cases of late the letters have been unpaid.

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* The vane has the form of a dragon, and is ten feet long. On Michaelmas day 1820, when it was lowered, a young Irishman, named Michael Burke, descended on its back from its situation, 225 feet from the ground, pushing it from the cornices and scaffolds with his feet, in the presence of thousands of spectators. It had been lowered about twenty-five years before by Sir William Staines (then a young stone-mason), by whom the spire was repaired.—*ELMES' Life of Wren*, p. 298.

REGISTER

OF

Ecclesiastical Intelligence.

APRIL 1839.

Ordinations.

ORDINATION APPOINTED.

By BP. OF LONDON, May 26.

By BP. OF LINCOLN, at Lincoln Cathedral, May 26. Candidates must send their papers before the 14th of April.

ORDAINED BY BP. OF LINCOLN, at Lincoln Cathedral, Feb. 24.

PRIESTS.

Of Oxford.—C. R. Buckmill, B.A. Worc.; J. D. Giles, M.A., G. Renaud, M.A. C.C.C.

Of Cambridge.—J. Hart, B.A. Christ's; N. Keymer, B.A. Pemb.; H. P. Measer, M.A. King's; R. Parker, B.A., W. A. Peacock, B.A. C.C.C.; W. E. Scudamore, M.A. St. John's, Lett. dim. Bp. Norwich; R. J. Ward, B.A. Calus; C. S. Woolcock, B.A. Cath., Lett. dim. Bp. Norwich; G. B. Yard, B.A. Trin.

Literate.—G. R. Anstey, Lett. dim. Abp. York.

DEACONS.

Of Oxford.—B. C. Bridges, B.A. Oriel; J.

A. Clarke, B.A. Trin., Lett. dim. Bp. Exeter; E. C. Shedden, B.A. St. Mary H.

Of Cambridge.—E. Addenbrook, B.A. Trin., Lett. dim. Bp. Worc.; M. Garfit, B.A. Trin.; C. B. Gribble, B.A. Christ's; R. Hill, B.A. C.C.C.; F. Legard, B.A. Emman., Lett. dim. Abp. York; J. Lewis, B.A., T. Livesay, B.A. Trin.; G. Williams, B.A. Queen's; H. Wright, B.A. Cath. H., Lett. dim. Bp. Lichfield.

Of Dublin.—E. S. Murphy, B.A., Lett. dim. Bp. Ripon; T. A. Walrond, B.A., Lett. dim. Bp. Salisbury.

By BR. OF CHESTER, at Chester Cathedral, Feb. 24.

PRIESTS.

Of Oxford.—J. Brierly, B.A. St. John's; E. H. Colt, B.A. Queen's; L. W. Jeffray, B.A., S. Wentworth, B.A. Ball.

Of Cambridge.—J. A. Boddy, B.A., W. Coombs, B.A. St. John's; W. C. Dudley, B.A.

Queen's; H. Lascelles, B.A. Cath.; T. Morton, B.A. C.C.C.; J. S. Neumann, B.A. Pet.; A. Paton, B.A. Queen's.

Of Dublin.—G. Mansfield, B.A.; W. Richards, B.A.; W. Walling, B.A.

Of St. Bees.—C. Harrison (B.A. Durham); W. Houghton.

DEACONS.

Of Oxford.—W. Courthrope, B.A. Ch. Ch.; D. C. Legard, B.A. Univ.; G. Levy, B.A. Queen's; T. B. Morrell, B.A. Ball.

Of Cambridge.—C. Badham, B.A. Emm.; J. Bradley, B.A., J. Dobie, B.A. C.C.C.; T. G. Pearne, B.A. Cath.; R. L. Hill, B.A., H. B. Jones, B.A. St. John's; J. Kitton, Queen's; J. Leach, B.A. Pemb.; T. Lowe, B.A. Cath.; D. Roberts, B.A. Jes.

Of Dublin.—T. Booth, B.A.; K. Frazer; P. A. Galindo, B.A.; H. C. Sanger, B.A.

Of St. Bees.—J. Lowthian, J. Parker.

Preferments.

Brymer, W. T. P., Archdn. of Bath—Pat, Bp. Bath and Wells.

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Adams, S. T.	{ Horwood Magna (R.), Bucks }	730	New Coll., Oxford	£302	Jones, D.	{ Leonard Stanley (P.C.), Glouc }	942	Mrs. Cumberland	£200
Beeche, W. H.	{ Kilgeffin (R.) }	..	D. & C. Killaloe.		Ludlam, T.	{ Ellington (V.), Hunts }	374	Pct. Coll., Camb.	84
Bolton, W.	{ O'Brien's Bridge (P.C.) }	..	D. & C. Killaloe.		Melville, W. R.	{ Matlock (R.), Derby }	3262	Dean of Lincoln	*320
Bouverie, W. A.	{ Denton (R.), Norf. }	580	Abp. Canterbury	*813	Miller, G. D.	{ Morley (P.C.), York }	3819	Earl of Cardigan	43
Browell, W. R.	{ Beaumont c. Moze, Essex }	434	Guy's Hospital	*652	Mott, H. J.	{ Bodham (R.), Norf. }	308	J. T. Mott, Esq.	
Case, T.	{ Horton (V.), Dorset }	844	Earl of Shaftesbury	100	Newmarch, C. F.	{ Pilham (R.), Linc. }	96	Lord Chancellor	*200
Clark, J.	{ Raveliffe (P.C.), Lanc. }	..	{ V. of St. Michael's-on-Wyre }		Pear-on, J. N.	{ Tunbridge Wells, Dis. Ch. }			
Clerk, O. D.	{ Raucby (R.), Linc. }	565	Sir J. C. Thorold	*165	Rolfe, G. C.	{ Hailley (P.C.), Oxon. }	1236	Rector of Witney	143
Conyngham, J.	{ Weston Longville (R.), Norf. }	450	New Coll., Oxford	*583	Rowlatt, C. R.	{ North Benfleet (R.), Essex }	303	Rev. C. R. Rowlatt	*600
Cordeaux, J.	{ Whiston (R.), Yorksh. }	927	Earl Effingham	*868	Scudamore, W. A.	{ Ditchingham (R.), Norf. }	962	Bp. Norw., by lapse	*482
Cotterill, G.	{ Earham (V.), c. Bowthorpe (R.), Norf. }	..	F. B. Frank, Esq.		Shirley, W. A.	{ Brailsford (R.), c. Osmaston (R.), Der. }	780	Earl Ferrers	*673
Crawley, W.	{ Flaxley (P.C.), Glouc. }	186	Sir T. C. Boevey, Bt.	104	Soames, H.	{ Stapleford Tawney, c. Thoydon Mount (R.), Essex }	297	Sir T. Smyth, Bart.	*735
Eland, G. H.	{ Bedminster, St. Paul's, Somers. }	7000	Vic. Bedminster	*180	Spencer, Hen. W. H.	{ Urchfont c. Stirt (V.), Wilts }	1392	D. & C. Windsor	*237
Falconer, W.	{ Bushey (R.), Herts }	2000	Exeter Coll., Oxf.	*773	Tripp, —	{ Silverton (R.), Devon }	1389	{ Earl Egremont } { Earl Ilchester }	*589
Garstin, —	{ Cahir, Tipperary }				Walton, L.	{ Wendling (P.C.), Norf. }	347	Earl of Leicester	52
Hardwick, C.	{ St. Michael's (R.), c. St. Mary-de-Grace, Glouc. }	1869	Lord Chancellor	*231	Ward, S. B.	{ Quinton (R.), Northp. }	128	The Queen	325
Homan, —	{ Killymead (R.), .. }	..	Bp. Derry & Raphoe.		Watling, C. H.	{ Tredington (R.), Worc. }	..	Jesus Coll., Camb.	*539
Hobbes, N.	{ Dethick (P.C.), Derby }	675	T. Hallows, Esq.	*93	Wray, J. F.	{ Stixwold (V.), Linc. }	230	C. Turnor, Esq.	70
Bonnett, C. S. chap.	Duke of Buckingham and Chandos.				Wolff, J.	{ Linthwaite (P.C.), York }		Bp. of Ripon.	
Greene, C. chap.	Earl of Carnwath.								
			Illingworth, E. A. chap.	Middlesex House of Correction.				Rawlings, W. chap.	Leicester Union.
			Poole, J. head mast.	Mansfield Gram. School.				Wakefield, J. chap.	Derby Union.

Clergymen Deceased.

Bradbury, H. mast. Gramm. School, Stevenage, 85.	Hamilton, H., D.D. rec. Knocktopher.	Newby, G. cur. Stockton-on-Tees, 29.
Corner, E. at Kingston, Jamaica.	Hoole, S. rec. Poplar, Middlesex (Pat. Brasen-nose and East India Comp. alt.), 82.	Phillips, G. of Meat, Pembroke, 63.
Dakins, J. rec. St. James's, Colchester (Pat. Lord Chanc.)	Horner, J. rec. South Reston (Pat. Chanc. Duchy of Lanc.); vic. Tathwell (Pat. Bp. of Lincoln).	Prickett, M. Burlington, Yorkshire, 34.
Dupuis, G. p. c. Wendlebury, Oxford (Pat. Ch. Ch., Oxford), 82.	Langley, S. rec. Checkley, Stafford, 85.	Strangways, E. at Honduras.
Edison, G. T. rec. Stock and Ramsden, Essex.	Lloyd, B. at Llanasa, 75.	Umpleby, J. rec. Yarlburgh, Linc. (Pat. N. E. Yarlburgh); p. c. Armin, York (Pat. Earl Deverley and N. E. Yarlburgh), 77.
Gosforth, F. preb. Wells; vic. Whitchurch.	Mitchell, J. vic. Sturminster Newton (Pat. Lord Rivers).	Vance, G. at Hampstead.
Graves, E., at Fincham, 68.		Wells, S. rec. Portlemouth (Pats. Earls Darlington and Sandwich), 80.

University Intelligence.

OXFORD.

Smith, —, Queen's, elected Vinerian scholar.
Frazer, J., Linc., Dean Ireland's scholar.

Ashworth, J. A., Ch. Ch., elected fell. T. Hall.

CAMBRIDGE.

March 9. — Mr. Almack, St. John's, appointed examiner at previous examination, vice Lund.

CLASSICAL TRIPOS, 1839.

Examiners.—R. Shilleto, M.A., Trin.; J. Hildyard, M.A., Christ's; G. J. Kennedy, M.A., St. John's; B. W. Beatson, M.A., Pemb.

CLASS I.—Ds. Freeman, Penrose, Maitland, Eddis, Trin.; Woodham, Jesus; Hopper, Trin.; Bolton, John's; Mills, Queen's; Merry, Jesus; Simpkinson, Trin.—**CLASS II.** Ds. Yeoman, Trin.; Leeman, Joh.; Christian, Pemb.; Joy, Brodrick, Gell, Trin.; Relton, Pemb.; Sismey, Mathison, Trin.; Martyn, Bailey, Joh.; Laurence, Trin.; Green, Jes.—**CLASS III.** Ds. Humphreys, John's; Tucker, Emm.; Stewart, Trin.; Watson, Emman.; Maunder, Queen's, Gordon, Trin.

DURHAM.

A subscription has been set on foot to purchase a collection of astronomical instruments to furnish a proposed observatory in the University of Durham, to which the lord bishop has contributed 100 guineas; the Rev. T. Gis-

A grace passed the senate, "to petition both houses of parliament against certain clauses in a bill now under the consideration of the House of Commons upon the subject of ecclesiastical duties and revenues." The petition was carried in the Black Hood House by 35 to 7, and in the White Hood House by 33 to 3.

The Chancellor's Medallists.—The chancellor's two gold medals for the best classical scholars among the commencing bachelors of arts of the present year were, on March 11, adjudged to A. S. Eddis and J. G. Maitland, both of Trinity college.

Bell's Scholars.—The following gentlemen were, Mar. 14, elected University scholars on the Rev. Dr. Bell's foundation:—G. H. Ainger, and W. Wilson, St. John's.

A. Mills, Esq., B.A., late of St. John's, was, March 14, elected a foundation fellow of Queen's.

borne, 50*l.*; the warden, 30*l.*; the mathematical professor, 50*l.*; Earl Grey and Viscount Duncannon, 25*l.* each; the Bishop of Chester, 20*l.*; and several other noblemen and gentlemen various sums, amounting at present to 545*l.* 19*s.*

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

This society has recently issued another circular to its district secretaries, conveying a vote of thanks to them for their valuable services, and strongly recommending the "formation of parochial associations as the best means of interesting the people generally in the objects and operations of the society, and so permanently increasing its income." It is thought that many among the middle and lower classes might be desirous of contributing according to their means, especially if the objects and operations of the society were plainly set before them (as has already been done with much effect in many instances) in an address from their own clergyman. To facilitate the collection of small sums, a convenient ruled-book has been prepared, from the cover of which we take the following short summary:—

The society has on its list 254 missionaries, of which number there are stationed—in North America, 155; the West Indies, 42; India, 26; the Cape, 2; Australia (including those about to sail), 29; besides 70 schoolmasters and catechists. Total expenditure of the society in promoting its missionary designs for the year 1838, 55,949*l.* 4*s.* 6*d.*; total income from all sources, 43,365*l.* 6*s.* 9*d.*; deficiency, 12,583*l.* 17*s.* 9*d.*

The society is still extending its operations to meet the continually increasing demands of our destitute churches abroad—demands which can never adequately be met without a vigorous and united effort on the part of Churchmen at home. The society, therefore, earnestly appeals to every parish in the country to come forward and lend a helping hand to this most sacred cause.

CHURCH PASTORAL-AID SOCIETY.

The committee have been led, by the receipt of the following letter from a railroad proprietor, to issue thus early another occasional paper, which is more particularly addressed to proprietors of railroads, canals, mines, &c.

Copy of a letter signed R. F. D. S., dated 4th March, 1839.

"Sir,—Being one of the many benefited by the newly introduced mode of investment, railroads, I have read with great interest your last occasional paper, deeply as it concerns the welfare of that class of men called navigators, and enclose a bank-note for 20*l.* with regret that I cannot now make a much larger contribution to your funds; but at the same time not without a hope that I may hereafter be able to gratify myself by sending a better subscription. If I had a voice in the distribution of the enclosed—not that I attach any condition as to its appropriation—I certainly should wish it to be the commencement of a fund to be formed and appropriated peculiarly to the provision of spiritual instruction and advice to navigators, canal boatmen, and colliers. Surely, if a spirited appeal were addressed to all owners of railway or canal shares, or mines

and collieries, a noble fund might be raised for such a purpose; and certainly, if it be notified, I will, please God, early add another contribution. I feel the almost universal neglect which now exists as to the spiritual opinions and state of these thousands of thoughtless and unthinking beings, which the present generation, greedy as all are of making haste to grow rich, will hereafter have to answer for, with a retribution little anticipated or thought upon both by the clerical and the layman. I can only, therefore, layman as I am, present my small mite, and utter my individual anxiety and feeling, and then leave the result to Him 'who disposes,' and to your committee as an instrument in his hands.—R. F. D. S."

This letter, combining precept and practice, is in itself "a spirited appeal." The committee wish that every proprietor of a railroad, canal, mine, &c., would read it, and then apply to himself the divine admonition, "Go, and do thou likewise." The committee have to express their grateful acknowledgments to the writer, and their earnest hope that much good may flow from his suggestions. The formation of a separate fund is not, however, intended by the committee, because experience in societies proves that course to be inconvenient when the specific object proposed already comes within their general designs and operations. Such is the case in the present instance. A majority of the grants of the society are made for the maintenance of additional clergymen for parishes, districts, and townships which have become populous from the opening of mines and the erection of iron-works, factories, &c. It is to be lamented that the proprietors of such undertakings, with a few honourable exceptions, have heretofore shewn too little care for the best interests of the multitudes whom they, for their own increase in riches, have induced to leave places where the public means of grace existed, and to settle in parts far from any church, and beyond the reach of the parochial clergy, or the means at their disposal. But the committee hope that better feelings are now becoming extensively prevalent, and that a brighter day is dawning on our country. They trust that proprietors of mines and factories, as well as landed proprietors and others, will consider their obligations, and obey the dictates of duty, to advance, by every means in their power, the moral improvement and spiritual welfare of the people, in the promotion of which their own interests are so deeply involved. Nor can the committee refrain from expressing their earnest hope and prayer that, ere long, our legislature may be induced to take a Christian survey of the country, and provide, out of the national resources, such sufficient means as may enable our Protestant national Church to extend her holy ordinances and pastoral care with that degree of fulness and efficiency which becomes the Established Church of a Christian nation. In the meantime, it has been the happiness of this society to be first in the

good work of forming a general fund for maintaining additional clergymen in populous and necessitous districts; and its operations, as well as those of other societies, have proved that the constitution of the Church of England is well adapted to meet the necessities of the population, however great, if only adequate means are provided. By the blessing of God on the grants of this society, many home colonies of hard-working, but long-neglected labourers, have been provided with faithful ambassadors of Christ; and in several places where, a short time since, there was neither clergyman, chapel, nor school, by the society's aid, combined with local efforts and resources which it has called forth, all these are now available. While, however, many and great are the benefits which the society has, under God, bestowed on the settled population in mining and manufacturing districts, the committee entirely sympathise with the writer of the above letter in regard to persons employed on canals and railroads. The last occasional paper (No. V.), which has so happily influenced R. F. D. S., and which deserves the serious attention of all directors and proprietors of railroads and canals, contains most interesting particulars from clergymen who are specially devoted to the promotion of the spiritual welfare of these classes. By this society's aid, at the instance of the local clergy, with the sanction of their bishops, three clergymen are already so engaged; and at this time the committee have applications for three more in other parts of the country, for which they are prepared to make grants when the required arrangements are completed.

NATIONAL SOCIETY.

On the Union of Diocesan Boards of Education, and District Societies and Schools, with the National Society for promoting the Education of the Poor in the Principles of the Established Church, throughout England and Wales.—The general committee having taken into their consideration the measures which are now in progress throughout the country for the extension of education in connexion with the National Society, and the principles embodied in the society's charter, have agreed to the following resolutions:—

I. That diocesan boards and district societies be received into union with the National Society on professing their adherence to its principles as set forth in the charter; their desire to promote its objects; and their willingness to transmit to the society periodical reports on the state and progress of education in their respective districts.

II. That schools be united to the National Society on the managers signing the following declaration, viz.:—"Terms of union, to be subscribed by parties desirous of uniting their schools with the 'National Society for promoting the Education of the Poor in the Principles of the Established Church, throughout England and Wales,' either immediately, or mediately through the diocesan or district society in connexion with the same.—1. The children are to be instructed in the holy Scriptures, and in the liturgy and catechism of the Established Church. 2. With respect to such instruction, the schools are to be subject to the superintendence of the parochial clergyman. 3. The children are to be regularly assembled for the purpose of attending divine service in the parish church, or other place of worship under the Establishment, unless such reason be assigned for their non-attendance as is satisfactory to the managers of the school. 4. The masters and the mistresses are to be members of the Church of England. 5. A report on the state and progress of the schools is to be made at Christmas in every year to the diocesan board, the district society, or the National Society; and the schools are, with the consent of the managers, to be periodically inspected by persons appointed either by the bishop of the diocese, the National Society, or the diocesan board of education. 6. In case any difference should arise between the parochial clergy and the managers of the schools with reference to the preceding rules, respecting the religious instruction of scholars, or any regulation connected therewith, an appeal is to be made to the bishop of the diocese, whose decision is to be final."

III. That the following form of certificate be used in the case of infant-schools:—"We, the undersigned, (being desirous of establishing, &c.) an infant-school for the benefit of the poor of (the parish of —), do hereby

certify, that the education in such school is to be conducted on the principles of the Established Church, and by masters or mistresses who are members of the same; and we further declare, that we shall be ready to report upon the state and progress of the school from time to time, in the manner usually pursued by national schools."

IV. That middle or commercial schools may be received into connexion with the National Society, or its diocesan boards, upon a declaration from the proprietors or managers that religious instruction in conformity with the doctrine and discipline of the Established Church shall be given therein, and that the schools will be open to the occasional visitation of the parochial clergy.

V. That copies of the resolutions now agreed to be transmitted to the diocesan boards and district societies; and that the secretary be directed, in communicating the same, to state that, although the exclusive use of the religious tracts on the catalogue of the Society for Promoting Christian Knowledge be no longer required as a condition of union, the general committee will continue to supply, with their annual report, a list of the educational works upon such catalogue; and the Society for Promoting Christian Knowledge will continue to afford to schools in union the accustomed facilities for obtaining them.

J. C. WIGRAM, *Sec. to the National Society*.
Central School, Westminster, Feb. 27, 1839.

ADDITIONAL CURATES' FUND SOCIETY FOR IRELAND.

Dublin, March 8.—The society has been but a short time in existence; but its progress has been quite astonishing, as well in regard to the amount subscribed, as the number of its members. Her majesty has become patroness of the society, the first annual meeting of which will be on the 4th of April, at the Rotunda in Dublin. The lord primate will take the chair.

CHURCH-EDUCATION SOCIETY FOR IRELAND.

The objects of the society are, to assist schools at present existing in the country, and to establish new schools on an improved system, for the purpose of affording to the children of the Church instruction in the holy Scriptures, and in the Catechism and other formularies of the Church, under the direction of the bishops and parochial clergy, and under the tuition of teachers who are members of the United Church of England and Ireland. The society will supply its schools with copies of the holy Scriptures in the authorised version, or integral portions thereof, which shall be used in the daily instruction of every child in attendance who is capable of reading; and no other version of the holy Scriptures shall be used in the society's schools. The schools of the society shall be open to all children whatsoever belonging to the parish in which the school may be situated, and having the parochial minister's approbation for attending it; and no child shall be excluded on account of the inability of its parents to pay for its instruction. In order to accomplish its objects, the society will use the following means:—1st, It will connect itself closely with all the diocesan education societies existing in the country, and endeavour to promote the formation of others where none have been as yet established, and it will maintain a confiding and co-operating intercourse with them all. 2dly, It will establish and maintain a model and training school for the education of teachers, supply suitable books, and other school requisites, for the use of the schools established by it, and assist in furnishing and repairing school-houses. 3dly, It will promote the formation and further the maintenance of an efficient and stated inspection of the schools assisted or established by it. The funds that are now, or may hereafter become available within their respective districts, to the several diocesan education societies, may be applied, under the direction of their respective committees, to the support of schools in which the holy Scriptures in the authorised version are daily read by all the children in attendance who are capable of reading; but they shall be required to transmit annually to the committee of this society a statement in detail of their receipts and expenditure, in order to its being embodied in the general report. Such of the archbishops and bishops of the United Church of England and Ireland as shall be pleased to accept the office, shall be presidents of the society, and *ex officio* members of the

committee; and such of the deans and archdeacons of the same as shall accept the office, together with such lay noblemen and gentlemen (members of the society) as shall be named to the committee by the presidents, shall be vice-presidents thereof; every beneficed or licensed clergyman subscribing 1*l.* annually, either to the general or diocesan fund, shall be a member: every member of the United Church of England and Ireland subscribing 10*l.* at one time to the general fund of the society, shall be a member for life; and every lay-member of the Church subscribing 1*l.* annually to the same, shall be a member of the society for and during the year for which his subscription is paid: the presidents, vice-presidents, and members to have the privilege of voting at all annual or special general meetings of the members of the society. A number of clerical members of the society resident in Dublin or the vicinity, not exceeding sixteen, and a number of lay members of the society, also residing in or near Dublin, not exceeding fifteen, together with the members of the several diocesan committees, shall constitute the managing committee of the society, five of whom shall form a quorum; such committee to be elected, in the first instance, by the votes of the several diocesan committees signifying the same by resolutions passed in committee duly summoned for that purpose, and after the first year by the members assembled at the general annual meetings of the society. Two honorary clerical secretaries, one or more treasurers, and three lay auditors, only one of whom shall be a member of the committee, shall be appointed from among the members of the society in the same way.

With reference to the beneficial results likely to arise from this important institution, the *Statesman* makes the following remarks:—"It occurs to us that this society is the very one to meet the exigencies of the present times. We have been too long waiting upon the players at politics; too long occupied in mooted points involving the compromise of Church principles; and permitting, while we argued, practical systems of popery, or infidelity, to take root and establish themselves. The announcement of the Church-Education Society puts an end at once to any further controversy touching the National Board of Education. That board stands forth in all its undisguised outline and substantiality, a popish, and a purely popish, 'national establishment!' Our Church never countenanced it; but now she stands aloof from it altogether, and relying solely upon the independent contributions and support of her children, and those who wish her well, she comes forward to educate on and in her own principles, without any compromise or suppression whatever. Here, then, at last, we see the finger of Providence over-ruling evil for good; and those dark and iniquitous contrivances which were intended for the Church's overthrow, eventually turning to her good, and stimulating her to exertions which will place her above the reach of all the shafts and malice of her enemies. The Kildare-place Society never was exactly a 'Church' society; and is not, or was not, of course, that institution around which the Protestants of Ireland, as 'churchmen,' could rally in a case where the legislature, having refused all grants for education on Protestant principles, threw Protestants on their own resources, leaving Protestant education to shift for itself. The Kildare-place Society therefore has been reduced to a very weak state indeed, since it has been deprived of all parliamentary aid, and nothing has been done to rally churchmen and rouse them into exertion till this very moment. The Church-Education Society will now step in and do the work. Of

this we feel convinced. There is nothing to hinder, and every thing to encourage it. The public Protestant mind is fully prepared for the operations of the new society, and it must succeed. Should it be objected to us that we are turning advocates for the 'voluntary' principle, we do most emphatically deny it, as we are the most *in-voluntary* 'voluntaries' that ever existed. We are the purest necessitarians rather, and 'voluntaries' only upon compulsion. It is because the State refuses to do its duty, that we say the Church and the people must do the work themselves, but only *pro tempore*—only till popish influence be banished from the senate and the court. We wish good luck to the Church-Education Society in the name of the Lord; and we recommend it equally to the prayers and the purses of our Protestant brethren both in England and Ireland. The more successful the society in its voluntary labours, the stronger will be its claim hereafter to parliamentary aid. That aid it will have in due time—when the present tyranny is overpast. Of that we have no doubt. Let us now lay a good foundation, and all else will be added that we could wish for.

SOCIETY FOR SUPERSEDING THE NECESSITY OF CLIMBING-BOYS.

The following appeal from the secretary of this humane institution has been recently circulated, and with some success, we are glad to hear, among the clergy of London. It is to be hoped that the barbarous practice which the society is instituted, if possible, to supersede, may no longer be permitted to exist amongst us, but that machinery may in every case be adopted. Any number of reports can be sent to those who would be kind enough to circulate them.

"Hand-in-Hand Fire Office, Nov. 10, 1833.

"Rev. Sir,—I take the liberty of drawing your attention to a society which has for its object the doing-away with the use of children in sweeping chimneys. Few persons are aware of the misery unavoidably connected with this business as it is at present carried on. The following are some of its leading characteristics:—The children receive a wrong impression of the trade during their short term of probation, or liking, as it is called. They endure hardships through the whole course of their apprenticeship, that exceed what has been so universally condemned in the West Indies. They are brought up to a trade which throws them again loose upon the world, at the age of about eighteen, unprovided for, when they become too large to climb; and the association with the soot in infancy produces a cancer in after-life, which is seldom cured, and which none but chimney-sweepers ever have. Every feeling person must desire to put down such an objectionable system; and knowing the just and powerful influence possessed by the ministers of our Church, I am directed to make this appeal to the clergy of London praying for the co-operation of those whose lives are spent in removing and mitigating the trials of the poor. It has been alleged that children cannot safely be dispensed with. To rebut this, I enclose the certificate of the Fire offices in the city of London. There are sapient people who see no connexion between an insurance-office and the chimney of the house insured; but it is evident to persons in my situation, that the office is in considerable danger if the chimney is badly swept. The last Report of the society can be had gratis at this office; and I have the honour to be, rev. sir, your humble servant,

"R. STEVEN, *Hon. Sec.*"

Diocesan Intelligence: England and Ireland.

BATH AND WELLS.

New College at Bath.—A considerable period having elapsed since any notices appeared in our local journals respecting the college proposed to be erected on one of the heights which crown the immediate vicinity of this city; reports have in the meantime obtained currency that the project had been abandoned. It affords us much pleasure to be enabled to meet those rumours with the most unqualified denial. The interval of silence has been

sedulously employed by the projector in maturing the preliminary arrangements requisite for accomplishing an enterprise calculated at once materially to subserve the cause of Protestant Christianity as professed by our venerable Establishment, and essentially to advance the prosperity of Bath. The necessary delay has been further improved in securing the patronage of her most gracious majesty, and the countenance of the lord bishop of the diocese, who has virtually expressed his decided approval

the object, by consenting to be nominated as visitor to the institution. Every preliminary arrangement has now been made, and the project is at length placed fairly before the public at Bath, and the kingdom generally, agents being appointed in London and most of our cities and large towns for the disposal of shares.—*Bath Gazette*.

CLOGHER.

The Bishop of Clogher has subscribed 500*l.* to the fund for providing church-accommodation in the county of Fermanagh. In Belfast and other parts of the north similar subscriptions are in progress.

DOWN AND CONNOR.

The branch meeting of the Church-accommodation Society, lately held at Coleraine, has been most successful in its results, a sum of 1,333*l.* 3*s.* having been subscribed by those present. This is cheering to the promoters of this great and glorious work; and the diocese of Down and Connor, with its learned and respected diocesan at its head, has laid the foundation of an institution in Ulster, which will tend more to advance sound Protestantism amongst us, through the instrumentality of preaching the Gospel to the poor, than the united efforts of the province have accomplished for the last twenty years.—*Ulster Times*.

DURHAM.

Newcastle-on-Tyne.—The project which has been contemplated above a year back, of building two additional churches, or chapels of ease, within the parishes of St. John and St. Andrew, is at length in the way of accomplishment. The bishop of the diocese has given his entire approbation of the measure, together with a liberal donation of 100*l.* A site has been given, and upwards of 500*l.* have been subscribed towards the erection of the new church in St. John's parish; and for the church in St. Andrew's parish above 1,000*l.* have been subscribed, but as yet no site has been obtained.—*Newcastle Journal*.

Durham Infant Schools.—The charge for the admission of children into these schools has been reduced from twopence to one penny a-week for each child. The system of infant instruction has now been in operation in this city for a period of fourteen years, and the result has been such as fully to confirm the anticipations of those who were favourable to its introduction.—*Durham Paper*.

GLOUCESTER AND BRISTOL.

The ninth annual meeting of the Bristol Diocesan Visiting Society was held March 12, at the diocesan school-room, Bristol, and was very numerous attended; J. S. Harford, Esq. in the chair. After a speech from the chairman, explaining the objects of the society, the report was read, from which it appeared that the number of individuals who visit was 109; visits made, 58,294; tracts circulated, 58,944; children sent to school, 618; persons to whom medical relief has been given, 537; persons sent to hospitals, 166; persons sent to penitentiaries, 3; persons relieved with food, 10,236; ditto fuel, 1,937; ditto clothing, 674; ditto soup, 271; ditto money, 2,681; persons subscribing for Bibles and Testaments, 139; ditto Prayer-books, 21. The whole amount received during the year in subscriptions and donations to the general fund is 97*l.* 9*s.* The several parishes, however, connected with the society, have made their own individual collections, and raised in the whole about 400*l.* in support of their own local visiting societies.

LINCOLN.

The Marquess of Granby and Sir G. Clerk have refused to subscribe any further towards the Stamford Bluecoat-School, as has the Marquess of Exeter. The reason assigned for withdrawing their aid to this charity is, that charity-

trustees, appointed by the lord chancellor, have refused to let the children be educated in the tenets of the Church of England, and have forbidden the use of the Church Catechism in the school.—*Country Paper*.

LONDON.

Maynooth College.—Feb. 19. Agreeably to a requisition to the Archdeacon (Lyall) of Colchester, a public meeting of the clergy and laity of the archdeaconry was held in the library of Colchester Castle, to consider the propriety of petitioning the legislature against the continuance of the annual parliamentary grant of money for the support of the Roman Catholic college of Maynooth, in Ireland. Nearly 200 clergymen and laymen assembled, the ven. the archdeacon presided. The high-sheriff of the county (F. C. Mills, Esq.), in a long and eloquent speech, proposed a resolution to the effect that it is inconsistent with the duty of a Protestant government to contribute directly or indirectly to the maintenance of the Roman Catholic religion or priesthood. The Rev. G. Preston, rector of Lexden, seconded the resolution, which was carried unanimously. The Rev. S. Carr, vicar of St. Peter's, Colchester; G. Bawtree, Esq., mayor of Colchester; the Rev. R. Strong, rector of Mile-end, Colchester; T. E. Green, Esq.; the Rev. John Round; N. Sparling, Esq.; G. Stokes, Esq.; the Rev. J. Hallward, and other gentlemen of influence in the neighbourhood, subsequently addressed the meeting in support of other resolutions of a kindred spirit (all of which were carried unanimously), and ably denounced the practices and policy of the popish priesthood. A petition to the House of Commons against any farther grant was unanimously adopted, and is to be entrusted for presentation to the county members. As the question related to a money-bill, it was considered that it would be incorrect to address the House of Lords on the subject.

SARUM.

Bishop Burgess.—A magnificent monument has just been erected in the cathedral to the memory of the late excellent Bishop Burgess.

WORCESTER.

Birmingham.—At a late meeting of the committee of the Ten Churches' Fund, held at the Bluecoat-school, the Rev. J. Garbett in the chair, the additional sum of 1,402*l.* 13*s.* was reported to have been subscribed during the last month, making the total amount to the present time, 20,880*l.* 17*s.* 7*d.* The commencement of two churches was determined upon as soon as the necessary legal steps can be taken, one of which will be erected on a site in Great Lister-street, most liberally given by Messrs. E. and C. Robins, of this town. The site for the other is not quite settled, but it is intended to be in the neighbourhood of the Bristol road.—*Birmingham Advertiser*.

CHURCH CONSECRATED.

Norwich.—Trinity Church, Heigham, formerly a chapel belonging to the Dissenters, consecrated Jan. 16, by Bishop of Norwich.

Tributes of respect have recently been presented to the following Clergymen:—

M'Gill, from cong. St. George, Douglas, Isle of Man.
Paton, A., cong. of St. Luke's, Chorlton in Medlock, Manchester.
Taylor, H., par. Christ Church, Mary-le-bone.
Tomkins, W., par. Cottesmore and Barrow, Rutland.
Were, E. B., par. Chipping Norton, Oxon.
Wilson, B., parish Kettlebaston, Suffolk.

SCOTTISH EPISCOPAL CHURCH.

Communion with the United Church of England and Ireland.—It has long been matter of deep regret to the members, as well as friends, of the Episcopal Church, that the clergy ordained by the Scottish bishops should not be permitted to officiate in England. There appears now, however, to be a probability that such a restriction will be removed, with the sanction of the highest members of

the English hierarchy. There seems, in fact, to be not a little inconsistency in debarring those from ministering in our churches, the validity of whose orders cannot for a moment be questioned. It must be borne in mind that the clergy thus ordained by the Scottish bishops do not seek for admission to English cures, but simply to be acknowledged as qualified to officiate in England.

Lectures on Episcopacy.—It is proposed to deliver in Edinburgh a series of lectures on the true character and nature of the Episcopal Church. Great ignorance prevails on the subject in Scotland, and not a little prejudice, which some recent speeches at public meetings have had a tendency to cherish.

Scottish Episcopal Church Society.—The appeal in aid of this new society has not been made in vain. A circular is about to be issued explaining more fully its important objects. Much lamentable ignorance exists in England as to the state of Scottish episcopacy. There is every reason to believe, however, that the subject is exciting universal attention; and that, through the society's instrumentality, the clergy will be put in a situation of comparative independence with that which many of them have for a long life maintained.

DIOCESE OF ROSS AND ARGYLE.

The following letter from Bishop Low, dated Priory, Pittenween, Feb. 18, was read at the March meeting of the Society for Promoting Christian Knowledge:—

"The kind interest which the society takes in Scottish affairs has been of the most essential benefit; and I think it right to state, for the information of the committee, that I continue to receive the most gratifying accounts of the newly formed Episcopal congregations in the islands of Bute, Skye, and Lewis,—to the two chapels in which last-

mentioned places the society has been so liberal. Our minister in Stornaway, in a late letter, expresses great satisfaction with the commodiousness, and even beauty, of the new chapel; and adds, 'Your reverence will be glad to know that all the respectable members of the town are coming gradually into the Church.' The case seems to be pretty much the same in Rothsay, Isle of Bute; and the accession to the Church of some families of the first distinction in the Isle of Skye, is likely to produce the happiest results. The clergyman there writes to me on the 9th of this month: 'The regularity with which my scattered congregation attend divine worship is beyond all praise; and I hope God will give me his grace to guide them aright. I have been successful in organising a school in connexion with the chapel here, at which I hope soon to see fifty to sixty children at least receiving such an education as, by the grace of God, will make them more successful candidates for happiness, both in this life and that which is to come. This school may be properly termed a seminary for the extirpation of Gaelic,—the great barrier to the civilisation of the highlands and islands of Scotland. No Gaelic is taught in it; what the children read in English, they are taught to translate into Gaelic. The teacher speaks English to them in all cases where he can be understood; and encourages the use of it in their communications with each other.'"

Miscellaneous.

Church of England Schools.—It may be briefly mentioned with regard to the Church, that the increase in all its schools between the years 1831 and 1837 appears to be—Sunday and daily schools, 2979, with 60,531 scholars; and 631 Sunday-schools, with 35,517 scholars; and that the total of schools and scholars was as follows, viz.—In 12,391 towns, parishes, villages, and hamlets, which possessed schools of some description, there were Sunday and daily schools, 10,152; Sunday-schools, 6068; infant-schools, 704: total, 16,924. Sunday and daily schools, scholars, 514,450; Sunday-schools, ditto, 439,280; infant-schools, ditto, 43,730: total, 996,460. Total places, 12,391; with schools, 16,924; and scholars, 996,460; to which are to be added the union workhouse-schools, and those in course of establishment, by aid of the parliamentary grant.

Religious Education.—This important subject continues to excite much attention. Influential meetings have been held during the last few weeks at Oxford, Chichester, &c. &c. It is obvious that any plan of instruction which excludes the most important of all, religious, can never obtain the sanction of those who are impressed with a sense of the value of those truths which the word of God alone reveals.

Sabbath Observance.—The subjoined public notice has been widely circulated; but we put it on record as decisively marking the increased spirit of practical religion. Would that such a wish to observe the Sunday were universal in our population!

At a meeting of the metropolitan chemists, druggists, and retail apothecaries, convened to take into consideration the present state of their trade in reference to the Sabbath, it was resolved unanimously: "That this meeting, in order to remove the impediments which at present exist to the due observance of the Lord's day by chemists, druggists, and retail apothecaries, advises the entire closing of their shops on that day; at the same time, they hold themselves ready to supply medicines in every case of necessity: commencing on the first Sunday in March." A committee having been formed to carry out the object of this resolution, they respectfully invite attention to the following statement:—The chemists, druggists, and retail apothecaries, from the nature of their occupation, are necessarily compelled to labour and study with unwearied attention and close application during the week in discharge of that moral responsibility which is involved in their business. Pledging themselves, therefore, as they do, to supply medicines on the Lord's day in every case of necessity, they feel assured that the public, considering all these circumstances, will readily admit the justice of their refusal to supply any article on that day which is

not absolutely required by the calls of humanity, or for which no provision could have been made on the Saturday preceding. The committee, therefore, appeal confidently to the public for the exercise of that due forethought and arrangement, which will assist so materially in preventing all needless infringement on that day, which it is the duty of all men to hallow and regard.—*Social Gazette.*

Cape of Good Hope.—At the March meeting of the Society for Promoting Christian Knowledge, a letter was read from the Rev. J. Heavyside, chaplain at Graham's Town, stating the great necessity which is felt by the Church there for aid from its friends at home, and from the Colonial Government. He encloses an extract from the minutes of the proceedings of the committee, and a memorial praying for assistance towards the erection of a church at Fort Beaufort, one of the principal garrison-towns on the frontier, the head-quarters of a regiment, and a market-town, containing at present 37 soldiers, and a large population, which is continually increasing. This memorial is signed by the five provisional trustees of the building, and by the secretary. It is estimated that a church might be built at a cost of £8000; one-third of which the inhabitants purpose to raise among themselves. They have also memorialised her Majesty's Colonial Government and the Society for the Propagation of the Gospel in Foreign Parts.

EPISCOPAL CHURCH OF THE UNITED STATES.

The following is an extract of a letter from Bishop Chase to a friend, giving a succinct account of his proceedings and endeavours to found an institution of religion and learning in the counties of Peoria and LaSalle:—

Robin's Nest, Nov. 12, 1838.

Very dear Friend,—I comply with your request, and give my story without preface. Having in the year 1835-6 obtained some funds, chiefly in England, to establish a seminary for the education of young men for the Christian ministry in the Episcopal Church of Illinois, I returned to my diocese, in hopes to lay out the same in wild lands at congress price, and on them to place my institution; but found in my absence a great alteration had taken place. A rage for speculation had commenced, and all the lands in market were taken up. In this state of things, I saw no way but to resort to the lands not as yet in market, and by claiming a small portion in the name of the expected institution, to hope for liberty to enter them, or to get a pre-emption right to them by special grant from congress.

Having come into the county of Peoria, I explained my views to the citizens without reserve; and so much approved were they, that all who were duly informed on

the subject, joined with one voice in urging me to make the experiment in township ten north and six east, in which but a small proportion of the land was as yet claimed. Accordingly I chose my site for the college, and paid the surveyor for running out and finding the lines of the lands I wanted. The place chosen for the site was on section fourteen. On section thirty-six, four miles from this, I bought a claim to a quarter section (160 acres) for my own residence.

Waiting the issue of a petition to congress, or the bringing of the said township into market, nearly two years were spent in anxiety deeply felt by myself and all the friends of the institution. In the latter part of this period, I saw the claims which I had made for the college infringing on, and nearly all the wood-lands on which the seminary would have to depend for building taken from me. This infringement I made known to the persons who had encouraged me to go on; but nothing was done to obviate the evil. In view of the college being placed in the neighbourhood, the price had increased, and claims on the college lands were considered very valuable, and sold and transferred to profit. This I could not prevent nor remedy. Accordingly all expectation of placing the institution on the intended site in Peoria county was relinquished.

This fact being made known, there were offers from other quarters; and those from the neighbourhood of Vermilion river, in Lasalle county, seemed the most inviting. Col. J. B. M., of New York, hearing of my views, offered in his own name and in that of his friends, who in company with him had made considerable entries in the neighbourhood of Vermilion river, to give each a quarter section (160 acres) of land, if I would agree to put the said institution on or near their property. In pursuance of this I went to Lasalle county and viewed the premises, and received great encouragement from the actual settlers in the vicinity; and in one of my visits selected the grounds for the college, as I was requested by the landholders, and thus awaited the fulfilment of the proposition made through Col. J. B. M. But no deeds of the promised land arrived either from New York or Philadelphia, and thus another summer was lost in suspense.

It was proposed by the friends and subscribers to the institution in Lasalle county to send a deputation to the landholders in New York and Philadelphia, to represent the great benefit the locating of the seminary in the vicinity would be to their lands, and to urge them to the fulfilment of the promise made through Col. J. B. M.; but this was laid aside, under the expectation of my attending the general convention of our Church in the month of September.

When I arrived in Philadelphia, I made inquiries for two gentlemen whose names had been by Col. J. B. M. mentioned as owners, with himself, of the lands designated for the college. These were T. B. and E. C., Esqs. Of the former, I learned that all his landed estate in the west had been lodged in the bank of the United States for security, but that this circumstance should not impede the good work I had in view; for it had been mentioned and agreed on that a certain portion of Mr. T. B.'s lands should be given to my college, on the principle that the gift would be for the benefit of the remainder; and I was told by the cashier himself that the form only of the expected deed need be presented to the board of directors for their vote, and all would be done to my wish. This settled, I sought an interview with E. C., Esq., and received from him every assurance I wished, that his deed would be made out as soon as I returned from New York. Thus prepared, I went to that city and saw Col. J. B. M., who gave me a deed of a quarter-section of land, and also legal assurances that other landholders of that place, now out of town, would do the same on their return.

All this done, who would dream of disappointment? For one, I did not; and thinking it my duty to give notice of my success, an advertisement was sent to the public prints and to my friends abroad. When I returned to Philadelphia, I found what had been reported to me from the bank of the river and Mr. T. B.'s willingness to give a quarter-section was a mistake; and in conversing with that gentleman I found it even so.

Painful was my situation; for the understanding had

been that all were to give the quantity mentioned, or no one individual would be bound to do the like. All my labour was therefore for naught!

At this crisis of affairs, I called on Mr. E. C., and offered to resign his deed, and shewed him a letter which I had written to the New York landholders to the same effect. Mr. E. C. said he wished me to suspend my return of the papers until he could speak with Mr. T. B., who, he presumed, could and would be persuaded, by a friendly conversation, to sign a deed of a quarter-section as others had done, and as had been understood from the beginning. He concluded by earnestly requesting me to leave the deeds, and promises of deeds, in the hands of a friend in Philadelphia, in which case he had no doubt that all things would be accomplished as I wished.

Cheered with this state of things, and leaving the papers to be returned according to my promise in the case of failure, I set my face to the west. And here I think it a duty which I owe to myself to speak the dictates of my judgment as well as feelings on what had just transpired, and what I had to expect. I could not bring myself to believe that the Philadelphia landholders would act so much against their interest as to refuse, after mature reflection, the donations in question. It must be apparent to them that the institution would greatly enhance the value of their property; and should Mr. T. B. finally refuse, I trusted, from what had passed, that Mr. E. C. would hold on and request me to retain his donation, and advise all the other donors to follow his example. In this case it was my determination to go ahead with the plan. This statement I make to justify my conduct to my friends on my way home in speaking of what was past, and of my expectations of the future, particularly when at Chicago and Vermilion. They had seen my advertisement, made while in New York, and I spoke to them of the institution being placed according as that set forth. And then I believed it would be fixed on the Vermilion river, in Lasalle county; and agreeably to this belief, in passing that neighbourhood, on my way from Ottawa, I accompanied the Rev. S. Chase in fixing the stake for the town and buildings.

Having arrived at my humble dwelling in Peoria county, my worthy neighbour, Mr. Richard Radley, came to see me, and expressed much pleasure in the prospects of success in establishing the seminary, after so long a delay, on Vermilion river. In view of this event, I signified to him my wish that he would for a short period, at least, take the secular agency of the institution off my hands. To this he readily assented; and the matters in detail were actually under discussion when the mail arrived, bringing letters from Philadelphia. These contained the sad news, not only that Mr. T. B. had refused to give the one hundred and sixty acres except on condition of my paying him four hundred dollars, but that Mr. E. C. had insisted on being placed on the same footing with Mr. T. B.; which was, that in case I chose to retain his deed of one hundred and sixty acres, I should be bound to pay him also four hundred dollars—thus establishing a rule to which all the rest would have a right to claim observance. The remonstrances of my friend in my behalf had no effect. Mr. E. C. observed, "I expect the bishop to place me on the same footing with Mr. T. B."

In conclusion of his letter, my friend says, "I am of opinion that this is now finally settled; and I regret that you have been at so much trouble and loss of time to be disappointed; but such is the uncertainty of things in this world. I should regret to have much business of the same kind to do, as it makes my mind place too small a value on mankind, to see men, who for half their lives have been handling thousands and dealing with millions, make such a bugbear of some few hundreds intended for the welfare of their fellow-creatures, and eventually for their own peculiar benefit."

Thus ends my friend's letter. To describe the feelings which it occasioned, I am quite unable. It seemed as if I had no resource. But "man's necessity is God's opportunity" to be merciful and gracious unto us.

After the first gush of disappointment occasioned by the news from Philadelphia had subsided, Mr. Radley and myself began to speak coolly on the prospects before us. The land-sales at Quincy, embracing the township in which we are, would soon take place. Might not some-

thing still be effected here? What favoured this was the fact, that the expectation of my moving the seminary to Vermilion had caused the price of claims to fall to their original level with those of other places; and many lots, the claims to which bore a high price, were now abandoned; and at the land-sales thus unexpectedly ordered by government, they would have no competitors. But to avail myself of this providential circumstance, it was obviously necessary that there should be silence on the subject of the disappointment on Vermilion river; for should that be known, individual cupidity would again defeat public utility.

But in the event of falling back on the lands once claimed by the college, the site must be changed; and instead of being on section 14, now taken from us, it must be fixed on the beautiful grounds that overlook the pure waters of the Kickapoo creek. In order for this, a certain farm, lying on this stream, and reaching to the foot of the rising grounds considered most eligible for the college site, must be purchased. This farm, owned by Mr. F. D. F., was therefore a *sine qua non*; but how should the matter be broached to the owner without defeating the whole project? Should any great anxiety be manifested, the design of the whole would be discovered. While these thoughts were turning in our minds, the gentleman himself made his appearance at the Robin's Nest. The result is, that the farm (one hundred and sixty acres) is now purchased; and this will prove the foundation of the whole plan—a kind of nucleus around which all the purchases will be made, and to which they will centre.

N.B. I write this on the 12th and 13th of Nov. 1838. The land-sales are now taking place at Quincy, 150 miles from the Robin's Nest. My son and Mr. Radley are attending them. God grant them success!

P.S. Dec. 5. I have now great pleasure in stating that my agents for the purchase of lands for the college at Quincy, and of individuals residing elsewhere, have been completely successful. I hold now, for the benefit of the institution of religion and learning which I am now founding in township ten north and six east, Peoria county, Illinois, lands to the amount of 2,500 acres, besides 720 acres which was entered for the said institution in LaSalle county when it was expected to be located there. In all, 3,220. Thus the great objects are secured by a series of events most perplexing, yet, through the good providence of God, resulting most beneficially. The college site is remarkable for its health and beauty. It is high, commanding a cheering and variegated prospect up and down

the two branches of a beautiful stream of pure water. It looks to the south, and has a fine grove of trees, which shield it from the north and west winds in the winter, and which, overshadowing the buildings, will make it pleasant in the summer. What gratifies me is, that the buildings will be in full view of the Robin's Nest, and about a mile off. The farm-lands, perhaps the most fertile in the world, will, I trust, be soon fenced and put under cultivation, which effected, will produce a fine revenue for the support of the institution in future times. If you ask me what I am to do for the present in so great an undertaking, with but limited means, nearly all now expended in the purchase of lands,—I will answer, My dependence is simply and solely on the promises and providence of Almighty God, who hath the hearts of all men in his hands, and can turn them whithersoever he will. "The silver is mine, and the gold is mine, saith the Lord." Hitherto hath the Lord helped, and he will help all those who put their trust in him. My prospects are better than when I commenced a similar institution for the diocese of Ohio. That succeeded by extraordinary providences, and who shall say this may not be equally blessed? The necessities of Illinois are as great, if not much greater, than were those of the diocese of Ohio. As then it was truly said, so now is the truth of the saying much more apparent, "We must have sons of the soil educated among us, or the Church in the far West will never prosper." This great truth will be seen and felt by all great and good minds throughout the length and breadth of our land, yea also in lands beyond the seas. When they see we have made a beginning, and that we are in earnest, and put our own shoulder to the wheel of difficulty, God will open their hearts to bid us speed, and strengthen the feeble and indurated hands of one who for many years has laboured in the service of his Church. If you ask me for the reason why I call my Illinois institution Jubilee College, I answer, That name of all others suits my feelings and circumstances. I wish to give thanks and rejoice, that after seven years passed in much trouble, pain, and moral servitude, God hath permitted me for Jesus' sake to return unto his gracious favour. In Sept. 1831, I left those dear places by me named Gambier Hill and Kenyon College; in 1838, precisely in the same month and the same day of the month, I am permitted to blow the trumpet in Zion for joy, that another school of the prophets, more than 500 miles still further towards the setting sun, is founded to the glory of the great Redeemer!

PHILANDER CHASE.

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THE PRACTICAL APPLICATION OF THE DOCTRINE OF THE ASCENSION OF OUR BLESSED SAVIOUR.

BY THE REV. EDWARD AURIOL, M.A.
Vicar of Newton-Valence-cum-Hawkley, Hants.

WE cannot be sufficiently thankful, as members of the Church of England, for the circumstance that certain days have been appointed by authority for the commemoration of those great events recorded in the word of God, upon which the faith and practice of the followers of Christ entirely depend. By this means these events are forced upon our recollection, and presented to our minds, as especial subjects for meditation, as they recur in the different seasons of the year. Now it is one of the peculiarities of our holy religion, which makes it so suitable to the circumstances of mankind, that the great truths and doctrines which it unfolds rest entirely upon *facts*; the first teachers of it were witnesses to facts which their own eyes beheld; that which they maintained so boldly, in testimony of which they suffered so patiently, and which they affirmed so strenuously and so repeatedly, was not a mere opinion or notional form of doctrine: it was a fact, namely, that they had seen and conversed with their Lord and Master Jesus Christ, after he had risen from the grave in which his dead body had been deposited, and that they had subsequently beheld him taken up into heaven. True it is, that upon these facts is based the whole fabric of those glorious doctrines and practical truths, which the Christian feels to be so suitable to the wants of his soul, and so truly consolatory to him under all the trials and difficulties of life: but in order

to overthrow this superstructure, the very foundation of the building must be removed; and the sceptic and unbeliever cannot, consistently, deny the doctrines of the Gospel, without disproving the facts on which they rest; a circumstance which, as I noticed, makes the testimony to the truth peculiarly suitable to our condition. For it is not an improbable thing that men should lay down their lives in support of a false notion or opinion which they may have formed; whereas none but madmen would suffer (in the manner in which the first disciples did) in proof of the truth of facts, of which they declared themselves to have been eye-witnesses, knowing, at the same time, that these things had never occurred, and their adversaries having it in their power to prove them to be false. Now one of these facts, upon which the most important doctrines of our holy religion depend, is the ascension of Christ into heaven, which the eleven apostles witnessed themselves, as we find it stated in Acts, i. 9-11: and it shall be my endeavour, in the present essay, to bring forward some of those truths which, in connexion with this fact, are taught us in the word of God; and to shew their practical bearing on the Christian's life of faith.

I. The first doctrine which I shall notice, as made by the Holy Spirit in his word to rest upon the ascension of our Saviour, is the complete and perfect justification of the believer through the meritorious life and sufferings of his Redeemer and Surety. In the ascension of the Lord Jesus Christ we have declared to us the complete triumph which he has obtained over all those enemies whom he came down from heaven to contend

with and overcome on behalf of fallen man. In the ascension of Christ we are shewn the entire acceptance of him, after his work was accomplished, by his heavenly Father. The prayer which he uttered, as recorded in John, xvii. 4, 5: "I have glorified thee on the earth; I have finished the work which thou gavest me to do: and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," is now fully answered; and if his work were, as the prophet declared it should be, "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness," we need not wonder at the believing apostle exclaiming, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." And that the ascension of our Lord was a mark of his triumph, is illustrated strikingly by a type of that event in the Old Testament; I refer to the bringing-up of the ark, after the establishment of the throne of David, into Jerusalem, on which occasion the 68th Psalm is supposed to have been written, in which occur these words, still more applicable to the Saviour's ascension into heaven,— "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God may dwell among them:" or, again, the 24th Psalm, where his triumphant entry into glory is thus celebrated, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." And is not this a practical (or, to use the expression in our Articles, "a very wholesome) doctrine, and full of comfort?" Most surely it is; for it is that by which the believer is led to look to his God with the confidence of a child, instead of the slavish fear belonging to our natural condition; to serve him in love, "in the newness of the spirit, not in the oldness of the letter;" and to "rejoice in the Lord always." In short, it is that great truth from which is derived the true and distinguishing spirit of the Christian character, as set forth by St. Paul (Phil. iii.), "who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

II. But, secondly, the subject in connexion with which this truth is most prominently brought forward in the word of God, is that union which the Scriptures declare to subsist between the Lord and all who believe on him. Thus the epistle to the Ephesians commences with this declaration of the wonderful

privileges belonging to the people of God: the exaltation of their Redeemer is spoken of in the first chapter, in these terms: the apostle prays that they may know "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body, the fulness of him that filleth all in all." And what is the exceeding greatness of his power to usward who believe? We are told in the next chapter, viz., "That God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Indeed, so close is the union described in Scripture as existing between our ascended Lord and those who are quickened by his grace and brought to believe on him, that the same thing which is said to be done to him, is said to be done also to them. We have, likewise, this doctrine expressed in other words in the epistle to the Colossians, second chapter: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Nay, so strongly does our Lord speak of this union, that, in the prayer before alluded to, he beseeches the Father, that they who believe on him may be one; "as thou, Father, art in me, and I in thee, that they also may be one in us." Now, again, is not this a practical doctrine? O! were it truly believed, it could not fail to be so. First, it is that which makes sin detestable to such as receive it: thus St. Paul writes to the Romans, "How shall we, who are dead to sin, live any longer therein? Now, if we be dead with Christ, we believe that we shall also live with him: for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God

through Jesus Christ our Lord : let not sin, therefore, reign in your mortal bodies, that ye should fulfil the lusts thereof." Secondly, it leads the soul, which is thus attracted by the love of Christ, to aspire after heavenly tempers, heavenly dispositions, heavenly enjoyments, and consequently to be more dead to the world, and to the things of time and sense : thus (Col. iii. 1), "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Thirdly, it is the very ground upon which we are led to depend upon him, and to hold communion by prayer and all the means of grace with him. So he likens himself to the vine, and his people to the branches—himself to the head, and believers on him to the members of his body. All, therefore, that he has received as the recompense of his sufferings and meritorious righteousness, he pours down as a Saviour in heaven in the rich supplies of the grace of his Holy Spirit, as suited to their necessities, upon his waiting people ; for his Church is spoken of in connexion with this truth as the "fulness of him that filleth all in all." What a motive is this for prayer, for continual communion with him ! Again, how consolatory this doctrine is to the Christian mourner ! It is that which unites heaven to earth, not only in the person of our ascended Lord, but with respect to those who, brought out of all their tribulation, are perfected with him ; for his is that name by whom the whole family in heaven and earth is named ; and if we remember how he spoke to the members of that family, when he sent them the message declaring his intended ascension, "I ascend unto my Father, and your Father ; unto my God, and your God,"—what can be more complete than the unity which is thus declared to exist between all the members of this blessed family of believers on him ? Whereas the courage of the Christian soldier is animated by the same doctrine. O, then, banish all your fears ; look at your merciful High-Priest, who is passed into the heavens, and triumphantly exclaim with the apostle, "Who shall separate us from the love of Christ ?"

And this leads me to speak of another type, as illustrative of this view of the ascension of the Lord : I mean the entrance of the high-priest once a-year, on the day of atonement, into the holy of holies ; he there appeared as the general representative of the Jewish people, and there pleaded, face to face with God, before the mercy-seat, for them : he carried their names engraven on his breast-plate, and claimed for them the benefits obtained by the sacrifices which he had offered. But what a merciful and faithful High-Priest

have we ! one who is not ashamed to call us brethren ; one who pleads not in vain, and who is truly admitted as the representative of his people. That this does not influence our hearts, and animate us more in our prayers, and produce in us those holy fruits which Scripture declares that it should produce, is not because it is not distinctly stated in the word of God, but because men do not believe it, or perceive its efficacy ; do not see that it is the one motive and spring of holiness which runs through the whole Gospel-scheme, viz., that all who believe are one with Christ, and Christ with them. But may the Holy Spirit shew us that all this depends upon the fact of the ascension of our perfect Saviour and Redeemer, as he himself says, "Because I live, ye shall live also."

III. And this brings us to another subject, to which our Lord himself declares that his ascension into heaven is practically applicable ; I mean, as it is connected with the future glorification, as well as the present sanctification, of his people. Thus, in the Saviour's last discourse with his disciples, he cheers them in the midst of their anguish at being parted from him, with the blessed hopes which are founded upon the truth which he thus reveals to them, in the clearest language, concerning his heavenly glory. At the very commencement of this discourse, having told them, "Whither I go, ye cannot follow me now ;" he adds, "Let not you heart be troubled ; ye believe in God, believe also in me : in my Father's house are many mansions ; if it were not so, I would have told you : I go to prepare a place for you ; and if I go and prepare a place for you, I will come again, and receive you to myself." And it would appear that it was of this very promise, that the angels reminded the apostles at the time of his ascension, when they declared, "This same Jesus, which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven." From this, then, and similar texts,—such, for instance, as that in which St. Paul speaks of his being "absent from the body, and present with the Lord,"—we are taught just as much as we are able to learn, not only of the ground of the believer's hope of glory, but of the nature of that glory ; as St. John says, "Beloved, now are we the sons of God ; and it doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him, for we shall see him as he is." And what a motive is this to lead us to press forward for the prize of our high calling ! Need we wonder at the statement, "Every man that hath this hope in him purifieth himself, even as He is pure ;" or that St. Paul should connect the description of the Chris-

tian, "our conversation is in heaven," with the hopes of the Christian grounded again upon the articles of the Christian faith, "from whence also we look for the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

Now the point which I desire to be borne in mind in these remarks, is, that all these practical conclusions are, according to Scripture, drawn from the fact of the ascension of Christ into heaven. It is probable that this essay may not fall into the hands of any who would call in question the truth of this fact; but if that be the case, how does it behove us to inquire whether these blessed results of the belief of this fact are realised in us! How are we taught, that though the doctrines of the Gospel rest upon facts clearly proved by sufficient evidence, the faith required in the Christian is not a mere notional assent to the truth of these facts; that it is a faith whose very seat is in the heart, and whose influence is to extend to the secret motives of his conduct! And how, when we compare this with the description of the natural state of men, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts," are we bound to own that such a spiritual discernment of the truth can only come from the Holy Spirit, who must convince us of these things! And O! what a blessing, then, would it be for us, were we led by these considerations to adopt the prayer offered up by the apostle for the Ephesians, in that view of the ascension before alluded to, "That the God of our Lord Jesus Christ, the Father of glory, may give unto us the Spirit of wisdom and revelation in the knowledge of him: the eyes of our understanding being enlightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. i. 17, 18).

CHRISTIANITY IN ITS EFFECT UPON MAN'S TREATMENT OF ANIMALS CONSIDERED.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

NO. I.

"AND out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof" (Gen. ii. 19). What a picture is here! We behold the earth as it came forth from the hands of its Creator; man, as God's representative, receiving the homage of inferior animals—his representative, not only as the ruler, but as the father;

exercising the dominion, not of terror, but of love. We behold animals of all sorts and kinds, guided by His hand who had alike formed them from the same dust, to pay that homage—the wolf and the lamb, the leopard and the kid, the beast of the field and the fowl of the air, in beautiful order, in happiness, in peace. Man sinned; and not greater was the moral change effected by sin in his own soul, than that which immediately passed over the outward world. "Cursed is the ground," said God—"cursed is the ground for thy sake" (Gen. iii. 19); and many a fair flower drooped its head and died, choked by the thorns and thistles that sprung up around it; while, in typical representation of that Lamb whose blood was to wash away the deadly stain, we find the first record of pain and suffering, the life of innocent animals poured forth for the great offender—man. But a liability to pain was not the only evil brought upon animals by the fall. Their natures, formed to correspond with man, felt the convulsive shock, and partook of the poison of which he had drunk. Fierce passions raged where all had hitherto been calm, discord where all had been harmony; the strong learned to prey upon the weak; and anger, and contention, and fear, became the portion of creatures of whose first state it is written, that when God paused to contemplate his work, he "saw that it was good." It will be my aim, in this essay, to prove, that as animals shared the fall of man, and to this day partake of the miseries then induced, so, in proportion as the grace bestowed in the Gospel-covenant counteracts the effect of that fall, will their sufferings, as well as ours, be ameliorated; in other words, that as cruelty, the offspring of sin, owes its origin to Satan, while benevolence emanates, with holiness, from God, so, in exact proportion as the world pays its allegiance to God or to Satan, will cruelty, spreading wretchedness and pain through every gradation of sensitive life,—or benevolence, diffusing happiness with the same unslumbering activity, predominate also.

Need I begin by shewing that Satan is the author of cruelty? Is it necessary to point out the manifold loving-kindnesses of that God whose mercy is over all his works?—who, like as a father pitieth his children, even so pitieth us (Psalm ciii. 13)—who hath proclaimed his name, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth (Exodus, xxxiv. 6)—who openeth his hand and satisfieth the desire of every living thing (Psalm cxlv. 16),—is it necessary to go on multiplying text upon text out of his holy word, enumerating blessing upon blessing, which, as the countless stars beaming from the firmament of heaven, shine forth in his mighty works? Shall I appeal to his constant dealings with man as a race, as an individual, to the creation, the redemption, and then, contrasting all that our finite faculties can comprehend of the goodness of God, with the unwearying malice of our old enemy, our tempter and accuser, Satan, him who "was a murderer from the beginning" (John, viii. 44), him who as a roaring lion walketh about seeking whom he may devour (1 Peter, v. 8), shew by irrefutable testimony from whence cruelty has sprung? Or may I not rather treat it as one of those self-evident truths which even the deceitful heart of man has never yet questioned, seeing that the most ignorant in spiritual things, the most seared in con-

science and debased in soul, in every quarter of the world, in every nation of the earth, assign cruelty as an attribute of the principle of evil? But though none would hesitate to ascribe cruelty in its highest sense, when exercised against ourselves, to the great adversary of God and man, there is, perhaps, no passion planted by him within the human breast that is so little understood or searched into—that is suffered, under various aspects and modifications, to carry so bold a front so totally unreprieved. In order the more thoroughly to enter into this subject, we must inquire into the nature of cruelty itself. Now cruelty, which, like every other sin, when traced to its root, will be found to spring from selfishness, is more especially a sin of the heart. It offers no temptation to the senses; its commission can gratify only the worst passions dwelling within the very soul: the object, therefore, upon which it may chance to be expended, affects not the disposition itself.

The eastern despot, glutting his foul, polluted taste in the blood of his hapless subjects, and the man in our more civilised regions venting his tyrannical malice upon the defenceless brute, are actuated by precisely the same impulse. There is a difference in the outward effect, consequent upon the difference of outward circumstances, but the inward *cause* is the same; and to call one more or less cruel than the other, is a mere confusion of terms. Fire is fire, whether it burn down the palace or the hovel, whether it consume the animate or the inanimate: in like manner, cruelty is cruelty, in itself unchanged; the same in derivation, the same in its actual existence within the heart, whether its ebullition be expended upon the highest or lowest of God's earthly creation; and when we see a man taking advantage of his authority to ill-use an animal, we cannot for a moment doubt, that if a being of his own species were equally helpless, equally in his power, and the deed would be equally unknown, uncared for, and unquestioned by his fellow-men,—we cannot for a moment doubt but that the same hardness of heart would produce the same results, and that the man, with no better security, would find no more mercy than the brute.

And is this cruelty, this sin, which more plainly than any other bears upon it the impress of Satan, is this compatible with the religion of Christ? Is it to be tampered and played with, and, except in its more revolting developments, to be defended as if no sin? Compatible with the religion of Christ! the very idea contradicts itself. He came in mercy; he stood alone pure amid a guilty race, yet veiling those attributes of the Deity which would have struck terror into the hearts of men. He revealed only mercy; that beamed from every feature, breathed in every word. Traced from the manger to the cross, every action is mercy. He died for beings between whom and his infinite majesty there is a far greater, more immeasurable distance than can possibly exist between any mere creatures, however exalted on the one hand, or depressed on the other. He died, but dying left not his disciples comfortless. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John, xiv. 16): and in accordance with that most gracious promise, the soul of man no sooner receives the faith of Jesus Christ, than it

becomes, in an especial manner, the temple of the Holy Ghost. In a temple so inhabited, can cruelty continue? Surely not; the fruit of that Spirit is "love, peace, long-suffering, gentleness, meekness" (Gal. v. 22); and "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. vi. 16.) We cannot serve both God and mammon. There is no concord between Christ and Belial. And if it really be thus—if cruelty be indeed the offspring of Satan, equally emanating from him, as an inward disposition, whether its outward acts be expended upon the man or the animal; if it be so totally incompatible with the whole tenour of Christianity, so utterly adverse to the Holy Spirit of God, that light may as well be expected to exist in darkness, fire to coalesce with water, as they to dwell together in one breast; if none can be truly called a Christian till he acts by the same rule of justice and mercy towards animals, as is acknowledged to be necessary towards his fellow-men—and I entreat those who have never looked upon the subject in this light before, not hastily to reject it as visionary, but, forgetting for a while old prejudices and habits, fairly to examine it by the rules of reason and revelation, testing it by those attributes of God which we are commanded to imitate, and by that inward monitor which, the more implicitly it is consulted, will the more clearly and readily lead us to the truth—if it be so, how ought we to humble ourselves before God, confessing how deeply, with all our opportunities of knowledge, how deeply we are still involved in wilful ignorance and sin! Is it in Christian England, that men dare to degrade science into the handmaid of cruelty, and in her name to commit atrocities worthy of the arch-fiend himself? Is it in Christian England, that we can scarcely stir from our own doors without having our feelings lacerated by the mutely endured sufferings of helpless animals? Is it in Christian England, that the agony and death of creatures utterly defenceless is made a source of constant and avowed amusement? O Lord, holy and true, how long shall these things be? how long shall thy Spirit strive with man, and he still resist its pleadings?

It forms no part of my plan to enter into a detail of the cruelties to which animals are subject. It is as unnecessary as it would be painful to enlarge upon barbarities which are so glaring, and (O selfish man!) so little conducive to general profit or pleasure, that all immediately feel their wrongfulness: but I must, before proceeding to the more pleasing inquiry of the manner in which we ought to regard animals, mention, by way of illustrating my meaning, one or two instances in which profit or pleasure are strong enough and universal enough to pervert the judgment, and extinguish the mercy of God's vicergerent upon earth.

The Almighty is a God of wisdom as well as of holiness. We are commanded to imitate him (Matt. v. 48). The highest state to which we are taught to aspire, is the being like him (1 John, iii. 2). Every thing, therefore, which enlarges as well as purifies the soul, which enables it the better to apprehend the knowledge as well as goodness of God, advances that soul one step onward in its fitness for heaven, and prepares for it, by that internal fitness, a still more vivid perception and consequent enjoyment of the

glory there to be revealed. But when, through the perverseness of man, knowledge is separated from holiness, when it is actually made an excuse for sin, the effects are the very reverse. The best things are, when corrupted and changed from their true bias, ever found to be the worst. It is therefore not to be wondered at, that the cruelties committed in the name of science, as far surpass, in their cold-blooded refinement, the more common oppressions of every-day life, as science, in her lawful exercise, rises above the lower pursuits of business and pleasure. To give an instance the most revolting—vivisection. We learn from the writings of old anatomists, that there has been a time when it was considered necessary, for the advancement of science, to practise upon human beings, and when precisely the same arguments now urged in defence of the vivisection of animals, were thought a sufficient plea for the vivisection of criminals and slaves. Against the first, reason and justice strove in vain, but Christianity arose and prevailed; and against the second may reason and justice even now be arrayed equally in vain, till Christianity, a purer, more enlightened Christianity, become dominant, and there will no more be found individuals hardy enough to defend the one than the other. The entomologist, again, the hundreds, without any pretension to that title, who walk abroad, and amid scenes calculated to soften the heart and fill it with love to God and all his creatures, shew their love and admiration by putting to an agonising and lingering death some of his most exquisite works,—upon what principle do they act? Many who do this would be shocked to be called cruel; they could not perhaps bear to see a larger animal subjected to the treatment they inflict upon an insect, and they consider this a proof of tenderness;—it may be of tenderness for their own feelings, but not for those of the animal. We are so constituted, that except in extremely hardened cases, the sight of anguish naturally causes uneasiness: if, therefore, we can ourselves inflict precisely the same suffering where it can be put out of view, which it would be real pain to witness upon a larger scale, what is this but to evidence, not that we are compassionate, but that even our compassion is selfishness? Well would it be, did we occasionally ask ourselves, Is there this distinction in the eyes of God? We feel that there is not; we cannot reflect for one moment without being convinced, that the faint, fluttering wing, the to our ears perhaps inaudible cry of the smallest insect, is to Him an appeal as strong as the terrific struggles, the shrill, piercing shriek of the mightiest existing quadruped.

Biography.

WILLIAM HEY, ESQ., OF LEEDS.

THE value and importance of the existence of vital piety in the members of the medical profession, has more than once been referred to in the pages of this publication. "Infidelity, or at least a supercilious disregard to the services and obligations of religion, has been imputed to" them "in almost every age." It must be acknowledged, and ought to be lamented, that charges of this nature are not altogether groundless. The more frequent form which infidelity has assumed among them, has been that of unbelief in

Divine revelation; and when any thing like a system has been adopted, one sort of deism or another has been substituted in its stead.* Without entering more at large on this discussion, it must always be gratifying to the Christian biographer to adduce a splendid instance of a very different mode of thinking in a medical man; and the subject of the present memoir was assuredly not more eminent for his professional skill, than for his cordial reception of the doctrines, and consistent performance of the duties, of Christianity. It were indeed satisfactory to trace the progress of Mr. Hey in his professional career—to mark the increasing confidence which he gained as a medical adviser among all classes of the community; this, however, were in a great degree foreign to the writer's present purpose, which is to portray his character as a true believer, exemplifying, in the various relations in which he was placed, the beauty and the stability of the Christian character.

William, the second son of Richard and Mary Hey, of Pudsey, in the parish of Calverly, near Leeds, was born Sept. 3, 1736. His father was a dealer in ingredients required in the manufacture of cloth; his mother was the daughter of Mr. Jacob Simpson, surgeon, in Leeds. When about three years of age, he was in danger of being burned to death, by his clothes catching fire; and about four, as he was cutting a piece of string, the edge of the pen-knife being directed towards his face, on dividing the string, the point of the knife entered his eye and deprived him of sight; his left eye, however, until a very late period of his life, retained a remarkable acuteness.

He was sent to school at Heath, near Wakefield, where his diligence was exemplary, and his attainments great; and it was no less apparent that the religious instruction bestowed upon him by his parents was, by God's blessing, bringing forth fruit. When fourteen, he was placed with Mr. Dawson, of Leeds, to learn the profession of which he became so distinguished a member; when he nearly lost his life by an over-dose of opium, which he incautiously took for the purpose of ascertaining its effects.

Whilst apprentice to Mr. Dawson, he was peculiarly observant of the duty of private prayer night and morning, regarding it, however, at this period more as a duty than a privilege. "This custom," we are told by his biographer, "exposed him to the scoffs and ridicule of his fellow-apprentice, who would introduce the servant-boy into their bed-room, to join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits, by the rude and contemptuous treatment to which they exposed him. He persevered steadily in his duty; and his firmness soon induced these inconsiderate young persons to desist from their improper behaviour. About this period he began to attend the evening prayers at the parish church, whenever his engagements would permit him; where he met a little company of pious young men, with whom he soon formed an acquaintance." The advantages derived from this service were fully admitted by him in after-life: "I often look," said he, "at the place where I was accustomed to sit, with great pleasure, and never can forget the happy moments I then enjoyed. The winter season was peculiarly pleasant to me; as the solemn gloom, which seemed rather increased by the few candles then lighted, tended to sober the mind, and excited a peculiar feeling not unfriendly to devotion. I was always sure of hearing two good sermons; one from a prophet, and another from an evangelist: consequently, I never came empty away." Much it is to be regretted that the weekly services of the Church are so little valued. The bell tolls to prayers; but the minister of an extensive parish finds but two or three,

* See Preface to Mr. Hey's Life, by John Pearson, F.R.S., &c. &c.;—a work of great interest, to which the writer of this brief memoir is indebted for much valuable information.

scattered within the walls of a large church, to join in the service: let him recollect the assurance, that where two or three are gathered together in the Saviour's name, he is in the midst of them to bless them.

So far, indeed, all was well, when the various snares to which a young man is exposed are duly considered; and at the same time, that it required no little decision of character to remain steadfast in his private devotional exercises amidst much ridicule, and also to attend public service at a time regarded by too many as *out of season*. Some may be inclined to think that his conduct was praiseworthy, and that nothing more could be expected of a young man whose profession was not to be that of a Christian minister; and yet Mr. Hey's biographer informs us, "that he had not yet acquired a correct knowledge of the doctrines of Christianity; for in a conversation with one of his young friends, who was addressing him on the subject of disclaiming all merit, and relying solely on the mercy and grace of the Redeemer for salvation, he replied, 'What! are we not to do our duty?' That an objection of this nature should arise in the mind of a youth who had not duly studied the representations made in the New Testament concerning the mediatorial office of our Saviour, is not extraordinary; but that many, much older than he, should even in the present day conceive that the doctrine of the justification of a sinner before God by faith in the merits and intercession of Jesus Christ, relaxes the obligations of Christian morality, is both surprising and lamentable."

"William Hey was at this period in the habit of retiring, at convenient opportunities, to study the holy Scriptures, and digest what he read by serious meditation. On one of these occasions, when he was reading 2 Cor. v., his attention was forcibly arrested by the 17th verse—'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' A great and important change was now wrought in his character; religious truth and religious obligation were now viewed by him in a new aspect; a new spirit was imparted to him. His demeanour previously had been most exemplary; it is not improbable—nay, it is certain—that he had been esteemed righteous over-much." Still, there lacked one thing—the *vital principle* of heart-felt religion; but from this period he became a willing and consistent disciple of divine truth.

When about eighteen, he joined the Wesleyan Methodists; to which he was probably led by Mr. Wesley's "Appeal to Men of Reason and Religion." In taking this step, it does not appear that Mr. Hey thought he was in the slightest degree departing from the Church of England, to which he ever remained firmly attached. It must be borne in mind, that the Wesleyan body, at the period referred to, were in a very different situation, with respect to the English Church, from that which they now hold; and it would appear that Mr. Hey's views did not wholly coincide with many of their opinions, especially on the doctrine of perfection. To use the words of his biographer, "when Mr. Hey first became a member of Mr. Wesley's society, the Methodists in general were in union with the Established Church. Mr. John Wesley, and Mr. Charles Wesley his brother, being at that time sincerely attached to the Church of England, were desirous of retaining the members of their society in her communion. That their regard for the ecclesiastical establishments in this kingdom was unaffected and genuine, is abundantly evident from various passages in Mr. Wesley's journals, and in the minutes of conference."

Mr. Hey proceeded to London in 1757, to finish his education; to which, as at Leeds, he applied with the greatest assiduity. His conduct while there was consistent with his profession. He continued strictly observant of the duties of the Sab-

bath, and failed not to reap the advantages resulting from such observance. On the completion of his studies in the metropolis, he returned to Leeds, having declined the proposal of his father, that he should spend some time in Paris. Mr. Dawson would have taken him as a partner, but it was deemed better that he should begin business himself. In about two years he married Alice, daughter of Mr. Banks, of Craven, in Yorkshire. His household was conducted in all respects on strictly Christian principles. He established the regular worship of God in his family, which was conducted not in a formal and heartless manner. His business arrangements, as far as practicable, were so made, that the Sabbath should as much as possible be a day of holy rest: he rarely missed attending divine service morning and afternoon. It was his opinion, that the manner in which a person habitually employed the hours of the Lord's day would afford no unfair criterion of his religious state and character. No worldly trifling or unprofitable conversation should be allowed, much less encouraged; but the day should be begun, carried on, and concluded, with a holy cheerfulness.

Mr. Hey's business, for a considerable time, was by no means extensive; prejudice against his religious principles was no small impediment to its extension—a case of no rare occurrence. At length, however, his eminent talents and acquirements brought him into notice; and those who from prejudice would not have called in his aid, were anxious to do so from conviction of its importance. In 1769 he was appointed one of the surgeons of the Leeds Infirmary, then newly erected; and the next year was instrumental in forming an important medical society. While thus advancing in professional knowledge and influence, he still kept in view the "better part." His value of divine truth increased, if possible, with his growing years. Nor was he contented to remain a silent spectator of the promulgation of principles which he justly deemed subversive of the grand fundamentals of the Gospel.

Mr. Hey had for some years been on the most friendly terms with Dr. Priestley, by whose recommendation he was elected a fellow of the Royal Society in London, in 1775. Both were men of no mean scientific acquirements, and seemed mutually to value each other's advice and co-operation. But their religious views were widely different; and when the doctor endeavoured, by the dissemination of tracts, to cast discredit on the divinity and atonement of the Saviour, and other doctrines in connexion with these, Mr. Hey felt called upon "earnestly to contend for the faith once delivered to the saints." To counteract the baneful progress of the Socinian heresy, he published a small tract in "Defence of the Divinity of Christ;" and a second, as a "Short Defence of the Doctrine of the Atonement." "The following remarks on these publications convey the sentiments of a clergyman nearly connected with Mr. Hey's family. 'The former was by far the more popular work, being more calculated for the benefit of unlearned readers. The proofs are generally taken from those plain and apposite passages of holy writ, not capable of being wrested to another meaning without evident violence to the sense of the author. This work passed through three editions in England, and has been published in Scotland. His defence of the atonement is elaborate; it shews a thorough acquaintance with the objections usually urged against the doctrine, and great acuteness in answering them. Both these publications are models of controversial writing; nothing of the *odium theologicum* appears in them. The subjects are treated with a mildness and candour indicative of the Christian spirit of the author, and yet with a firmness and seriousness clearly demonstrating that he felt the importance of the truths for which he was contending.' The same gentleman proceeds to remark on Mr. Hey's

friendly intercourse with Dr. Priestley: 'How far this intimacy may be justified, and whether Mr. Hey, in the later periods of his life, would have formed it, is a question on which his friends may possibly differ.'

In 1773 Mr. Hey injured one of his knees, in coming out of a cold bath; and the effects of the accident were soon afterwards aggravated by his horse falling with him. Though he recovered in a great measure from these accidents, and was soon enabled to attend to his professional duties, he became lame for life. Early in 1778 he received a stroke on the thigh of the weak limb from his horse in mounting, which for a time threatened to terminate his professional exertions. Under this afflictive dispensation he testified the most entire acquiescence in the Divine will. The calamity, however, must have been severely felt by him; his medical fame had now rapidly extended; his wife was about to present him with his eleventh child: yet in a conversation with an intimate friend, who was lamenting the apparent consequences of a disorder which had an aspect so inauspicious to his future usefulness, he said, "If it be the will of God that I should be confined to my sofa, and he command me to pick straws during the remainder of my life, I hope I shall feel no repugnance to his good pleasure." This was not only the language of the best worldly wisdom; it was the genuine effusion of that divine philosophy in which Mr. Hey had been instructed by the sacred Scriptures, and was an effect of that mental composure which had been wrought in him by the supernatural influence of heavenly grace.

Mr. Hey's recovery appearing uncertain, he consulted some of the most eminent surgeons in London, in the spring of 1778, by whose advice he went to Bath, where he remained a considerable time. From thence he proceeded to Harwich, for sea-bathing; and returned to Leeds after an absence of four months, in good health, but little improved as to his limb. From this period he was never able to walk, except across a room of ordinary size, without a crutch, nor could he stand above a few minutes. It is needless to dwell longer on the serious inconvenience resulting from this circumstance to a person whose professional engagements were so numerous. S.

[To be continued.]

SKETCHES FROM MEMORY.—No. I.

BY A NAVAL OFFICER.*

THE fearful energies of a north-wester were nearly expended, and the foaming tops of old ocean's mountains were gradually subsiding into a heavy and often dangerous swell; the murky clouds had dispersed, and the horizon become clear; when a British frigate, homeward bound from India, made the Cape of Good Hope. The hands were turned up to make sail, and very soon the immense masses of canvass which had been snugly stowed during the gale were spread to catch the now light and fitful breeze, in order to steady the ship, which was tumbling about in the trough of the sea. It was whilst the seamen were aloft in the performance of the above frequently most hazardous duty, that a sudden and very violent motion of the ship jerked a fine young man, named Ned Hall, from off the fore-top-sail-yard to the deck below: he fell on the gangway with a horrid crash. Many a hand was stretched forth to raise him; but the skilful and judicious surgeon, who was promptly on the spot, forbade it, preferring to examine hastily the extent of the injuries before he

was removed. Brief as was the examination, it was manifest, that although no limbs were broken, yet there was some dreadful internal injury, which left little, if any, hopes of his recovery. He lay, poor fellow, breathing, but perfectly motionless and insensible, and remained so until two days after the accident, when, just as the ship came to an anchor in Table Bay, poor Ned's soul took its flight into the world of spirits.

The circumstance cast a gloom over the whole ship; for Hall was a general favourite—an active and able seaman, bold, reckless, and good natured, and just the man who, if an extra lot of grog was moving, was pretty sure to get a share. It was greatly feared that this had been the case at the time of the shocking occurrence which hurried him into eternity. Be this as it may, he was fearfully unprepared: how could it be otherwise? The ship was without a chaplain, and the public worship of Almighty God was scarcely ever performed. There were very few, I think,—indeed I could not name one for a certainty,—who thought or cared about their souls. In making this assertion, I feel that I do not overstep the bounds of that charity which thinketh no evil.

O England, England! surely a heavy charge lies against thee, touching the treatment of those gallant fellows who have navigated thy ships to the remotest regions, who have fought thy battles, and taught the proudest and the bravest to respect the colours of St. George, floating on those wooden walls that were so long thine island safeguard! With few exceptions, they have been left in what may be termed a state of utter spiritual destitution; and their temporal condition, when their services were no longer required, has been no less neglected; unless, indeed, they could demand a pension for length of service, or provision at Greenwich on account of wounds. Highly honoured should those excellent individuals be, who have been of late years, and are now, exerting themselves to introduce a better state of things in both these particulars; several gallant flag-officers and captains are of the number: may their noble efforts be crowned with success!

Sailors will amply repay any judicious attention to their best interests; though the exterior may be uninviting, yet will they be found like to

"That sun-bless'd land where the proud diamond grows,"

which,

"All wealth at heart, a barren surface shews."

They have not been down to the sea in ships, and beheld the wonders of the great deep for nought; they have not heard without impression the voice of that Jehovah who rideth in the whirlwind and directs the storm; there is a largeness of heart, and expansiveness of mind, and oftentimes a rich, though deeply-seated vein of feeling, in the sons of ocean, which would do honour to the most intellectual of land-reared men.

But I have wandered from my story. It was determined that the element which he loved should receive the hull of poor Ned, until the trump of the archangel shall bid the sea give up her dead to stand before the judgment-seat of Christ. It was not allowable to bury in the harbour; consequently it became

* Now a clergyman of the Church of England.

necessary to take the corpse several miles out to sea. I was the officer appointed to this service. Shrouded in the white hammock which it had so lately been his pride to present each morning neatly lashed up for stowage in the netting, the body was placed on a grating, covered with a union-jack for a pall, and lowered into the cutter, attended by his messmates as mourners, and the captain's clerk to perform the touching and appropriate burial-service of the Church of England over him. The measured stroke of the oars, as we pulled out of the harbour, served for the funeral knell, and an hour's rowing brought us into deep water. The oars were then laid in, and the boat's crew respectfully stood up in their places, with heads bared to the breeze, and countenances on which was depicted serious and manly grief, whilst the service was being read. Precisely as the words "we therefore commit his body to the deep" were uttered, it was launched into the sea—the blue waters quickly closed again—and in a few moments all trace of it was lost.

The mournful service being finished, we returned towards the ship; and I cannot account for the impulse, unless it was heaven-directed, but I felt constrained to address a few words of warning and exhortation to the men. My address, as I was afterwards informed, was earnest and to the point. The subjects dwelt upon were the uncertainty of life, and the certainty of death and judgment; the heinousness of sin, particularly drunkenness and profane swearing, to which sailors are much addicted; and the only means by which it could be pardoned, viz. by simple faith in Jesus Christ our Saviour; God's hatred of sin, but his wondrous love for sinners, in that he withheld not the costly sacrifice of his only Son, that all who believe in him might not perish, but have everlasting life; that time was flying, and that eternity was hastening; and it was wound up with a practical application to each individual, with especial reference to the late occurrence. As I proceeded, the muscles of their weather-beaten countenances began one after another to relax, until at length there was scarcely a dry eye in the boat. Our approach to the ship put an end to the discourse; but the account given of it on board very speedily procured for me the cognomen of "the parson." Nine or ten weeks after, the ship was paid off; and the officers and crew were dispersed in various directions.

I have never learned whether my address was permanently useful, or whether, as is too often the case, the vanities of the world, the deceitfulness of the heart, and the temptations to which a sailor is especially exposed, did not very soon obliterate every impression that may have been made. I cannot but indulge the hope, however, that some one, at least, of those present on the occasion referred to, may have been awakened to an abiding sense of the exceeding sinfulness of sin, and may have been enabled to persevere in the good resolutions of amendment then formed. Years have since rolled by; and in the mysterious providence of a gracious God, I have been brought to preach many a discourse in many a crowded church; but never have I witnessed deeper feeling, or more respectful attention, than was exhibited by the little band of sailors which formed the congregation at poor Ned Hall's funeral sermon.

W. S.

HOPE IN CHRIST:

A Sermon

BY THE REV. F. O. SMITH, B.A.,
Curate of Swineshead and Frampton, Lincolnshire.

1 COR. xv. 19.

"If in this life only we have hope in Christ, we are of all men most miserable."

THE same apostle who could say, "to me to live is Christ," was careful also to express his confidence that, nevertheless, "to die" would be "gain to him." Thus the Christian believer's enjoyments in this life, even of Christ himself, will always have a connexion with eternity: "though we have known Christ after the flesh," says the apostle, "now henceforth know we him no more" so. And the believer's prospects of eternity will always have a tendency to increase his enjoyment of present existence; for "godliness hath the promise both of this life and of that which is to come."

"If in this life only we had hope in Christ," truly should we be "of all men most miserable;" and on the other hand, if we had to wait for all our comforts from Christ until after death, how heavily should we drag along the chain of this world's existence! but blessed be our King of glory, he has himself promised, "I will not leave you comfortless; I will come unto you."

May the Lord the Spirit elevate our affections, while we now meditate together upon the connexion between our present and future hopes in Christ.

"If in this life only we have hope in Christ," says the apostle: he does not say, If in this life we entertain *any* hope in Christ, then are we certain to be disappointed and miserable. Oh, no! The believer has much present possession of happiness in Christ; his heart, even in the midst of its bitterness, is susceptible of a joy which a stranger to his hope in Christ cannot disturb; and through the changes and chances of this mortal life he has a peace from God which the world cannot take away. Though, in the world, he has tribulation, yet is he privileged to rejoice in the Lord always; for, rejoicing in hope of seeing the glory of God hereafter, he is enabled to glory in tribulation also. "There is a river, the streams whereof" are appointed for the gladdening and refreshing of the city of our God, down which the pleasures that are at God's right hand flow into the believer's soul.

But if the Christian is permitted a present pleasure in religion, if he is joyful in Christ at all here, he is "joyful through hope," as our Church expresses it. Vain is it to advance that "virtue is its own reward:" any virtue, indeed, except the virtue of the Spirit

of Christ, can look for no other reward than its own, because there is no Divine promise whatever attached to it: nothing here can be communicative of pure and true delight to the Christian believer, but what is connected in one way or another with the prospects of blessedness beyond the grave. Paul would lead us into this train of thinking, when he observes, "we have need of patience;" and for what end? not that we should content ourselves with the mere enjoyment derivable from a patient frame of mind, but that "when we have done the will of God, we should inherit the promises;" for patience, and all other virtues, to be effectual for Christian happiness, must become Christian graces: Paul even describes it as "a patience of hope in our Lord Jesus Christ." The believer, when he enters upon the new life of the Spirit of God, enters upon eternity; he is henceforth within that kingdom of which there shall be no end: he sees God,—a privilege which he could not enjoy until his eyes were opened upon heavenly prospects; and he sees God in all things, where others see only the perishing things themselves: having his view fixed on the Divine character, "beholding, as in a glass, the glory of the Lord, he is changed from glory to glory into the image" of that which he habitually contemplates. As he adores and admires the Divine nature, so he longs for a nearer conformity to it, that he may be like God, "holy as he is holy;" and while his religion is his happiness here, it is so, not as a matter of full contentment, but only as connected with his hope of the full maturity of joy in Christ hereafter. "The life which he now lives in the flesh, he lives by the faith of the Son of God:" if "he runs with patience the race that is set before him," it is by "looking to Jesus, the author and finisher of his faith;" and his chief joy in time is centered in the hope of that which will constitute his chief satisfaction in eternity—"a waking up after the likeness of his God."

Such being the necessary connexion between our present and future hopes in Christ, we can easily understand how it is, that "if in this life only we have hope in Christ, then are we of all men most miserable;" for then the very cause and spring of a Christian's joy in Christ would be cut off from him. What is there in this world that, even with the illumination of divine love and glory in his soul, can supply the believer with unmixed satisfaction? It is only as with patterns and remembrancers of the heavenly things that his spirit is ever gratified with the things of this tabernacle. If men of the world "see no beauty in Christ that they should desire him,"

the children of Christ's kingdom see no beauty in the world that they should desire it. Paul does not much raise our admiration of the world, such as it has now become, marred by the sin of man; "for we know," says he, "that the whole creation groaneth and travaileth in pain together until now:" but he seeks to draw the affections of believers to those things which are subjects of future expectation,—"we ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our bodies; for we are saved by hope;" that is to say, hope in the future promises of God is the way in which we are cheered and supported under the trials of life.

Let us now bring these divine truths, which we have hitherto been considering in theory, to bear a little upon human practice in the every-day circumstances of life. And may the Lord God minister grace through his Gospel-messenger to them that hear!

There may be said to be several kinds of "hope in Christ" confined to this world; and may God of his great mercy, through Christ, rescue and preserve you, my beloved friends, from them all. They will be best set forth by examples. How many we may hear thanking God for this thing and that, as if their poor cold hearts were full of gratitude to the divine Head of the Church, and of hope towards God, who yet have never exhibited in their lives any signs of heirship to the promises! This cannot but be regarded as, in a double sense, "taking the name of God in vain," using it with an unholy freedom, and a hopeless design. Some, in the spirit of the Pharisee, and nearly in his words, will thank God that they are not "as other men are," namely, immoral characters. This is an elevation they take above the generality of mankind, which quite satisfies them, and from which they are always looking downwards, never upwards: you will never hear them thanking the God of grace, with glistening eyes and glowing hearts, that he has snatched them as brands from destruction, and washed them from their sins in the blood of the Lamb; has made them sensible of his sovereign mercy, and given them a good hope toward the world to come. You may, indeed, hear the trumpets of some among them sounding in the streets; but if you listen attentively, you shall find it is not to publish what wonderful things Jesus hath done for them, but what they have done for him. What profession they make of allegiance to the Lord Christ, and of obedience to his Gospel, is for carnal purposes; and the hope their profession of his name supposes, is a hope which, as it springs from this world, so

it will end in this world: God grant to all such timely wisdom, to see their folly, and seek for that hope which maketh not ashamed! Another class will carry their hope a little higher; they will raise it some way toward heaven, and there, perhaps, it continues suspended until death gives the signal for it to vanish into air. During the lives of such persons, no one is able to calculate which direction their hope is taking, whether it is getting nearer the gate of heaven, as their frail bodies are tottering on to the grave; or whether it is again seeking its native soil, earth, earth, earth. No symptoms are apparent, either of ascent or of descent: they are the same persons to-day that they were a twelvemonth past; and most probably will be found the same in nature and condition, in purpose and in speech, another twelvemonth hence, that they are to-day. If their hopes had regard to eternity, the prospects of eternity would be manifestly influencing their lives, and the Spirit of eternity would be preparing them by increasing holiness for the fruition of those hopes in eternity; they would be growing daily in grace, and in the knowledge of Christ Jesus the Lord. The fact is, though they desire happiness as the *end*, they do not choose holiness as the *way*; they do not relish its wholesome restraints; they will not give up their wills to the will of God; they will not put off themselves, that they may put on Christ: they fix their hope, such as it is, on him, as a kind of help-Saviour, whose merits, they trust, will just fill up their deficiencies; or else they think that he is sure to pity and save them at last, no matter whether they can feel now that he loves them, and they love him. Like soldiers garrisoned behind a strong wall, they shoot out the arrows of their passions and carnal inclinations, secure, they imagine, from all injury themselves. But unless, by the grace of God, they learn to believe in the righteousness of Christ alone for salvation, and cast themselves naked and trembling upon the plea of his love and his sacrifice, the accusing spirit shall be permitted to drag them forth from their fancied security, to tear them, as it were, from the gate of heaven, from the very feet of Christ; and they shall at last be confounded and convinced, and their hope proved to be a "hope in Christ in this life only." Many other instances of a hope in Christ which is limited to this world, might be mentioned, did time permit: but it remains for me to improve the subject to the children of eternity, by an exclusive address and application to them.

If such, dear brethren, were *our* hopes in Christ, then should we be indeed "of all men

the most miserable." We should be resigning a present possession for a future fallacy; parting with the substance of present life, for the future "shadow of death"—sleeping in light, to awake in eternal darkness. Our peace would be like the silence of a mine before it explodes; and our hope, one which, being of this world only, would not cheer, but delude or desert us at the hour of death. We should be sowing our path of life with tears and sighs of worldly sorrow, only to reap the fiery storm and tempest of everlasting woe: planting hope like a withered sapling, only to gather the fruits of disappointment, vexation, and dismay! But, "blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." Oh, ye to whom Christ has shewn his love and graciousness, who look upon yourselves with abhorrence, and upon him with adoration and joy, let the moral of all I have said this day open before you an inducement to seek for brighter and further views into eternity: let nothing interest you very deeply but what is connected with heaven: commune much with Christ in prayer. You have experienced the sweetness of spiritual meditation, and are you not thirsty for more? You have felt the nourishment administered to your souls by the bread of life, and do you not hunger for a repetition of the feast? Bring before yourselves, in all its reality of wonder, love, and praise, the finished righteousness, the perfect work of Christ for you individually. Remember, although you have been separated from the condemned world, you have not been altogether cut off from all communication with the sinful world. The world still lieth in wickedness; and although you lie not in its bosom, and are not partakers in its sins of unbelief, yet you do lie in its near neighbourhood, and are liable to its contagion. Oh, then, avert your faces from its borders, and turn them Zionwards: "Seek ye the face of the God of Jacob:" look not to the world's pleasant things; but dwell upon the loveliness of Christ's kingdom. Think of the angels who have rejoiced over your initiatory repentance, and are watching for the moment when, your sanctification being complete, you are to join their songs of praise around the throne. Think of the communion of the saints below; of the thousands and ten thousands who are running the same race with yourselves, and who are, perhaps, some at one time, some at another, presenting you and your eternal interests at the throne of grace, without interval, every

moment of the day and night. Be astonished at yourselves, as the materials which the Spirit of God is mightily working up into vessels of eternal glory. Cast down the crown of pride, and the sceptre of self-will, before the throne of Christ in your hearts; and drive from his sacred presence all the ministers of lust and passion. Reflect that you are living temples of the living God, by his Spirit: that He who inhabiteth eternity is condescending to inhabit your souls. And so contemplate your oneness with Christ, as a part of his mystical body; your newness of nature through his regenerating Spirit, and your joint heirship with Him of never-ceasing and never-fading glory; that the difficulty with you may be, not to raise your affections from earth to heaven, but to let them down at all from heaven to earth. Let holiness unto the Lord be written upon every thing you do and every thing you possess. Be careful that you are distinguished as the sons and daughters of Jerusalem, from the world around you, in your speech, in your pursuits, and in your very dress: point, as you walk along, to the Lamb of God which taketh away the sins of the world: let every gesture, every glance, remind the stander-by that you are Christians. By the unaffected simplicity of your manners, shew that you desire to become "as little children;" and by the unadorned plainness of your garments, make it manifest that you esteem the glorious robe of your Saviour's righteousness, and the white raiment of his saints, more than all the costly array, the soft clothing, and fine linen that perish with the using. Onwards! dear brethren, onwards! you dare not stay—your chariot-wheels are ascending. If you stop, you must go back: a longing glance into the world behind you will produce giddiness, and will turn off your views from "the end of your conversation, Jesus Christ." "He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven."

Under all the trials and crosses of life, let the hope of eternity cheer and encourage you, "looking for, and hasting unto, the coming of your Lord in glory," when rest is appointed you in his heavenly kingdom: there, at last, "God himself shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things will be passed away;" and those things which in hope you have looked for, and in patience have waited for, shall then be yours, in full possession, with all their substance of glorious vision, and unqualified and endless enjoyment.

THE STUDENT.

BY THE AUTHOR OF "THE SMUGGLER."

Alas for those by drooping sickness worn,
Who now come forth to meet the gladsome ray,
And feel the fragrance of the tepid morn
Round their torn breast and throbbing temples play!
Yet oft, as sadly thronging dreams arise,
Awhile forgetful of their pain they gaze,
A transient lustre lights their faded eyes,
And o'er their cheek the tender hectic strays.

THERE are few scenes more painfully distressing than that which presents itself on a bright spring day in one of those towns in the south-west of England, whither the afflicted with pulmonary disease have been recommended to remove, in the (alas, too often fallacious!) hope that change of air and a milder climate may arrest the progress of that disease so fearfully prevalent in our beloved island, and the eradication of which has baffled the skill of the most eminent medical men. There is a solemnity reigning in such places, which cannot fail to impress the heart. The gradual disappearance of faces once familiar, when little doubt remains that the emaciated frame has at length given way; the frequent tolling of the passing or funeral bell; the churchyard, crowded with the remains of those who have found a grave far from the homes of their childhood; the monumental tablets erected by devoted affection; more especially the invalids to be met with at almost every step, and on whose wasting cheek the fearful hectic flush is so prominently marked;—these are all calculated to engender painful feelings; and much to be pitied is that man, who can sojourn amidst such mementos of the evanescence of earthly joys, without being awakened to serious reflection.

Walking in the streets of one of the towns referred to, and struck with the solemn scene which now for the first time presented itself, I met an old college acquaintance, on whose arm was leaning a young man of peculiarly elegant and prepossessing appearance, but on whose frame it was obvious that disease was working its ravages. How touchingly descriptive the language of one of our most elegant Christian poets—

"Where time has rent the lordly tow'r,
And moss entwines the arches grey,
Springs many a light and lovely flow'r
That lends a lustre to decay.
Thus while existence wanes away,
Consumption's fever'd cheek will bloom;
And beauty's brightest beams will play
In mournful glory o'er the tomb."

DALE'S Widow of Nain.

He appeared exceedingly languid, yet very cheerful. He was introduced by my acquaintance as a cousin; and, by a look which I could not misunderstand, signifying that I should not notice his sickly state, I was invited to spend the evening at their lodgings, which I accepted, with mingled feelings of pain and pleasure, for our walk had exceedingly interested me in the young man's state. He was a member of the University of Oxford; of an old family in a northern county; and had been reading for honours, with good prospect of success, when disease first manifested itself in an alarming form. His family was decidedly consumptive: two sisters had fallen victims; an only brother in the army had died in Madeira, whither he had gone in hopes of recovery; his mother, by the same disease, had found an early grave; and a paralytic father, who resided at the family mansion, too enfeebled to accompany this frail prop of his declining years, was, save himself, the only one who remained of a once joyful circle. He had been strongly urged to try a change of climate for the winter; and, accompanied by his cousin, a barrister, and an old faithful domestic, he had taken up his residence at —. The cousin did every thing in his power to add to the comfort of the invalid;—paid him the most unremitting

attention, and would, I am sure, have made any personal sacrifice to obtain alleviation of his complaint: but he could not be regarded as living under the influence of vital religious principle. Though a pleasant, he was not a very fit companion for an invalid. It is, indeed, of the utmost importance that such a companion should be a person of decidedly serious views; should delight to converse on those grand truths which he himself has received, and of that land

"Where graves are not, nor blights of changeeful time."

The evening was spent pleasantly, though not with much edification: stories of by-gone years were vividly recalled. The invalid joined at times in the conversation, to which I was most anxious, if possible, to give a religious turn; but every attempt to do so proved fruitless; any remark of such a tendency was received with the most marked repulse. He talked of his future plans and prospects—of his expected examination; of his probability of obtaining honours. Little did he seem aware that death could not be far distant; and that long before the period when he proposed to return to college, his remains would be mouldering in the sepulchre!

The invalid retired—not to rest, for incessant cough, which no anodynes could remove, prevented the possibility—but for one of those long and weary nights which, though frequently unattended with actual suffering, generally attend consumptive cases. On his departure, I asked his cousin if he was at all aware of his danger. The reply was, "I do not think he is: I am anxious, if possible, to conceal it from him. The medical men in the country begged that he might, as much as possible, be kept in darkness to his real state; that his mind should be cheered, and that he should not be suffered to dwell on the subject of death." "But he must be aware," I added, "that his mother, brother, and sisters, died of decline; and he cannot be ignorant that it is wasting his frame." "It might be thought so," was the reply; "but, somehow or other, the fact does not appear to impress him: he frequently speaks of what he will do when he leaves college; and I make it a point never to check him." I could not but express my regret that he should thus be allowed to remain in ignorance, and should not be counselled as to his danger: but my acquaintance seemed anxious to change the subject; and I found it in vain to urge any further remarks. I had no opportunity of seeing the patient alone. I was obliged to leave at a very early hour the following morning; I intended to visit it, however, in the course of a few weeks, and I trusted to make such arrangements as might enable me to have some serious conversation with the interesting invalid.

There is something peculiarly affecting in the hoping even against hope, which is usually discoverable in consumptive cases. How powerfully does it remind us of the ignorance too often testified by the sinner, in the certain ruin of his soul's eternal welfare, from his indulgence in some of the lusts of the natural man! He fancies danger is far distant, whilst it may be at the very door.

On my return, on calling at the lodgings, I found that, three days before, the invalid had been removed from his earthly trials. His decline had been exceedingly rapid at the last; much more so than his medical attendants had expected. He had died, I was told, apparently without any severe struggle: nature was too much exhausted to contend against the last enemy; and he gently fell asleep.

At the request of the cousin, I attended the funeral. The corpse was followed by a small band of mourners—the cousin, the old domestic, and myself. I have seldom felt more than on that solemn occasion; for I had then little evidence that the young man had been brought to build his hopes of acceptance on the only true foundation. Amiable and estimable, he yet

appeared, as far as I could judge, to lack a principle of vital godliness. As remarkable for the natural sweetness of his disposition as for his intellectual acquirements, he yet seemed a stranger to the "wisdom which is from above;" and deeply did I regret that I had not been permitted to have some conversation with him, in the hope that God might have blessed it. There are few objects more painfully interesting than that of a young person, testifying, in an eminent degree, the various amabilities of the natural character, which may excite the esteem and admiration of those who associate with him, while yet the heart is not brought under the impress of vital religion. How much is that interest increased, when disease has marked the victim as its own! I would not undervalue the honours which this young man aspired to attain; I would not check that lawful ambition which stimulates to the acquirement of mental and intellectual rank. It is delightful to witness energy and activity in youth; but then only will it produce unalloyed satisfaction on the mind of the true Christian, when it is accompanied by deep religious feeling, and when every intellectual acquirement is regarded as wholly valueless when brought into competition with the soul's growth in grace; and aimed at as a means whereby the glory of God and the good of fellow-creatures may be advanced.

I was truly grateful to be afterwards informed that the young person in question had, before his removal, been led to clearer views as to the plan of salvation, and to an unreserved acquiescence in the Divine will. Life's brief day speedily drew to a close; but at eventide there was light—light, not emanating from the earthly lore, in which he was no mean scholar, but from the eternal Spirit, the source of heavenly wisdom. The old domestic was a man of deep religious feeling, and had been made acquainted with the truth as it is in Jesus. Many had been his efforts to arouse his young master to a sense of his situation: he had been with him from his birth; had ministered to the amusements of his boyhood; had watched with anxiety the sure progress of his disease. Others had hoped he might recover, but hope had never entered *his* bosom; he foresaw what would be the result, and often had ventured to throw in a word of counsel, when it was met with apathy, and even with unkind rebuke. He found, however, that by degrees his words were not without effect. Many were the weary hours he watched by the invalid's bed, with God's word in his hand, eager to catch the favourable opportunity to read some little portion for his young master's comfort. Often, amidst the restlessness of a weary night, would he bring forward some passage leading to patience and acquiescence in the Divine will. Many were the prayers he offered; and they were not offered in vain. It was his satisfaction to believe that a good work was begun in the young man's soul; that as the outward man perished, the inner was renewed and strengthened, day by day; and that the last convulsive sob of that dear young master, as the drooping head leaned upon his aged bosom, was the signal of the release of the ransomed spirit from its worn-out tabernacle, that it might flee away and be at rest in the bosom of its Saviour and its God. Z.

The Cabinet.

THE GOSPEL VINEYARD.—"The kingdom of heaven is like unto a householder, who went out to hire labourers into his vineyard" (Matt. xx. 1).—In this parable, the kingdom of heaven, that is, the preaching of religion, the converting men from a life of dissipation and wickedness to a life of virtue and holiness, is likened unto a householder who went out early in the morning to hire labourers for his vineyard; and when he had agreed with them for a penny a-day, he sent them into

his vineyard. And he went out about the third hour (which answers to our time of 9 in the morning), and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you: and they went their way. And he went out the sixth and ninth hour (at 12 and 3 in the afternoon), and did likewise. And about the eleventh hour (with us 5 in the evening), he went out and found others standing idle, and saith unto them, Why stand ye here idle all the day? they say unto him, Because no man hath hired us; he saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. In this parable, the labouring in the vineyard represents the religious duties which we are called upon to do—the working out our own salvation. The life of man is divided into different periods, called hours; the whole of life is as but a day, and each part of it but an hour. The husbandman hires labourers as he finds them: the word of God is made known to them at different times, to persons of various ages—to some early in the morning, in the beginning of life; to some later; to some more advanced in the meridian of life; to some in the decline of years, in the afternoon; and to others late in the day, when the night is fast coming, in which no man can work. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last to the first. And when they came that were hired about the eleventh hour, they received every man a penny; but when the first came, they supposed that they should have received more, and they likewise received every man a penny: and when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee: is it not lawful for me to do what I will with my own? Is thine eye evil because I am good? So the last shall be (even as the) first, and the first (even as the) last: I will make no difference between you. In this parable, we must observe that there is not one of the labourers who is represented as refusing to go to work in the vineyard; as soon as the husbandman comes to hire him, he makes no delay, but goes immediately. The parable does not, therefore, apply to those who, when the word of God is made known to them, reply, I will hear thee on this matter at a more convenient season; and therefore it does not give any encouragement to our putting off the day of repentance and amendment. If the parable be considered as teaching the Jews that the Gentiles were to be admitted as fellow-partakers with them in the covenant of mercy, the same truth will be shewn, that our heavenly Husbandman has a right to do what he will with his own; that the Jews had no cause to complain when it pleased him to admit them to equal privileges with themselves. Let us from this parable learn, that it is our duty to extend the blessings of the Gospel to the still unconverted heathen; that they, though hired in later times, may be made equal part-takers with us in those blessings, who have been hired to work sooner in the vineyard of salvation.*

GOD IS LIGHT.—To understand this aright, we must consider what light is. Light is an assemblage of widely different rays, which, though combined in the sun, may be separated from each other by a prism. There are what I may call some brilliant rays, such as the red, the orange, the yellow, and the green; and there are also some of a more sombre hue, namely, the blue, the indigo, and the violet. Now it might, with great propriety, be said, that these three last-men-

tioned rays have a greater affinity with darkness than with light, and that the more brilliant rays alone are the proper constituents of light. I answer, with those more brilliant rays you may make a glare, but not light; a due admixture of those which are of a more sombre aspect is necessary to form that exquisitely soft, and delicate, and indescribable thing which we call light. This will give us some idea of the character of God; he is pure unmixt light.—*Rev. C. Simeon.*

DEATH.—It is not easy to describe the sensation which the mind experiences on the first sight of a dead countenance; which, when living, was loved and esteemed for the sake of that soul which used to give it animation. A deep and awful view of the separation which has taken place between the soul and body of the deceased, since we last beheld him, occupies the feelings; our friend seems both near and yet afar off. The most interesting and valuable part is fled away; what remains is but the earthly perishing habitation, no longer occupied by its tenant. Yet the features present the accustomed association of friendly intercourse. For one moment we could think them asleep. The next reminds us that the blood circulates no more; the eye has lost its power of seeing, the ear of hearing, the heart of throbbing, and the limbs of moving. Quickly a thought of glory breaks in upon the mind, and we imagine the dear departed soul to be arrived at its long-wished-for rest. It is surrounded by cherubim and seraphim, and sings the song of Moses and the Lamb on Mount Zion. Amid the solemn stillness of the chamber of death, imagination hears heavenly hymns chanted by the spirits of just men made perfect. In another moment, the livid lips and sunken eye of the clay-cold corpse recall our thoughts to earth, and to ourselves again. If there be a moment when Christ and salvation, death, judgment, heaven, and hell, appear more than ever to be momentous subjects of meditation, it is that which brings us to the side of a coffin containing the body of a departed believer. And while we think of mortality, sin, death, and the grave, we feel the prayer rise in our bosom, "O let me die the death of the righteous, and let my last end be like his!"—*Rev. Leigh Richmond.*

WHERE TO SEEK CHRIST.—And now, that we may know where to find him, we must be sure to look after him; he hath told us where he would be, behind what pillar, and under what cloud, and covered with what veil, and conveyed by what ministry, and present in what sacrament; and we must not look for him in the highways of ambition and pride, of wealth and sensual pleasures; these things are not found in the house of his Father, neither may they come near his dwelling. But if we seek for Christ, we shall find him in the methods of virtue, and the paths of God's commandments; in the houses of prayer, and the offices of religion; in the persons of the poor, and the retirements of an afflicted soul; we shall find him in holy reading and pious meditation; in our penitential sorrows, and in the time of trouble; in pulpits, and upon altars; in the word, and in the sacraments: if we come hither as we ought, we are sure to find our Beloved, him whom our soul longeth after.—*Bishop Taylor.*

CHRISTIAN CONSOLATION.—Through many tribulations, we must enter into the kingdom of God; and if we suffer with Christ, we shall also reign with him" (Acts, xiv. 22; 2 Tim. ii. 12). Oh, poor tribulations in respect to that kingdom! How can we be sensible of these afflictions, when we have a blessed eternity in our eye? O God, bless thou mine eye with this sight, I shall not forbear to sing in the night of death itself, much less in the twilight of all these worldly afflictions. Come, then, all ye earthly crosses, and muster up all your forces against me; here is that which is able to make me more than a conqueror over you all. Have

* Notes from a discourse preached at Wheatacre All Saints, Norfolk, by Rev. William Okes, 27th Jan., 1839.

I lost my goods, and foregone a fair estate? Had all the earth been mine, what is it to heaven! Had I been the lord of all the world, what was this to a kingdom of glory! Have I parted with a dear consort, the sweet companion of my youth, the tender nurse of my age, the partner of my sorrows for these forty-eight years? she is but stepped a little before me to that happy rest which I am panting towards, and wherein I shall speedily overtake her; in the mean time, and for ever, my soul is espoused to that glorious and immortal Husband, from whom it shall never be parted. Am I bereaved of some of my dear children, the sweet pledges of our matrimonial love, whose heart and hopes promised me comfort in my declined age? Why am not I rather thankful it hath pleased my God out of my loins to furnish heaven with some happy guest? Why do I not, instead of mourning for their loss, sing praises to God for raising them to that eternal blessedness? Am I afflicted with bodily pain and sickness? Ere long this momentary distemper shall end in an eternal rest. Am I threatened by the sword of an enemy? Suppose that man to be one of the guardians of paradise, and that sword as flaming as it is sharp,—that one stroke shall let me into that place of inconceivable pleasure, and admit me to feed on the tree of life for ever. Cheer up, then, O my soul, and upon the fixed apprehension of the glory to be revealed, whilst thy weak partner my body droops and languishes under the sad load of years and infirmities, sing thou to thy God, even in the midnight of thy sorrows, and in the deepest darkness of death itself, songs of confidence, songs of spiritual joy, songs of praise and thanksgiving; saying with all thy glorified ones, "Blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever," Amen (Rev. v. 13).—*Bp. Hall.*

Poetry.

RIZPAH.

"And Rizpah, the daughter of Aiah, took sackcloth, and spread it for her upon the rock."—*2 Sam. xxi. 10.*

(For the Church of England Magazine.)

Why sits the young and the beautiful
On the desert rock alone?

And why doth the sigh of the passing breeze
Respond to the mother's moan?

Is it because thy bower is dull,
And no festal banquet spread,
That thou seekest the brow of the barren rock
To pillow thine aching head?

Was it because thine heart was sad,
That thou camest, lone one, here,
To watch the stars in the ceaseless dance
That measures the flowing year?

But why on his dark and heavy wing
Doth the vulture float along;
And the raven, hoarse with his boding cry,
From the distant mountain throng?

Weepest thou one of the many and brave
Who on sad Gilboa fell,
When the crest of the mighty droop'd in the light
Of the lance of the infidel?

But why o'er the pale and senseless dead
Art thou watching, lady, here?
Is this a rest for the beautiful,
Or the barren rock their bier?

Sure these are they who on yesternight
For slaughter'd Gibeon died;
And the vulture foul hath scented his prey
As he roam'd the desert wide:

But he cometh in vain; for around them spread
Are the arms of a mother's love;
And the pitying seraphs weep at the sight,
From their starry homes above. M. T.

TOO LATE.

BY MRS. ABDY.

(For the Church of England Magazine.)

Too late—too late! how heavily that phrase
Comes, like a knell, upon the shuddering ear,
Telling of slighted duties, wasted days,
Of privileges lost, of hopes once dear
Now quench'd in gloom and darkness. Words like these
The worldling's callous heart must penetrate—
All that he might have been in thought he sees,
And sorrows o'er his present wreck too late.

Too late—too late! the prodigal, who strays
Through the dim groves and winding bowers of sin;
The cold and false deceiver, who betrays
The trusting heart he fondly toiled to win;
The spendthrift, scattering his golden store,
And left in age despis'd and desolate,—
All may their faults confess, forsake, deplore,
Yet struggle to retrieve the past too late.

Too late—too late! O dark and fatal ban,
Is there a spell thy terrors to assuage?
There is, there is! but seek it not from man:
Seek for the healing balm in God's own page;
Read of thy Saviour's love, to him repair;
He looks with pity on thy guilty state;
Kneel at his throne in deep and fervent prayer—
Kneel and repent, ere yet it is too late.

Too late—too late! that direful sound portends
Sorrow on earth, but not immortal pain;
Thou may'st have lost the confidence of friends,
The love of kindred thou may'st ne'er regain:
But there is One above who marks thy tears,
And opes for thee salvation's golden gate;
Come, then, poor mourner, cast away thy fears,
Believe, and enter—it is not too late!

THE VISION OF THE HEART.

Is this the heart breath'd from Jehovah's breath?
Or did all-gracious God breathe sin and death?
Is this the heart where reason sovereign reign'd,
And all propensions of the will restrain'd;
Form'd every sense, each passion, to control,
And keep sweet peace in the harmonious soul?
Whose realm with this large world should co-extend,
And make all creatures to its empire bend?
I see my hated self impure and vain,
I, judge and witness, my false heart arraign;
My odious sins my trembling soul confound:
O that I might in my own tears be drown'd!
But, woe is me, my flinty eyes are dry,
My tears away, when most I want them, fly.
My sighs! my tears! O whither are ye flown?
Why to my heart are ye such strangers grown?

Return, return, and these two cisterns fill,
 That in ne'er-ceasing streams they may distil.
 Ah! not my eyes, it is this heart of stone,
 Which I would rather in this drought bemoan:
 Some Moses strike it with his powerful rod,
 Till seas gush out for my offended God!
 Lord, to thy dreadful wrath, to endless woes,
 I every moment my own soul expose.
 I am a leper, odious and impure;
 How can thy purest eyes this wretch endure?
 Thou art my Father; I the impious son,
 Who from thy tend'rest arms away have run:
 Thou art my Saviour, and wouldst die for me,
 I am the Jew who nail'd thee to the tree:
 Thou art the boundless source of love and joy,
 And I to grieve thee all my powers employ.

BISHOP KEN.

Miscellaneous.

EDUCATION.—That education, if based upon religion, may be expected to produce very different results from education left to run riot for itself, or left only under the flimsy guidance of intellectual cultivation, is self-evident. The great cause of the total inefficiency of the latter for preservation, viz. the extremely small portion of mankind over whom it ever can exercise any sensible influence, compared with the multitude with whom pleasure and excitement are the ruling principles, is no ways applicable to religious feeling. Every man has not an understanding capable of cultivation; but every man has a soul to be saved. Universal as is the stimulus of the senses and passions, as universal, if early awakened, are the reproaches of conscience, and the terrors of judgment to come. The Gospel was, in an especial manner, preached to the poor; not only are its leading principles obvious to every understanding, but its principal incidents find their way to every heart. Doubtless there are great numbers in every age, and especially in every opulent age, to whom all its exhortations will be addressed in vain, and in whom the seductions of present interest or pleasure will completely extinguish all the effect of the most pointed denunciations of future dangers either in this world or the next. But still, the number of those whom religion can prevent from sinning, or reclaim from vice, is incomparably greater than those whom science or philosophy can affect. The proof of this is decisive. Every age of the world has shewn numerous examples of nations convulsed, sometimes to the last degree, by religious fervour and sectarian enthusiasm; but nobody ever heard of the masses being moved by science and philosophy. Chemistry and mechanics are very good things, but they will never set the world on fire. It is self-evident, therefore, that as the dangers of unregulated education consist in this, that works which are to do the people good, appear, like the paths of virtue, dull and uninviting in the outset, and are felt to be beneficial only in the end; while deleterious and exciting productions, like the temptations of vice, are exciting and agreeable in the outset, and to every capacity, and are perceived only to lead to sackcloth and ashes, when it is too late for any effectual amendment of life or manners,—we must look for an antidote to this general and enormous evil, in some counteracting principle of equally universal application and equally powerful efficacy. The experience of ages, not less than the feelings of our own hearts, tell us, that the only antidote to this evil is to be found in the intimate blending of education with religious instruction. It is by this union alone, that the antagonist powers of good and evil can be equally developed by the powers of education; that the attractions of sin can be counteracted by opposite

principles of equal force and general efficacy; that we can give its true development to the principles of Christianity, and screen public instruction from the obvious reproach of adding force to the dissolving powers in the many, and imparting strength to the counteracting forces only in the few. These, accordingly, are the principles of M. Coussin on this subject. "Religion is, in my eyes, the best, perhaps the only basis of popular instruction. I know a little of Europe, and have never witnessed any good popular schools where Christianity was a-wanting. The more I reflect on the subject, the more I am convinced, with the directors of the *écoles normales* and the ministerial counsellors, that we must go hand in hand with the clergy, in order to instruct the people, and make religious education a special and large part of instruction in our primary schools. I am not ignorant that these suggestions will sound ill in the ears of some, and that in Paris I shall be looked upon as excessively devout; but it is from Berlin, nevertheless, not Rome, that I write. He who speaks to you is a philosopher, one looked upon with an evil eye, and even persecuted by the priesthood; but who knows human nature and history too well not to regard religion as an indestructible power, and Christianity, when rightly inculcated, as an essential instrument for civilising mankind, and a necessary support to those on whom society imposes hard and humble duties, uncheered by the hope of future fortune, or the consolations of self-love. Even if this blessed union could be accomplished, although every school in the kingdom was blended with the fundamental principles of Christianity, and every seven hundred persons in the empire had, according to Dr. Chalmers's favourite scheme, a pastor allotted to them, still much would remain to be done to prevent the spread of mere knowledge from being an addition to the lever by which vice undermines the fabric of society; still there would remain to sin the advantage, always great, and in the latter stages of society of peculiar efficacy, that it proposes immediate gratification to its votaries, and invites them to a course of reading from which instantaneous excitement or pleasure is to be obtained. The exciting and dangerous part of the press, in short, is in possession of precisely the same allurements by which vice so generally succeeds in overwhelming the suggestions of virtue; and the question betwixt secular and religious education just comes back to the old combat between the antagonist principles of virtue and vice. Firmly believing, as we do, that the main reliance of the friends of humanity in such a conflict, must be laid in the forces and co-operation of religion, we are by no means so sanguine as to imagine, that in the greatest possible degree of church-extension and religious education, there is to be found any thing like an effectual antidote to the poison which lurks in the fruit of the tree of knowledge. It is to no purpose to refer to instances of rural pastoral districts, where virtue exists almost undisturbed by vice for centuries together in the simplicity of religious belief, and generation after generation pass through their innocent span of life almost unstained by crime. True, they do so; but how long would these same persons, innocent when not led into temptation, withstand the allurements of general education, or a licentious press, ancient opulence, and corrupted cities? Not one week."—*Blackwood's Mag.*

TO CORRESPONDENTS.

We are much obliged to "L. C. H."

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SACRIFICE FOR SIN:

THE INADEQUACY OF THE LEGAL SACRIFICES.

BY THE REV. EDWIN JACOB, D.D.

*Vice-President of King's College, Fredericton; and
late Fellow of C. C. C. Oxford.*

No. I.

THE devotion of the ancient world consisted in great part of sacrifices offered on altars. Some nations, such as the Syrians, the Phœnicians, and their numerous colonies, and the Celts, who were the original inhabitants of Western Europe, offered human victims—prisoners, slaves, or even their own children; but the custom of sacrificing other animals was almost universal. Great obscurity, indeed, is spread over this practice, because it became involved in systems of blind superstition. When sacrifice was blended with the confused mass of ancient mythology, it was to be expected that offerings of all sorts, on all occasions, and for all purposes, would be made by the bewildered votaries of idolatry. We may, however, I think, still perceive that the idea of expiation, or atonement for sin, lay at the foundation of the practice. Certainly we meet with numerous traces of this sentiment in ancient Greek and Roman writers; they not only speak of sacrifices offered to pacify the powers of the invisible world, and cleanse from guilt and pollution; but they relate several illustrious instances of individuals devoting themselves to destruction for the deliverance or benefit of their country. But wherever human sacrifices were offered, they must surely have been believed to be accepted by Divine justice in the place of other men.

The origin of this practice, with the con-

siderations which led men to adopt it, is not to be found in profane authors. If we find it any where, it must be in the sacred writings of Moses, who lived many centuries before the most ancient historians of other nations whose works have been preserved to our times. But neither does Moses give us any decisive information on the subject. He leaves it altogether undetermined, whether sacrifice was originally appointed by the Lord, or originated in the thoughts and feelings of men. This, however, the venerable historian does determine,—that from the earliest ages of the world, even from the time of Cain and Abel, "the firstlings of the flock, and the fat thereof," were especially acceptable offerings. By the time of Noah, the sacrifice of animals would seem to have been regularly established; for immediately after he came forth from the ark, "Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar: and the Lord smelled a sweet savour" (or, was pleased with the sacrifice), and proceeded, as if induced by its propitiating influence, to relieve the earth from the curse which had drowned it with the deluge; to "bless Noah and his sons," taking them under his protection; and to "establish a covenant of life and peace with them and every living creature, for perpetual generations." Thus, from Noah, the second father of the human race, the practice of animal sacrifice, with the persuasion of its peculiar efficacy in propitiating offended Heaven, naturally descended to the several nations of the earth.

In the law of Moses it pleased the Lord to give a complete sanction to the practice of

Y

sacrifice, and by express declarations to explain its meaning. The paschal lamb was the first sacrifice that the children of Israel were commanded to offer; and of this the design was made sufficiently clear. "The blood" was to be sprinkled on the door of every house on that awful night, which was to be for ever memorable for the destruction of the first-born children of the Egyptians, and the deliverance of the Israelites from their Egyptian bondage; "for the Lord," said Moses, "will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Numerous sacrifices were afterwards enjoined or approved by the divine Legislator of Israel; some of them certainly for the immediate purpose of expressing the gratitude and piety of the worshippers; but others were directly appointed as expiations of sin and purification from defilement; and as such, were necessary to the religious life of an Israelite—necessary to restore him, from time to time, to the favour of the Lord, and to his place in the congregation. These sacrifices formed an essential part of the Mosaic covenant. They were the means, the only authorised means under that covenant, of obtaining pardon of sin and peace of conscience. And, indeed, wherever the blood of an animal was shed, even in those sacrifices which were called "free-will offerings," or offerings of "peace," or thanksgiving, there appears to have been an intention to remind the worshipper, that although the Lord in mercy accepted such offerings, they could be accepted only as from a pardoned sinner. What else would an Israelite be likely to infer, when he found this statement in his law—"the life of the flesh is in the blood, and I have given it you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul?"

But could the blood of animals procure such a blessing? To a certain extent it unquestionably could. God had appointed it to be shed for that express purpose, and annexed the blessing to it by his own sacred declaration and promises. As long as the national sacrifices should be duly offered, so long the children of Israel would continue God's people (the rest of the law being likewise observed by the nation at large); and every individual of that people,—if he duly attended on the public services, and also offered such sacrifices as were prescribed for sins and defilements of ignorance and infirmity,—might believe himself so far justified

and sanctified, that neither the guilt of such sins, nor the shame of such defilements, could exclude him from the covenant.

Farther than this, however, the mercies of the Lord went not. For the man who "sinned with a high hand;" the wilful and obstinate transgressor—whether he were an idolater, a Sabbath-breaker, a murderer, or an adulterer,—the law provided no expiation: of such persons, it pronounced that they should "die in their iniquity," and "their blood" should "be upon them." And, in truth, as the author of the epistle to the Hebrews observes, and as many passages in the Old Testament would lead us to reflect, it must have been, in all cases, "impossible for the blood of goats and of calves (considered with regard to its intrinsic value or efficacy) to take away sins." It was "a figure for the time then present;" it "sanctified to the purifying of the flesh;" by virtue of God's appointment, it availed for that external purification, which made men fit to continue in his service; but it "could not make him who did the service perfect as pertaining to the conscience." So the author of the epistle to the Hebrews, and every reflecting and considerate Hebrew, must, we might suppose, have always felt, that there was a vast disproportion between the shedding of an animal's blood and the cleansing of the soul from sin in the sight of God. And although such a person would scrupulously conform himself to God's directions, and trust his promises; although he would "walk in all the commandments and ordinances of the Lord blameless," and "look for redemption according to the mercies promised to the fathers, and witnessed by the law and the prophets;" still, he would feel that "the redemption of the soul" was too "precious to be obtained by burnt-offerings or sacrifices for ever." Thus undoubtedly did the author of the 51st Psalm feel, when he said, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Against thee, thee only, have I sinned, and done this evil in thy sight. For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

Thus the law, with all its sacrifices, was unavailing to the satisfaction of the conscience. It afforded only this relieving hope, that the God who had declared himself "merciful, and gracious, and forgiving,"—after the children of Israel had broken his covenant at Sinai, and on many subsequent occasions,—and had appointed express sacrifices for the expiation of minor offences, would, by some analogous method as yet unrevealed, admit the sacrifice of a broken heart, or pardon

and accept the true penitent; although his sins might be such as had no atonement provided by the law.

TADMOR IN THE WILDERNESS.*

TADMOR, the palm, or palm-tree, Theudemor, otherwise Palmyra, a celebrated city in the Syrian Desert, now in ruins, originally built by Solomon, famous for the splendour and magnificence of its porticoes, temples, and palaces, which have been repeatedly examined by the curious and the learned. Josephus assures us that this is the same which was afterwards called Palmyra by the Greeks and Romans, and we are informed that it is still designated Tadmor by the Arabs. The name Tadmor, as well as that of Palmyra, had a reference to the multitude of palm-trees by which this city was surrounded, the city having been built in a fertile oasis about ten miles in extent, in the midst of a desert; and hence it is called "Tadmor in the Wilderness" (1 Kings, ix. 18; 2 Chron. viii. 4). It was like an island in the midst of the ocean—a verdant track, surrounded on all sides by barrenness and desolation.

Major Rennell, in his work on the "Comparative Geography of Western Asia," places Tadmor or Palmyra in north lat. $34^{\circ} 24'$, and east long. $38^{\circ} 20'$; ninety geographical miles from the nearest point to the north of the Euphrates, upwards of one hundred miles from the nearest eastern point of the same river, one hundred and nine miles from Baalbec, two hundred east of the Mediterranean, and one hundred and fifty south-east of Aleppo. Although Tadmor is said to have been originally built or repaired by Solomon, the style of the present edifices, and many other circumstances, render it highly probable that the ruins are not those of the city built by that monarch; and of its origin, indeed, we have no certain information. The existence of such a city as Palmyra, isolated in an extensive and inhospitable waste, is one of those wonderful circumstances which require many explanations. The site of it enjoys the advantage of a good supply of excellent water, and in such a region as the Syrian Desert, this circumstance would be the first element of that importance which it afterwards attained. Some, who contend that Solomon was not its founder, allege that the Hebrew monarch was too wise and prudent to build a city of such extent in a distant and uninhabited corner of his dominions; but Josephus assigns a very satisfactory reason, which is obvious to every one acquainted with the peculiar features of that region. "The reason," he says, "why Solomon built this city, so remote from the parts of Syria that are inhabited, is this—that below there is no water to be had, and that it is in this place only where there are springs and pits of water." Through the desert in which it lies, the caravans which conveyed by land the produce of eastern Asia from the Persian Gulf and the banks of the Euphrates to Phœnicia, Syria, Asia Minor, and the various mercantile cities on the Mediterranean, must of necessity pass; and there can be no doubt that the advantages of water which the oasis on which Palmyra is built in the earliest times afforded, would render it a resting-place to the eastern caravans in their route westward through the desert. The pearls, cinnamon, gold, and other valuable articles of traffic, mentioned in the Scriptures, afford ample proof that a commercial relation existed from a very early period between the above-mentioned countries, because these articles could chiefly be obtained in the pro-

vinces bordering on the Persian Gulf; and Palmyra, situated between that gulf and the Syrian and Phœnician cities, would early become the centre of the trade of the Eastern world. This brings us, therefore, to the probable reason assigned by Josephus for Solomon building "Tadmor in the Wilderness." It is well known that he engrossed the maritime commerce which existed between the east and west, by the channel of the Red Sea; and we may infer, that as his sovereignty extended to the Euphrates, and as the caravans must of necessity have passed through his territories, he would not neglect the opportunity of obtaining benefit from the land-trade between eastern and western Asia; and the fact of his having built this city in such a place, is a proof that his views were really directed towards this branch of trade and commerce. When Tadmor, instead of being a mere resting-place for caravans, had become an emporium for the land-trade, where the merchants from the east and west met each other and transacted business, it would be doubtless a fortified city; and thus, while it afforded every accommodation and convenience which the vast caravans could require, and every necessary facility for their commercial purposes, it would enable Solomon to hold this region in such complete occupation, as to prevent the passage of the trade without his concurrence. We have no information as to the precise part which Solomon took in this matter. He may have merely levied dues and customs upon the commodities, but it is also probable that he bought up the productions of eastern Asia, and resold them for his own emolument. It has been repeatedly stated, that the Phœnicians were intimately connected with Solomon's commercial speculations. It is well known that they were on the most friendly terms with the Hebrew monarch; and as they had rendered him great assistance in his undertakings, they might have suggested to him the idea of promoting that Oriental commerce which they could not carry on without his assistance. Various other conjectures might be brought forward, which are proved by the fact that all the ancient writers describe Palmyra as a city of merchants, who sold to the Romans and others the produce of India and Arabia, and who became proverbial for their wealth and luxury.

Nothing is recorded of Tadmor in the Scriptures, except the mere fact of its foundation by Solomon; and it is not likely that the Hebrews retained it long after his death. This supposition is rendered the more probable, when we recollect the internal divisions and weakness which ensued, the loss of external territory, and the rise of the kingdom of Damascus. But the history of this city, notwithstanding its commercial importance, is almost totally unknown—a circumstance which perhaps resulted from its sequestered situation, the peaceful pursuits of its inhabitants, and the various other causes which tended to obscure every record of the early commercial history of its interesting country. An ancient historian relates or mentions casually, that Tadmor was taken and destroyed by Nebuchadnezzar, before he laid siege to Jerusalem; and whether he destroyed it or not, there can be little doubt that it fell into his hands. It afterwards submitted successively to the Persians, to Alexander the Great, and to the Seleucide. When the Romans marched into the Syrian Desert, and the Parthians made an effort to stop the progress of their conquests in the east, Palmyra became a frontier; and as it stood in the midst of a vast sandy desert, in which armies could not well subsist which might attempt to reduce it by force, it was permitted, as Pliny and Appian inform us, to remain a kind of free state; and when it was united to the Roman empire, it was declared a free city. Mark Antony, about forty years before the Christian era, attempted to plunder it, on the pretence that its inhabitants had not observed a just neutrality between the Romans and Parthians; but he was disappointed of the rich spoil he expected from it, as the inhabitants

* From "The Scripture Gazetteer," published by the Edinburgh Printing Company. London, Smith, Elder, and Co.: 1838.—This is a valuable, and at the same time cheap work. The statements of modern travellers are brought forward to illustrate some of the most important scriptural facts. To the notice of the biblical student, in particular, we gladly recommend the work.

had time to remove their wealth beyond the Euphrates. Pliny mentions it as the intermediate emporium of the eastern trade in his time; and in that character it absorbed the wealth of the Romans and the Parthians, who, notwithstanding their mutual hostilities, agreed in coveting the luxuries of India, which appear to have come at that period exclusively to the Palmyrenes, who dispersed them to the various nations subject to the Romans and the Parthians. Under the Roman emperors, it arrived at the height of its glory, until its governor, named Oudenatus, having gained some victories over the Persians, stood forward as the rival of imperial Rome and her legions. He was soon basely murdered by one of his own family; but his queen Zenobia followed his footsteps, proclaimed herself Empress of Palmyra and the East, and rendered herself formidable to all the neighbouring nations. But her dignity and power did not long continue; the Emperor Aurelian marched a well-disciplined army against her; she was attacked and defeated, and compelled to retire within the walls of Palmyra. The siege was so unexpectedly tedious, that Aurelian offered terms of capitulation, which, though highly favourable to the besieged, were indignantly rejected by Zenobia, who declared that she would only cease to reign with her life. She did not, however, long adhere to this resolution. Seeing nothing except defeat or death in prospect, she fled; but she had not reached the Euphrates, when she was overtaken and made prisoner. This princess, yielding to her fears, fixed an indelible stain upon her character, otherwise justly renowned and glorious, by basely purchasing her own life at the expense of her friends. Among those whom the Roman conqueror devoted to death on this occasion, was the incomparable and elegant Greek writer Longinus, who had acted as secretary to Zenobia. Palmyra was consigned to the plundering rapacity of the soldiers; and though its celebrated temple was repaired, it sunk into decay.

In the sixth century, the emperor Justinian fortified and placed a garrison in Palmyra, after it had been some time deserted; and from this period the city gradually fell into ruin and desolation. A long blank now follows in its history, during which all we know of it is, that it was one of the very first conquests of the Arabian Moslems in Syria in the time of Abubekr; and the Mahometans did nothing to save it from the ruin into which it was rapidly sinking. The next notice of it, as an inhabited place, is given by Benjamin of Tudela, in the twelfth century. He speaks of four hundred Jews in the city of Thadmur, "valiant, and ready, and prepared for the battle; who make war with the children of Edom, and with the children of Garah, or the Arabians, commonly so called, and the help of the bordering Ishmaelites." Many of the existing inscriptions at Palmyra prove the presence of Jews there during the most flourishing periods of its history, who shared in the general trade and the public honours of the city. The latest notice of Tadmor is connected with Tamerlane, who plundered it in A.D. 1400, and who found in or near it, it is said, no fewer than 200,000 sheep. At present, and for some centuries preceding, it has had no other inhabitants than a small tribe of Arabs, who claim the property of the district, and whose wretched hovels, established in the peristyle court of the great temple, exhibit a striking contrast of misery and magnificence; while the ruins remind the spectator of the unavoidable fate which has attended these noble monuments of human genius. "These wild and lawless fellows," we are told by Mr. Carne, "herding amidst the most magnificent ruins in the world, and looking on themselves as the guardians of them, present, with their picturesque dress and arms, a fine and forcible contrast to the scene around, entirely in keeping. Unlike other Bedouins, these people never change their habitation, but remain there from year to year, perfectly contented."

These Arabs make travellers pay heavily for permission to visit "Tadmor in the Wilderness." "The tax these fellows demand for the privilege of visiting the ruins is an enormous sum, and they have the power in their own hands of compelling payment. Whoever visits Palmyra will find the delight he feels at beholding it most materially diminished by the disagreeable circumstances to which he is liable. If he is fortunate enough to avoid the dangers of the way, which are sometimes great, the insolence and rapacity of the Arabs will annoy him beyond measure." They are firmly of opinion, that the present ruins belong to the original city founded by Solomon; and their denominations of the more conspicuous remains are all founded on this erroneous notion. The style of architecture is that which the Greeks and Romans introduced into Asia, and none of the inscriptions are earlier than the Christian era. If there be any remains of the Tadmor of Solomon, they may probably be sought in the ruins and rubbish of more ancient buildings, which are observed in several parts, and now form ridges of shapeless hillocks, covered with soil and herbage. The present ruins, we are informed, have a resemblance, in some respects, to "the ruins of Thebes in Upper Egypt, but surpass them greatly in beauty and regularity, though not in greatness, as the Corinthian and Ionic capitals of these long colonnades are more agreeable to the eye than the gigantic and unadorned columns of Carnac."

Palmyra is not open to the desert in every direction. To the west and north-west there are hills through which a narrow valley about two miles in length leads to the city; and on each side of this valley occur what appear to have been the sepulchres of the ancient inhabitants, marked by square towers, and found to contain mummies resembling those of Egypt. "The sepulchral monuments scattered about," says an eyewitness, "are very numerous; some of them are in ruins; others, more entire, are of considerable size and altitude, consisting of several stories and chambers, and displaying a grandeur of architecture that brought to mind the tombs of ancient Thebes. Formerly a great number of mummies were found here, but the Arabs, as in Egypt, destroyed them for the purpose of getting at the composition with which they were embalmed. Fragments of mummies, and pieces of the cloth used in embalming, may now be discovered in these sepulchres, but nothing to repay the curious search, though in a few are evidently places where funeral urns have been deposited, and some empty sarcophagi yet remain. A late traveller has said he discovered a hand, entire and well preserved, in one of those deserted chambers of the dead. They extend to some distance without the walls, even to the small valley by which we entered the plain, and prove the passion these people had for magnificent mausoleums. They are all built of marble, are paved of the same material, and have had the same fate as those of the kings of Thebes, cut into the bowels of the mountain, or of Judea, hewn out of the precipitous rocks, remaining almost entire, while the ashes they contained have long been scattered to the winds." Beyond this valley of sepulchres, "Tadmor in the Wilderness" bursts upon the view with surprising effect; and when the ancient city was in its glory, with its woods and streams, it must have resembled an island embosomed in the ocean; for on every side a vast extent of desert opens, the same in former times as it is now, in which there is neither water, shade, nor verdure, until the traveller arrives at Palmyra, where abundance of water is found issuing from the very rocks. The adjacent eminences are crowned with buildings, the monuments of the Palmyrenes, who made the summits as well as the valleys the abodes of the dead. "We had scarcely passed these venerable buildings (the sepulchres)," says Wood, in his Ruins of Palmyra, "when the hills opening, discovered to us all at once

the greatest quantity of ruins we had ever seen, and behind them, towards the Euphrates, a flat waste as far as the eye could reach, without any object which shewed either life or motion. It is scarcely possible to imagine any thing more striking than this view. So great a number of Corinthian pillars, with so little wall or solid building, afforded a most romantic variety of prospect." Bruce, who visited Tadmor before he penetrated into Abyssinia, gives a similar account. "When we arrived at the top of the hill, there opened before us the most astonishing and stupendous sight that perhaps ever appeared to mortal eyes. The whole plain below, which is very extensive, was covered so thick with magnificent buildings, as that one seemed to touch the other; all of fine proportions, all of agreeable forms, all composed of white stone, which at that distance appeared like marble. At the end of it stood the palace of the sun, a building worthy to close so magnificent a scene." The thousands of Corinthian columns erect and fallen, and covering an extent of upwards of a mile and a half, present an appearance compared to a forest by travellers, more especially as the connecting walls which anciently associated these pillars to the distinct piles of building to which they belonged, have for the most part disappeared. The site of the city is elevated above the surrounding district, presenting a circumference of ten miles, which the Arabs believe to coincide with the extent of the ancient city, as they find ancient remains wherever they dig in this space. It is difficult to estimate the entire space the present ruins cover, but the circumference may be about three miles; and there are traces of an old wall not more than that space in circumference, which is that probably built by Justinian, at a time when Palmyra had lost its importance, and when it was desirable to contract its limits and enclose the more valuable portion. The whole of this area may be said to be covered with rows of columns, courts, arches, scattered pillars, and innumerable fragments of marble which strew the ground. "We sometimes find a palace," says Volney, "of which nothing remains but the courts and walls; sometimes a temple, the peristyle of which is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, the symmetry of which is destroyed by the fall of many of them; there we see them ranged in rows of such length that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. On which side soever we look, the earth is strewn with vast stones half buried, with broken entablatures, damaged capitals, mutilated friezes, disfigured relics, effaced sculptures, violated tombs, and altars defiled by mud." "Of these," writes another visiter, "the great temple occupies the largest space; the columns, however, which confine it are by no means lofty, being between thirty and forty feet in height, and they are slender in comparison with other oriental ruins, the circumference not exceeding eight feet. These columns are partly fluted, and in part plain. The capitals of the temple are all Corinthian, but the beauty of these is almost entirely defaced by time and the mutilating hands of the Arabs; the foliage and ornaments of the capitals are often entirely stripped and destroyed. A few of the columns of the Ionic order have their capitals better preserved. The effect of the superb colonnades on the great portico is considerably injured by a projection from the shaft of the pillars, a little more than a third of their height, on which statues perhaps formerly stood. The finest view of the temple is from without the arch, where its long flight of columns is seen in beautiful perspective, mingled with porticoes and sepulchres. It would make the finest panorama in the world. The decorations of the archway, which, by the portion that remains, appear to have been very minute and rich, are greatly defaced. Although the diameter of the pillars is in general from two to three

feet, the height of some of them amounts to forty feet, and a small row approaches near fifty, and many others do not exceed twenty-six feet. None of them, in beauty, size, or preservation, equal the noble columns which compose the portico of the temple of Baalbec, which we afterwards beheld. The entablatures and part of their ornaments still remain on many of the flights of pillars, but among the innumerable fragments of every kind scattered over the ground no fragments of statues are discoverable, and of the great number that formerly stood in the temple not a trace remains."

To the north of this once magnificent temple is a stately obelisk or pillar, consisting of seven large stones besides its capital. It is fifty feet in height, and twelve feet and a half in compass just above the pedestal, and the sculpture is extremely fine. At the distance of one hundred paces from this obelisk is a magnificent entrance, large and lofty, scarcely inferior in workmanship to any of the other ruins, which leads to a noble piazza half a mile long and forty feet in breadth, formed by two rows of stately marble pillars. A little farther on appear the ruins of a very lofty pile, which is conjectured to have been a banquetting-house. But it is impossible to enter minutely into a description of the present state of "Tadmor in the Wilderness;" and architectural details of ruined buildings afford little interest to the reader. The hill on which the castle is situated commands a complete view of the city and the plain beneath. The castle itself is of the rudest style of architecture, of a date subsequent to the buildings beneath, and is probably a work of the Saracens. We are informed that "the hills round the ruins were probably covered in former times with palm-trees, like those around the capital of Palestine, but at present not one is to be seen. Some olive-trees, growing amidst the fallen fragments, have a very romantic appearance, and afford a relief to the scene."

Such is "Tadmor in the Wilderness," built by Solomon—"such," say the authors of the Universal History, "were once the magnificent abodes and stately sepulchres of the Palmyrenians, enough to evince that the world never saw a more glorious city,—the pride, it is likely, of ancient times, and the reproach of our own,—a city not more remarkable for the state of its buildings and the unwontedness of its situation, than for the extraordinary personages who once flourished here,—among whom the renowned Zenobia and the incomparable Longinus must for ever be remembered with admiration and regret." Captains Irby and Mangles, however, give a less enthusiastic account of the present ruins of Palmyra than any preceding travellers. They speak with admiration of the general view, as exceeding any thing they had ever seen; but they add, "Great was our disappointment when, on a minute examination, we found that there was not a single column, pediment, architrave, portal, frieze, or any architectural remnant, worthy of admiration." They state that the ruins, taken separately, scarcely excite any interest, and are much inferior to those of Baalbec; and that the plates in the magnificent work of Messrs Wood and Dawkins do more than justice to Palmyra. Be this as it may, whether the statement be founded on facts or is a mere opinion, its ancient magnificence is amply proved by the present appearance of this ruined seat of commerce, once the very centre of the trade of the eastern world—"Tadmor in the Wilderness."

NATIONAL EDUCATION.

BY THE REV. NEWTON SMART, M.A.

Master of Farley Hospital, Wilts; and Chaplain to the Lord Bishop of Ripon.

NO. I.

THE public attention has been for some time called to the subject of national education; and there seems

throughout the country a very general answer to the call, in the increased interest felt, in the extensive inquiries made, both parliamentary and private, and in the various plans recommended by individuals and societies. Every one who has due regard for the best interests of his fellow-men, must rejoice, although he may rejoice with trembling, in the powerful impulse thus given towards national education. Too long the friends of education have had to contend with prejudice on the one hand, and indifference on the other; too long their exertions have been frustrated by opposition, or rendered ineffectual through want of support. On the part both of the government and the nation at large, there has been a sad neglect; and there is still a very imperfect sense of the duty and responsibility which attach to a Christian state, to make due provision for the right instruction of the people. We have, however, reached a more enlightened period in the history of England. After centuries of legislation, the prevailing character of which was an attempt to deter from crime by severe penal enactments, rather than to preserve and encourage in virtue by salutary provisions, the public mind has for some time been awakened to the fact, that the ends of justice are defeated rather than secured by extreme severity. A relaxation of our penal code has therefore been loudly called for by the nation, and readily responded to by the legislature; and now the question of education, as that which exercises so important an influence upon the opinions, habits, and actions of men, has begun to be generally regarded as a question of the highest national interest and importance. It is admitted, that the wisest and best policy is to render punishment unnecessary. It follows, therefore, that an enlightened government and legislature, whilst applying correctives to existing, and providing remedies for contingent evils, should give their earliest and most careful attention to the prevention of those evils. He would be a wise and skilful man who could shut the floodgates which had burst open, and stay the desolation of a fair and fertile tract of country; but he would be wiser far who foresee and prevented the evil. It is admitted farther, that ignorance is the fruitful parent of crime. It follows, that an enlightened and benevolent government and legislature should adopt well-matured and effective plans for imparting sound and useful knowledge to the people, and training them up in habits of industry, sobriety, order, and piety. In this the duty and interest of the rulers of a nation are coincident. It is the duty of rulers to promote to the utmost the best interests of those over whom they rule; for power cometh of God, and is to be exercised to his honour and glory, and for the good of our fellow-men. It is their interest; for their own security, prosperity, and happiness are intimately connected with the general welfare. It is the duty, therefore, of a state to provide for the right education of the children of the labouring classes; as, from their general poverty, they cannot—and if they could, from their inadequate sense of the value of good education, they will not—make sacrifices of present interest and comfort to secure it for their children. It is the interest of a state so to do; for ignorance is favourable to idleness, insubordination, and crime. The less the intellectual

faculties are cultivated, the more the sensual appetites are dominant. An ignorant population, in hard times and under the influence of designing demagogues, becomes discontented and lawless; and when the animal passions are worked up to the highest state of excitement in revolutionary times, there is a mass of brute force, terrible at once from its power and its cruelty. Life and property are alike insecure when an ignorant population, unrestrained by reason or principle, puts forth its mighty capacity of evil; and even in ordinary times, sunk as it often is in degradation and vice, it is deeply injurious to the well-being of society.

In the agrarian disturbances and incendiarism of former years; in the strange delusion and blind credulity of the Courtenay mob of the past, and the violent and lawless proceedings of the Chartists in the present year,—we have fearful proof of what will be the acts of an ignorant and misguided population, under strong excitement: and in the debased, reckless, and improvident habits so general under the old pauper system—once a constant and ever-increasing load upon industry and capital—we saw the combined effects of ignorance, idleness, and vice.

It may, therefore, fairly be assumed that it is at once the duty and interest of a state, to take care that due provision be made for the right education of the children of the labouring classes. Thus far all the friends of education agree. But here is the point of divergence: it will be impossible to give all the various shades of opinion. Some would have the state to undertake the whole management of national education, by means of a central board, and to provide schools open equally to all sects. And others, who maintain the voluntary principle in religion, would extend the same to education; and, if they received aid from the state, would only do so to assist and not supersede the efforts of individuals or societies, and upon the condition that the Bible alone be used for purposes of religious instruction in the schools. And others, who uphold an established religion, maintain that it is the duty of the state to provide for the education of the children of the poor in the principles and under the direction of the established Church; and whether or not the state affords any aid, they require the use of the formularies of that Church in all their schools. Nor is it only as to the measure of interference and assistance by the state, and the terms with which assistance is to be coupled, that men differ; they differ widely as to the nature of the education to be supplied, whether under the auspices of the state or not. One party requires the education given to be purely secular, leaving to parents and respective ministers to instruct at other times the scholars in religion; and the other party, including the great body of churchmen and dissenters, repudiates any plan of education not based upon religion. Such variety of opinions and plans makes the adoption of any comprehensive system, and the work of legislation, very difficult. Nor can any attempt at hasty legislation be too strongly deprecated, as being likely to prove most injurious to the cause of popular education. Let the subject be thoroughly investigated; and after accurate evidence as to the state of education, at home and abroad, amongst the labouring classes, and

full information as to the best and most scriptural means of promoting useful, moral, and religious knowledge have been obtained, let a national system be adopted worthy of the character, and co-extensive with the wants, of this great Christian nation.

Biography.

WILLIAM HEY, ESQ. OF LEEDS.

[Concluded from No. CLXII.]

WE have now arrived at an important era in the religious life of Mr. Hey—his separation from the Wesleyan body in 1781. His mind had probably been long preparing for such a step, and his conduct on the occasion was distinguished by his usual candour. "His firm attachment," says his biographer, "to the doctrines and discipline of the Church of England, as they are exhibited in her articles, homilies, and liturgy, was the principal motive by which he was induced to dissolve his connexion with that body of Christians. He was a decided advocate for episcopal government, which he was led to prefer, after much careful study and accurate investigation, as the form of ecclesiastical discipline that was most agreeable to the records and examples contained in the New Testament. The doctrines of the Church of England were regarded by him as a form of sound words, consonant with the declarations of the holy Scripture; and he valued her liturgy as a service admirably calculated to excite and maintain a devotional spirit in those who frequented the solemnities of her public worship." Mr. Hey felt the inadequacy of the dissenting body, or that to which he had joined himself, to supply the religious wants of the people. He was fully alive to all the various evils of the voluntary system, which are, at the present time, every day increasingly felt. He could not but be convinced, that a truly scriptural liturgy is an important safeguard for handing down truly scriptural views of divine truths. He must have perceived, that large numbers of the Presbyterian body had departed from the faith, and that though at the period referred to there was not that zeal in the established Church generally which could have been wished, nor that prominent setting forth of the doctrines of the Gospel from her pulpits, yet in her accredited formularies all was contained that could be desired. He doubtless anticipated the period,—may we not hope it has even now arrived?—when, between the ministrations of the desk and those of the pulpit there would be a more general harmony. It is right that this should be clearly understood; that, much as Mr. Hey valued an establishment, he did not leave the Wesleyan body for the Church of England merely because it was an establishment; but because he conceived it modelled after the primitive Church, and eminently qualified to administer the purest religious instruction. "I need scarcely recommend to you," said he, addressing the members of his family, on an interesting occasion in 1797, "allegiance to the establishment both in Church and State. I am more and more attached to the Church, and its advantages appear greater to me every year. From what I have been able to collect from the New Testament (and I have paid considerable attention to this point), it is clear to me, that an episcopal government is most like that which prevailed in the first ages of the Church." "I love the Church of England," says he, on another occasion: "but I love it for the purity of its doctrines, and the spirituality of its worship. Let these be removed, and it will lose that which makes it amiable in my sight."

Mr. Hey, about this period, was appointed president of a philosophical and literary society then formed in

Leeds. He was elected mayor of the borough in 1787, having been chosen to the office of alderman the previous year. The duties of this office, which he had to discharge in the midst of a very large manufacturing population, called forth all that energy of mind in the performance of them, which his hitherto more private pursuits had displayed to all who knew him. He felt that, being in virtue of his office a conservator of the public morals, he was bound to be so, not in name only, but in fact; and hence it was his determination to use every legal means for extirpating those vices which are pre-eminently calculated to sap their foundations. His firm and resolute conduct, as a matter of course, gained him a host of adversaries: he was even compelled to be a defendant in a cause at the York assizes, on the ground of false imprisonment. He was elected mayor a second time in 1801.

The family afflictions of Mr. Hey were of a most grievous character. His eldest son Richard, having returned to Leeds as an assistant to his father, soon fell into a deep decline, and died March 20th, 1789—the very day appointed for his marriage, in the twenty-fifth year of his age. William, the second son, having finished his studies in London, came to assist his father in 1794; but had scarcely been at home two years, when he so severely sprained his ankle, that for four years and a half he could not walk without crutches: he was, however, ultimately restored. In 1794, Mr. Hey's third daughter, Alice, died of consumption, February 24. John and Robert were removed by the same fearful malady; the former, Jan. 14, 1801, in the twenty-fourth year of his age; the latter, May 14, 1802, also in his twenty-fourth year. Both were members of the University of Cambridge, and both designed, had God permitted, for the sacred office of the ministry. John was seventh wrangler of his year, and was soon after elected fellow and tutor of Magdalen College. Robert was just able to support the examination of the Senate-House, when he was attacked by a spitting of blood, which terminated in consumption.

These afflicting dispensations of the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He experienced all that a parent could naturally feel, under these successive disappointments of his hopes and expectations, on being thus bereaved of his children, at the time when they were just entering upon the active duties of life, with the fair promise of becoming eminently useful in their stations, and adding to the comfort of all their connexions. But the mind of Mr. Hey did not sink into dejection under these mournful visitations. He endeavoured to improve the inroads which death had made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful or revolting in the dead bodies of his children: he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection; while his soul was cheered and refreshed by the persuasion, that to them might be applied those consoling words heard from heaven by the writer of the Apocalypse: "Blessed are the dead that die in the Lord."

On the morning of the funeral, he was accustomed to withdraw to the room where the corpse of his beloved child was placed. There, in holy acts of devotion, he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comforts he had so long enjoyed, whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and was admitted, through the mercy and grace of the

Redeemer, to partake of heavenly glory and blessedness. Mr. Hey was wont to say, on the death of his children, that his ultimate end respecting them was answered, inasmuch as he had trained them up to become inhabitants of that kingdom, into which he trusted they had been mercifully received. It was this feeling that induced Mr. Hey to state, at the family meeting already referred to, "With respect to those of my children who have died adults, I am perfectly satisfied, when I consider how often the promising bud is blasted, and how many of those who have begun well have afterwards fallen away; when I consider the temptations, the trials, the evils of this life, I cannot (nor did I ever) wish them back again: if a wish would bring them back, I could not wish it."

In 1805 Mr. Hey's family was again plunged in deep distress by the death of Mrs. William Hey. This was one of the severest blows he had experienced. The effect of this bereavement was conspicuous in his whole manner and conversation. In August 1816, he lost his daughter, Mrs. Jarratt, who died of consumption at Wellington.* A few months after her decease, he was himself, as was supposed, in a very dangerous state: it pleased God, however, to restore him for a season; but he felt convinced that the inroads made upon his constitution rendered his removal from this world, at no very remote period, certain. His whole soul was, however, imbued with a sense of religion: he had been taught, in the school of affliction, unreserved submission to the will of his heavenly Father. Relying for acceptance at the last on the all-sufficient merits of a crucified Redeemer, he could view his latter end with composure. "I desire to be as clay in the hands of the potter, and to have the Lord Jesus for my strength and stay," was his declaration in a note to the Rev. Miles Jackson, his beloved friend and pastor, written at the commencement of the illness which was so soon to terminate his earthly career; a sentiment which he a few days afterwards repeated. This illness took place in March 1819, and his friends had the satisfaction to believe that he was in all respects prepared for the last great change. It would have been unspeakably delightful to his family, if he had been able, as in former sicknesses, to declare his mind to them fully; but it pleased God to visit his servant with a complaint which quite incapacitated him for connected conversation. His bodily weakness was very great; but, by his own happy confession, his faith was strong. He walked with God in life, and God was graciously with him in death. He expired on the 23d of March, in the bosom of his family.

There are two points in Mr. Hey's character as a Christian medical man, peculiarly deserving attention. First, his extreme anxiety that his patients should feel their responsibility as accountable beings to God; and his earnest desire to impress them with serious views of religion. Many came to Leeds from a distance to consult him, and when the case permitted, he urged the importance of attendance at divine service, and made arrangements that the patient might find suitable accommodation at church.

The second point, was his custom never to conceal from the patient who was in danger the actual circumstances of the case. Different opinions may be entertained on this point; and even medical men whose Christian principle it were presumptuous to question have taken a different view of the subject: but Mr. Hey's sacred respect for truth, and his regard for the welfare of his fellow-creatures, never permitted him intentionally to deceive his patients by flattering representations of their state of health—by assurances of the existence

of no danger, when he conceived their situation to be hopeless, or even greatly hazardous. He conducted himself, in these difficult circumstances, with much wisdom and tenderness; that no unnecessary alarm might be excited by his communication, nor any effects produced which might be detrimental to the patient.

Happy would it be for the comfort of those who are stretched on beds of languishing, were they attended by such men as William Hey. Happy for the Christian minister, could he find at the bedside of the sick members of his flock such an able coadjutor. If possible, more happy still for the medical practitioner himself, if the constant scenes which his professional duties call him to witness, of human suffering and woe, are the instruments, in the hand of a gracious God, of leading him to set his heart and affections on that glorious land, where there shall be no more sickness and no more pain; and to look to that heavenly Physician, who alone can bestow health of soul, for all those spiritual blessings of which he stands in need. T.

CHRIST'S GLORIOUS ASCENSION:

A Sermon

For Ascension-day.

BY THE REV. GEORGE TOWNSEND, M.A.

Prebendary of Durham.

Acts, i. 9-11.

"When Jesus had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

THE reflection has often presented itself to me—when I have compared the opinions of the infidel with those of the Christian, respecting the future state—how exceedingly different they are from each other; not merely as it respects their happiness and their immortality, but as it respects also the loftiness and sublimity of their views towards God, and the plans of his providence. The infidel, the man who rejects the religion of Jesus Christ, has no well-founded hope of his own living again after the body is dead; neither has he any worthy ideas of the relation between God and man. He is compelled to consider the human race as created to live in this world for a few short years; then to die, like the animals of the field, without any certain hope or prospects of another life; and he looks upon God, therefore, as a Being who is known only by his works in creation; and upon the providence of God, as taking only the same charge of man as he takes of the birds and the beasts—as preserving him for the few short years of a troublesome existence in the present life, and then returning him to the ground from whence he was taken, without hope, without a resurrection. Such is the faith, and such is the religion, of

* A short account of this excellent and useful woman was published by her father in the Christian Observer. It is an interesting narrative, delineating with much judgment and simplicity the exemplary life and death of a Christian, who had wisely and faithfully discharged the several offices of life; and had adorned her religious profession with an unostentatious and constant piety.

the infidel—cold, cheerless, blighting, miserable. Life is sorrow; death is the end of life; the grave is the last home; and there is neither hope, nor life, nor a better portion, beyond the clods of the valley which shall cover him from the face of his fellows.

Very different is the case with the Christian. He, too, considers the human race as destined to live but for a few short years in this troublesome world, and then to die; but he believes that the troubles and the sorrows of life are the proofs of sin committed, and therefore that they constitute only a state of trial, and must be endured with patience. He believes that when he dies he shall not be forgotten in the grave, and perish like the animals around him; and he looks up to God therefore, not merely as the God of creation, whose providence is preserving him for a few short years, and then returning him as a thing of no worth to the ground: he looks up to his God as the God of redemption, as well as of creation; and he regards the providence of God as extending to the soul, as well as to the body; and as watching over him for eternity, as well as for time. The Christian believes that the providence of God has so ordered the course of the world, that so far from being considered by that Providence as of the same value only as the beasts of the field, he is the object of the love of God before the foundation of the world. He believes that he is a partaker of that great plan of mercy which began in the eternity that has gone by, which shall be continued in the eternity that is to come; and that the present life is but as a moment of trial and of sorrow to complete his happiness by following his Saviour through the sufferings which render him more perfect. So far from regarding this life, therefore, as his only place of existence, and death as the end of that life, and the grave as his last and endless home,—he looks upon this life as the bud, the germ, the beginning, of an immortal existence; upon death, as the gate of that new life before him; and upon the grave, as the bed where the body, which is sown in corruption, dishonour, and weakness, shall rest for its appointed time, till it shall burst forth, as the flower in the spring, in incorruption, and glory, and power, to stand at the latter day upon the earth, and to welcome its Redeemer with gladness. Such is the prospect of a Christian; and the certainty of the accomplishment of all these joyous hopes is founded upon the two great events which followed the death of Christ—the resurrection, which demonstrates to us all, that we too shall rise from the dead; and the ascension, the event we shall now commemorate, which no less clearly demon-

strates that, after we have risen from the dead, we shall live for ever and for ever in some other state, where Christ visibly ascended, as we read in this passage before us. Come, then, and let us enjoy, this day, the privilege of a Christian. As the leader of Israel, before he was called upon to die, went up to the top of Mount Pisgah, and there surveyed the land of Canaan, and rejoiced in the goodly prospect of the promised possession; so let us, this day, laying aside all the cold, and dull, and miserable notions of the poor and pitiable infidel, rise to the Mount of Ascension, and gaze up stedfastly into heaven; and while we gaze, listen to the words of the angels, that our blessed Master shall so come to his disciples as they saw him go into heaven.

We will consider, in the first place, the fact recorded, “As they beheld, He went up;” together with the office of Christ, now that he has returned to heaven. This will lead us to consider that he shall come again to judgment. Our third consideration will be reasons for which he shall so come, in like manner as he went up.

I. Let us first consider the fact here recorded: “As they beheld, He went up;” and the account of his ascension in St. Luke informs us, that “He led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” Holy Saviour! he came down from heaven at the first to heal and to bless his people. He came to teach them the way to heaven, and to bear the punishment of the sins which kept them out of heaven. He now pronounced his last blessing upon them, until the day when he shall come again in his glory to pronounce the more public blessing before men and angels; and he had finished that blessing; and his hands were still lifted up as if completing that holy prayer; and the eyes of all his disciples were fixed in wonder and in love upon their Master,—when he began slowly and visibly to ascend from the midst of them into the blue air around and above them; and so while they continued to gaze, he continued to ascend, till a bright cloud came between him and them, and they saw him no more on earth among them. Overpowered with astonishment, and fear, and awe, they still looked up stedfastly toward heaven; and while they did so, before they had recovered from their surprise and amazement, another proof was given to them and to us, that they were not intended to live in this world alone, but that they were created to live for ever in another and better state than this, where there were other spirits than

those of man; other souls which had not sinned; other companions than those which walked the earth, and daily offended God; other society than the best and the most enduring which the relations of this life afford;—two beings, as men in white apparel, two of the angels of heaven stood by them: “Ye men of Galilee, why stand ye gazing up into heaven? We, the angels of God,” they seemed to say, “in the earlier periods of the history of man, beheld the creation of man, and rejoiced at his birth from the dust of the ground. We mourned at his fall; we desire to look into and understand the mysteries of his redemption. We, the angels of heaven, once more rejoiced at the birth of our common Lord. We joined in the song of grace: ‘Glory to God in the highest; on earth peace, good-will to man;’ we attended him in his temptation in the wilderness; we ministered to his bleeding form in the agony of the garden of Gethsemane; we waited, as the servants of our Master, when he broke from the tomb, and burst the gates of death asunder; and now, even now, thousand thousands of our number are welcoming their Master to heaven, though we only are visible to you to tell you, that as he has thus gone up, so will he again return. He shall come in his own glory, and in the glory of his Father. The angels of heaven shall attend him. They shall separate evil men from the followers of the Son of God; and then shall the spirits and the bodies of the justified, the angels of God, Christ the Mediator of the New Covenant, and God the Judge of all, form but one holy Church, one heavenly society, one fold under one Shepherd, the Redeemer and the Mediator of man.”

Such are the circumstances of the ascension of Christ; and let us now inquire what is the office of Christ now that he is once more in the immediate presence of his Father and our Father, his God and our God, in glory.

Neither I nor you, nor any created intellect, can thoroughly understand or comprehend, even with the assistance of the Scripture itself, that mystery of the Christian faith which assures us that Christ has gone up into heaven to prepare a place for his followers; to intercede for believers at the throne of God; to appear in heaven as the Lamb that was slain upon earth; to plead the merits of his death; and to send down his Holy Spirit upon the hearts of all who come to him, that they may be fit and prepared, and made ready for that inheritance which his blood has purchased, and which is freely offered to us all. These are the deep things of God; these are the mysteries of eternity; the truths which we can only fully comprehend when the promises are fulfilled, when

our souls are enlarged from the prison of the body, and when the mystery of redemption is all accomplished. But this is what they prove,—and I appeal to any unfortunate unbeliever or infidel, whether it is not the most philosophical opinion, and one well worthy of the benevolence and goodness of God,—they prove that as the providence of God is every where to protect the bodies of men, so the providence of God is every where to comfort and to bless the souls of men.

The ascension of Christ proves to us, that there is one vast plan of the universal love of God, which began in the ages that are gone, which continues at the present moment, which shall go on till the world is destroyed; and this vast plan of God’s love extends to all the *bodies* of men that ever have lived, do live, or shall live, so that they shall all rise again at the last day to appear before God. And it extends to all the *souls* of men that ever have been, are now, or ever shall be, united to mortal bodies; so that they shall all live with Christ in heaven, unless they banish *themselves* from heaven. And as the rising and the setting of the sun, the return of the seasons, the blossoming of the spring, and the fruits of autumn, prove to us the peculiar providence of God over the body; so do these wonderful doctrines of Christ,—preparing a place for man, interceding for man, pleading for man, sending down the Holy Spirit to man,—prove to us the continued providence of God over the soul. And the soul is more worthy than the body, therefore redemption is more wonderful than creation: and he is a wiser man who believes that God has provided a plan of love for the soul, as well as for the body, than he who believes only that God has provided for the *least* worthy of the two, and not for the *most* worthy. Yes! Christ has ascended to heaven. He has gone to prepare our home for us. Are we preparing ourselves for that sacred place by putting on the robe of his righteousness by faith in God? Are we accepting the gift of his Holy Spirit, which even now he is pouring forth upon us? Heaven is before us; and Christ invites us thither. Are we following our Lord to his glory?

II. We are brought to our second contemplation. Christ has ascended into heaven; but he shall come again to judgment.

He shall come to judge the living and the dead. Do you not perceive in this declaration the truth of what I have told you, that the ascension of Christ into heaven proves to us that the work of redemption is still going on? The coming of Christ at the last day is only the completion of that work. The redemption of the soul of man was planned before the foundation of the world. It con-

sisted of two parts; the one respecting man, the other respecting Christ. Man was created in glory; he fell; he is to be restored. Christ was God in glory; he trod the same world with man without falling into sin. He returns to his glory; and his reward shall be, that many sons shall follow him to his glory: therefore he shall come again. He did once come as a man among men, in humiliation, and suffering, and much patience, to teach and to die. He shall come again as our God, in glory, and greatness, and much majesty, to accomplish these two solemn objects—to condemn the sons of Adam who have rejected the humble and lowly Saviour; and to receive those children of God who have not despised their Master. He shall come again for the open, and public, and visible display of the justice and the mercy of God; for it is necessary to the vindication of the God of the universe, that the same Saviour, who was once crucified and insulted, should gather together the living and the dead, and separate the one from the other; and the whole Scripture assures us, that as he came in humility, so will he come in glory. When he will come,—whether, as some have lately supposed, he will descend from heaven at the commencement of a new dispensation, which they generally call the millennium, and will govern the world in person, as their King and Lord, before the day of the resurrection arrive;—whether this will be, or whether the millennium will be the spiritual extension of the influence and power of the Gospel, I shall not now stop to consider. This we know, and of this we are certain, that he shall stand at the latter day upon the earth. He shall come; he shall come to judgment. The graves will open; the trumpet will sound; the angels descend; the souls of men shall be united to the bodies of men; and the whole mass of the human race, from the father who fell to the last of his sons who shall be alive at his coming, shall be parted the one from the other; and we, and our own children, and our brethren, shall all be there; and we shall say to the rocks, and to the mountains, Fall on us, and hide us from the wrath of God, and of the Lamb, for the great day of his wrath has come; or we shall awake from the dead, with joy unspeakable and full of glory, to thank our God for Jesus Christ, who has come to deliver us from the bondage of the grave, as he delivered us from the bondage of sin, to rejoice in the expectation of this day of redemption. Which shall it be, my Christian brother? Which shall it be with you? I speak not these things to alarm you, or to terrify you. Our religion, to you, at least, who come up hither to worship God, and to hear the things of Christ,

ought not to be a source of sorrow or of fear; but they ought to be the source of inquiry and of anxious thought. You may die this day. Are you prepared for death? Are you offending Christ; or grieving his Holy Spirit; or driving away these reflections? O prepare to meet your Judge! “Holy Saviour,” you may say in your heart, “we believe that thou shalt come to be our Judge. We therefore pray thee, help thy servants, whom thou hast redeemed. Help our fainting souls; prepare us for the judgment-day.”

III. It may now appear to you that I have said all that can be submitted to a Christian congregation on the subject of the ascension of Christ; but there are other reasons—and this was to be our last point of consideration,—there are other reasons for which he will come again, in like manner as the disciples saw him going to heaven. He will come again, not merely to change the living, and to wake the dead; not merely to separate the just from the unjust; and to prove to angels, to devils, and to men, the completion of the great work of justice and of mercy in redemption—he will come again—and this is our hope and our comfort—he will come again, to take those to himself in heaven who have followed his footsteps through much tribulation upon earth.

We live in a world of sorrow, of misery, and of sin. Each has his troubles to bear, his temptations to overcome, his sins to repent of; and so numerous and so intolerable are the loads and difficulties of the way, that if in this life alone we had hope in Christ, we should be of all men most miserable. But Christ has not only died and ascended into heaven, but he is coming again to take us up with him into a state of rest and a place of glory; and though when the body dies, the soul shall have its rest with its God, yet it is no less revealed to us that we shall only then attain to the perfection of our future happiness when the glorified soul is united to the resurrection-body; and both body and soul together shall be received by God their Father, and dwell with Christ their Brother; and then, when we are for ever present with our God, the sufferings of this present world will not be found worthy to be compared with the glory that shall be revealed to us. And we cannot do better than conclude our present subject with some short anticipation of that blessing which shall be the lot and portion of those whom the Saviour of the world shall take to himself at the day of his appearing. We should need no exhortations to steadfastness in the way to heaven, if we dwelt more upon the promises of the Gospel, and the happiness which is

prepared for those that love God, and believe in the Gospel of his Son. Come, then, and consider the happiness of heaven, and be comforted in the trials of the way.

When man fell from God, a curse was pronounced upon him. When man ascends with Christ to heaven, we are expressly told there shall be no more curse; and this enables us to understand that happiness of heaven to which Christ our Lord shall raise us. The curse upon man consisted in these things—the *continuance of sin, labour and sorrow, ignorance and death*; and after death, *despair and hatred of God for ever*; and this is the curse which still abideth on the damned, and banishes them from heaven, unless they embrace the Son of God, and become his brethren and his friends. Is the continuance of sin the beginning and the cause of the curse? In heaven they shall be free from sin; for the power of the Holy Spirit, which even in this life began to govern the souls of the repentant and of the humble, shall be poured out without measure upon them in that world of glory; and they shall sin no more. Is *labour* their portion, as another part of the curse?—there they rest from their labours, though they rest not day nor night from the delightful worship of heaven. *Sorrow*, the lot of all—sorrow, and affliction, and calamity, the broken heart and the feeble spirit—sorrow is turned into joy; for there are no tears, nor sighs, nor grief; all shall be done away. Is *ignorance* a portion of their curse? Where there is holiness in the heart, the knowledge of God and his ways shall be in the head; and their eternal employment and their eternal improvement shall be to know God more and more, and to study the wisdom of his providence in creation and redemption, and his love for ever. Is the *death* of the body, with its infirmities and sickness, and its pain and decay, another portion of the curse of man?—there shall be no more death: the body of the resurrection is raised in power, in glory, and in incorruption; and it has become, like the glorious body of our Lord, according to the promise; and it shall know no longer the burden of sickness, and the curse of expected death. Was the death of the body dreadful only to many because of their *despair* of pardon; and therefore of that *hatred* to God which arose from the conviction of the impossibility of loving the God who made them? Oh, there is no despair in heaven! God has pardoned the sins of the soul in his acceptance of the sacrifice of the Lamb that was slain, and the enmity and the hatred of the sinful soul to God is done away; and all is mercy from God, and gratitude from man; all is forgiveness and love from God, and all is peace and

love in return from man. O blessed Saviour, these are the blessings thou hast obtained for us. This is the state of the souls of those whom God has redeemed by the blood of the merciful Saviour. This is the removal of the curse of the fall and the reconciliation of man to God; and the ascension of Christ into heaven is the proof and the pledge of our ascension also, when we shall rise from the dead as he rose, and triumph over the body of sin and the bondage of the grave, and be clothed with the new garment of the resurrection-body. We shall, we shall arise from the opening graves, and meet our Lord in the air; and as he ascended into heaven in the presence of all his disciples, while the angels of heaven attended his progress, and communed with the souls of his followers, so shall we ascend in the presence of those whom he will leave behind as the children of the outer darkness; and the angels of heaven will be present, and they will commune with us; and so shall we continue to ascend, and so shall we go on rising and rising above the blue world around us, until we reach that place, to us now invisible, where Christ now is; and there shall he rest again—there, where he was before the world—there, where he now is,—there shall he again be, and there shall we also be with him, and he shall present us before the throne of his Father, Behold, I, and the children which God hath given me; and our praise shall be, Worthy is the Lamb that was slain; for he hath redeemed us to God by his blood. Not unto us, O Lord; not unto us, but unto thy name, thine holy name, Saviour of the world, be the glory;—and thus shall the employments of heaven begin; and there shall be no more curse, no sin, and no sorrow; no labour to weary; no ignorance to mislead; no death to alarm; no despair to terrify; no hatred to God to render us miserable; all shall be life, and peace, and rest, and joy; all shall be love to God, and love to Christ, and love to the Holy Ghost, and love to the souls of each other; all shall be blessing and happiness, which the heart cannot conceive, and which the tongue cannot utter; and so shall we abide in glory; and so shall we ever be with the Lord.

Comfort one another with these words: Death is approaching; heaven is before us; Christ invites us; the Spirit of God is with us; and if the prospect of such an immortality will not move you, no exhortation can prevail with you. O lay these things to heart. “Be ye stedfast, immovable; always abounding in the work of the Lord;” forasmuch as the ascension of Christ proves to you that “your labour is not in vain in the Lord.”

THE GIFTS OF GOD IN NATURE
AND GRACE.

BY MISS M. A. S. BARBER.

No. I.

THERE are seasons when "the earth mourneth and languisheth," and when "all the merry-hearted do sigh;" for God hath cursed the ground for man's sake, and both in the natural and the moral world, "the thorns also, and the thistles," are plentifully sown. Yet this beautiful world is rich even now in the gifts of God. The unfading sunlight sheds, as we believe, its golden beams with lustre as undiminished as when, from amidst the parting clouds of heaven, it fell upon the subsiding waters of the vast deluge; the "sweet influences of the Pleiades" and the "band of Orion" shine as brightly still, in "the chambers of the South," as when they looked forth of old upon the land of Uz; still "the grass, and the herb, and the tree yielding fruit," which God hath caused to grow, "make glad the heart of man;" the early and the latter rain still fall upon the fertile field, bringing forth the bread which strengtheneth man's heart, and he eateth and saith, "My power and the might of my hand hath gotten me this wealth." Thus man repays the gifts of God: although the very elements which compose the human frame—although the "generations of the heavens and the earth, and all the host of them," are the work of his hands—although there is nothing which he hath not created,—yet the soul is ready, as it were, to say to him, "Depart from us, for we desire not the knowledge of thy ways." Around her is the deep night of ignorance and unbelief, and she sits through its long hours, eagerly intent upon the varying spectacle of worldly hopes, worldly occupations, and worldly pleasures, and is unwilling that the dawning day should break in upon the illusion.

Man looks out upon the visible world, and sees one Spirit of incomprehensible wisdom has created all—from the perfect form of the most minute leaf, which feeds the insect almost too small to be seen, to the vast orbs whose paths reach out to distant space, where his imagination cannot follow;—he sees, admires, and exclaims, "It is nature!" He looks upon the human race, governed by laws to him hidden in the depths of obscurity; he sees the differing colours of the skin—from the negro, born often to a lot of toil and misery, to the white man rejoicing under the shade of his fig-tree and his vine; the races that have passed away and left but their name behind; the countries possessed by mighty men of old, where the stranger and the wandering shepherd now pitch their tent; kingdoms swept away, and kingdoms rising up,—and he says, "It is fate!" In his own small circle, where each wave that ripples affects himself, lifting higher, or sinking lower, the buoy of his own peace, his own happiness, thrown on the vast ocean of humanity, he knows full well that those waves will rise or fall independently of him; he sees the labour of years overthrown in a moment; he sees the course of things hastening on events he would fain have averted; he sees the wisest plans frustrated, the most prudent counsels defeated,—and he says, "It is fortune!" Nor nature, fate, nor fortune, govern the world; but the Christian alone has been taught to exclaim, "It is God!"

"He endured as seeing Him who is invisible," are the words of the apostle, when he describes Moses as forsaking the pride of Egypt, its riches, and its greatness,—flying from the court, where we may presume he was honoured and beloved,—from the assemblies of the wise men, although he was learned in their wisdom,—to throw himself among the poor, despised, persecuted, and to him ungrateful Hebrews, and to lead them forth, in defiance of the difficulties, the dangers, the natural impossibilities of the journey, into a vast

wilderness, where there was no shelter, and whose waste and barren sands afforded neither water nor food. By faith, throughout the whole of that inciting chapter, are the deeds of the people of God triumphantly counted up, from righteous Abel unto those who, unnamed, unknown in the world which was not worthy of them, like Moses, "endured as seeing Him who is invisible."

The communion with God which was lost by man at his fall is restored in Christ: to live constantly in that communion is at once the glory, the happiness, and the peace of a Christian; for God hath said, "My presence shall go with thee, and I will give thee rest." Therefore, in every thing which is, he sees the hand of God; in every thing he has, he enjoys the gifts of God: this very knowledge, faith, and hope, are in themselves his gifts. All counsel, all understanding, all learning, is of the Lord, from the ploughman that plougheth all day, "casting in the principal wheat, the appointed barley, and the rye in their place," whom God doth instruct to discretion and doth teach (Is. xxviii.), to the greatest and mightiest efforts of the human faculties: without him, all learning would be as the hidden vision which is spoken of by the prophet, "As the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I am not learned" (Is. xxix. 11). Thus it is with all earthly learning; and as for the knowledge which man without revelation can obtain of God, the wisdom of the wisest of the ancients stands a tottering monument of folly, which the child of few years, if instructed in Christian truth, might overthrow. All wisdom which seeks to exalt itself against God is foolishness; yet it is not, perhaps, easy for the sceptic now to fall into the egregious errors which distinguish the heathen; because he lives at least in the time of revelation, and though his eyes are closed against its light, he is in some measure sensible of its presence—as the traveller beneath the northern latitude, though he sleeps an uneasy sleep in the light of the sun, which does not set, is yet never able to get rid of the idea that it is not night.

It is not by the exercise of his brightest and most perfect talents, by ardent research, by laborious investigation, or by deep and patient study, that man can find out God. It is by the "word of faith" alone, by the light of revelation: "Say not in thine heart, Who shall ascend into heaven, who shall descend into the deep?"

By faith in Christ we have access to the Father; by faith the veil before the glass of God's providence is withdrawn, and we are privileged to behold, though yet but "darkly," some of the purposes of his wisdom, and his love to man. The eye of the soul, anointed by faith, as by the "eye-salve" spoken of to the Laodicean Church, is enabled to see "Him who is invisible;" thus the nature of common events becomes changed, and the soul, even whilst passing through a fallen world, gathers up the treasures of grace. In eastern countries, where the mighty ruins of unknown generations stretch their colossal lengths along the ground, the ignorant natives—imagining that amidst those vast wrecks of ancient grandeur lie concealed untold hoards of the richest treasures, guarded by genii or by demons,—keep watch against the approach of Europeans, as they believe that redoubted race to know the secret which would discover the whole, and enable them to take possession of it. It is but a vain fable; but thus in truth walks the Christian through this fallen world, beholding the "great and hidden things" (Jer. xxxiii. 3), and seeing even amidst the sorrows, the temptations, the afflictions, which are strewn along his path, the "tender mercies" of his God, and enjoying alike his greatest happiness and his commonest blessings of every day, as being equally and especially his gifts.

It has seemed good to our heavenly Father to

choose the things which are given us in nature to explain to our human faculties the things which it is his purpose to give us in grace. Not mortal sight, nor mortal sense, nor mortal imagination, can reach to that which God hath prepared for them that love him; but in compassion to the soul, whilst dwelling in her earthly tabernacle, and looking out through the senses upon the world around, he hath stamped the lessons of his love upon those material objects, with the nature of which we are well acquainted. There is not an element which exists—fire, air, earth, or water—which may not be found on the pages of the Bible, either shining forth in the light of a promise, or set before the soul as the type of a gift. From the light that blesses the world, we are taught what we may look for from the Lord: he is the "Sun of righteousness;" "the Lord God is a Sun" to his people, "the Light that shineth in darkness," "the true Light, which lighteth every man that cometh into the world." The air that breathes around us is compared to the motions of that Holy Spirit, which cometh whence we know not, and bloweth "where it listeth." The earth, which brings forth food to nourish and support our frame, instructs us that God alone can cause our hearts to bring forth fruit unto holiness; "for as the earth bringeth forth her bud, and as the garden causeth the things in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Is. lxi. 11). The dew, the rain, the streams of water, convey to the thirsting soul a thousand precious promises; abundantly watering the path of its earthly pilgrimage, until it shall "thirst no more," until in the full enjoyment of all that has been promised, it shall rest by the river of the water of life, proceeding out of the throne of God, and of the Lamb. Each natural sense may gather from the objects which meet it something that shall serve as lessons in grace. The fair and richly clad flowers of the summer time, whose graceful images the eye receives, are they not the sweet though silent monitors of God's providing care? "If he so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?" The soft sounds of music, whose melody the ear collects, and yet more strongly when they thrill upon it in the silent watches of the night, are they not likened to the favour of God enjoyed by the soul? "Ye shall have a song, as in the night when a holy solemnity is kept," "in the night his song shall be with me," "they shall sing in the ways of the Lord"—and where is the Christian who does not remember the words which God hath spoken concerning the new song?

It is the same with every affection that endears existence. Does the heart learn what love is, from the support of a father, the fondness of a mother, the tenderness of a husband, the sympathy of brothers or sisters, the kindness of a friend? Is it not written, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;" "as one whom his mother comforteth, so will I comfort you;" "thy Maker is thine husband, the Lord of hosts is his name;" "he is not ashamed to call them brethren"—"I have called you friends?"

Thus the world and all it contains becomes, as it were, a mirror, to reflect to our souls the love of Christ, from the earth upon whose dust we tread, to the most treasured blessings humanity can possess; thus are we taught to consider every intellectual and moral faculty as bestowed by him, and to be used to his glory; and whilst we live upon the gifts of God in nature, let us ever seek, by the light of the Spirit, to read with a discerning eye those holy instructions, those clear and glorious promises, of which they are the appointed emblems in the kingdom of grace.

The Cabinet.

SPIRITUAL IDOLATRY.—If it be indeed true, that, except the affections of the soul be supremely fixed on God, and unless our leading and governing desire and primary pursuit be to possess his favour and to promote his glory, we are considered as having transferred our fealty to an usurper, and as being, in fact, revolters from our lawful Sovereign; if this be indeed the Scripture doctrine, all the several attachments of the different classes of society, wherever they interest the affections and possess the soul in any such measure of strength as deserves to be called predominance, are but so many expressions of disloyalty. God requires to set up his throne in the heart, and to reign in it without a rival: if he be kept out of his right, it matters not by what competition. The revolt may be more avowed, or more secret; it may be the treason of deliberate preference, or of inconsiderate levity; we may be the subjects of a master more or less creditable; we may be employed in services more gross or more refined; but whether the slaves of avarice, of sensuality, of dissipation, of sloth, or the votaries of ambition, of taste, or of fashion; whether supremely governed by vanity or self-love, by the desire of literary fame or of military glory, we are alike estranged from the dominion of our rightful Sovereign. Let not this seem a harsh position; it can appear so only from not adverting to what was shewn to be the essential nature of true religion. He who bowed the knee to the god of medicine or of eloquence, was no less an idolater, than the worshipper of the deified patrons of lewdness or of theft. In the several cases that have been specified, the external acts indeed are different, but in principle the disaffection is the same; and unless we return to our allegiance, we must expect the title, and prepare to meet the punishment, of rebels, on that tremendous day when all false colours shall be done away, and (there being no longer any room for the evasions of worldly sophistry, or the smooth plausibilities of worldly language) "that which is often highly esteemed among men, shall appear to have been abominable in the sight of God."—*Wilberforce*.

THE PASTORAL OFFICE.—The solemn words of exhortation and promise which are given and required upon admission into the order of priesthood, while they present a general outline of the duties of the Christian ministry, have an especial reference to the constitution of our national Church, which assigns to every clergyman his own particular charge, and defines the limits of his pastoral exertion.* This territorial division of a great Christian country, this appointment of fixed stations throughout the land, from each of which the sound of the Gospel may be heard in the voice of authorised instruction, renders it easy to lay down certain rules for the uniform edification of the Church; and prevents the confusion and want of unity, which would result from the desultory labours of a vague and itinerant ministry. It is by a conscientious observance of those rules, that every clergyman has distinctly pledged himself to carry on the work entrusted to him by the Church; and it is of the last importance to the well-being of that Church, that all its clergy should have clear and accurate notions of their duties, with reference, not merely to the obligation incumbent upon all, to set forward the cause of piety and virtue by all the means in their power, but to the particular methods prescribed to them for the management of their separate parochial charges. "The care of souls," says Bishop Stillingfleet, "committed to persons among us, is not an absolute, unde-

* The bishop, upon delivering the Bible into the hands of the person to be ordained priest, says, "Take thou authority to preach the word of God, and to minister the holy sacraments, in the congregation where thou shalt be lawfully appointed thereunto."

fined, and unaccountable thing; but it is limited as to places, persons, and duties;—they are to teach the people committed to their charge." The universal Church is the spouse of Christ; but each individual minister's is his own parish or cure. When all act in conformity with the rules of one harmonious system, not interfering with, but encouraging and emulating one another, the whole body being fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.—*Bp. Blomfield.*

BELIEF IN CHRIST.—It is of supreme importance to understand aright what is meant by believing in Jesus. For it is very possible to take up erroneous notions on the subject, to whisper to ourselves, "Peace, when there is no peace," and even to die in the delusion. Perhaps the greater part of professing Christians entertain no doubt that there was such a person as Jesus of Nazareth; they do not question the general truth of his history; that he came from God, and at length suffered on the cross for man's redemption. But such an acknowledgment is a mere assent of the understanding to certain historical facts; a cold, un-influential belief, which even the worst of men may embrace: nay, even the devils believe so much as this; and as their knowledge is greater, they "believe and tremble." But that belief in Jesus, which alone can save any man from "dying in his sins," is far more deeply seated. It is a devout acceptance of him, with both heart and mind, as the very Saviour whom God had promised for sinful man; the very Saviour whom we individually require. It is the receiving him just as God in his word has revealed him, and precisely on those terms on which he himself has offered to become our Advocate and Redeemer. We must therefore receive him as Emanuel, or "God with us;" who, taking upon him our nature, suffered in the likeness of sinful flesh, and thus gave a value and an efficacy to his atonement for sin, which only a divine Being could have given. By believing in such a Saviour, we are brought to a deeper conviction of the heinousness of sin in God's sight; and how utterly hopeless would have been our own condition, but for the mediation of his ever-blessed Son. But further, if we believe in him aright, we shall give implicit credit to every word which he has uttered. We shall therefore prove by our lives, that we believe his own declaration: "He that hath my commandments, and keepeth them, he it is that loveth me." And again: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Now, "this is the will of God, even your sanctification." This was the very end and object for which Jesus suffered. He gave himself "for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Are we, then, redeemed from the practice and love of iniquity? Are we purified from the corruptions of the world, as a peculiar people? Are we zealous for God and holiness? If we believe in the Divine word, here are the terms of our interest in Christ: "He became the author of eternal salvation to all them that obey him." The test, then, of our faith is our obedience; not merely an external morality, but the submission of the mind, and soul, and spirit, to the revealed will of God. But, further, if we believe the explicit declarations of Christ, we shall then be persuaded that such holiness can only proceed from the holy Spirit. We shall know that we have no power of ourselves even to think a good thought, but that all our sufficiency is of Him. We shall therefore prove that such is our belief, by seeking, earnestly and habitually, the aid of the divine Spirit; by devoutly using all the means of grace, and observing all the ordinances of religion.—*Rev. Henry Lindsay.*

Poetry.

LINES

(For the Church of England Magazine.)

BY MISS EMRA.

WAS it the Saviour's voice? methought it woke
Amid a choir of angels, and He spoke,
He spoke to welcome one just come from earth,
Call'd him to triumph in his heavenly birth;
But bade him now by mem'ry's power retrace
The way that led to heav'n's bright dwelling-place.
"O thou art safe at last! I lov'd thee so,
I died for thee; I would not let thee go.
But tell me, now that thou art safe above,
Why didst thou ever doubt thy Saviour's love?
Why was one fear, one thought of anguish thine?
Was not my arm almighty and divine?
Why didst thou, heir of mansions in the skies,
Chosen ere long to spread thy wing and rise,
Why didst thou listen to the worldling's song,
And all but join the trifling, festive throng,
In yonder world, now as a speck just seen,
Far distant! worlds unnumber'd roll between?
Nay, tremble not; I do not chide thee now;
Ransom'd and safe in mine own heav'n art thou.
But hadst thou with yet firmer faith relied
On Him who liv'd for thee, for thee who died,
The Spirit of adoption I had giv'n
Till thou hadst liv'd on earth the life of heav'n.
I would have shelter'd thee, and not a care,
And not a sorrow, need have griev'd thee there."

Who will apply the lesson? who will give
All glory to the Lord, and with him live?
Now, even now, his offer'd love embrace,
And taste, while yet on earth, the riches of his grace?

HYMN FOR A CHRISTIAN SOVEREIGN.

O THOU, from whom all power descends,
Greatest of Monarchs, best of Friends!
Thou, Lord of lords, and King of kings,
Accept the praise thy servant brings.

Princes their righteous acts decree,
And monarchs reign, O God, by thee:
All their respective stations fill,
Dependent on thy sov'reign will.

Let her who now implores thy grace
Behold the brightness of thy face:
And may the lustre of her throne
Be all reflected from thine own!

Anoint thy servant from above
With the rich unction of thy love;
And let the holy One impart
New life and comfort to her heart.

My sins are multiplied, and rest,
A weary load, upon my breast;
But may the blood on Calvary spilt
Absolve and cleanse me from my guilt.

Give me the piety that swept
The chords, when David sigh'd and wept;

So shall thy praise my tongue employ,
When blest, like him, with holy joy.

Nor from thy suppliant withhold
Such wisdom, choicer far than gold,
As fill'd, because he ask'd aright,
The mind of Solomon with light.

Save from the world's o'erwhelming flood
Thine ark, the purchase of thy blood;
Her priests with righteousness adorn,
And of her saints exalt the horn.

Look down, and bless with lib'ral hand
The great and noble of the land;
And all my senators supply
With grace and wisdom from on high.

My people, Lord, vouchsafe to bless
With faith, and peace, and righteousness;
May rulers and the ruled be
A nation consecrate to thee!

And when the cares of earthly sway
For ever shall have pass'd away,
O let my soul with joy ascend
To thee, my Saviour and my Friend! T. P.

THE CHURCH BELLS.

WHAT varying sounds from yon grey pinnacles
Sweep o'er the ear, and claim the heart's reply!
Now the blithe peal of home festivity,
Natal or nuptial, in full concert swells:
Now the brisk chime, or voice of alter'd bells,
Speaks the due hour of social worship nigh:
And now the last stage of mortality,
The deep, dull toll with lingering warning tells.
How much of human life those sounds comprise:
Birth, wedded love, God's service, and the tomb!
Heard not in vain, if thence kind feelings rise,
Such as befit our being, free from gloom
Monastic,—pray'r that communes with the skies,
And musings mindful of the final doom. ANON.

Miscellaneous.

YEW-TREES IN CHURCHYARDS.—The original design of planting these trees in churchyards, has given rise to much antiquarian discussion. They are said to have been originally planted either to protect the church from storms, or to furnish the parishioners with bows. The statute of 35 Edw. I., which settles the property of trees in churchyards, recites, that they were often planted to defend the church from high winds, and the clergy were requested to cut them down for the repairs of the chancel of the church whenever required. Several ancient laws were enacted for the encouragement of archery, which regulate many particulars relative to bows; but it does not appear that any statute directed the cultivation of the yew. Although the scarcity of staves is a frequent subject of complaint in our ancient laws, yet, instead of ordering the yew-tree to be cultivated at home, foreign merchants were obliged, under heavy penalties, to import the material from abroad. In the 12 of Edw. IV. it was enacted that every merchant-stranger should bring four bow-staves for every ton of merchandise imported from Venice or other places, from whence they had heretofore been procured. In the reign of Elizabeth, the complaint of the dearthness and scarcity of bow-

staves was renewed, and the statute 6 Edw. IV. was put in force. From the above particulars, it clearly appears that we depended upon foreign woods for our bows, which would not have occurred if our churchyards could have furnished a sufficient quantity for the public service. The truth is, that though our archers were the glory of the nation, and the terror of its enemies, yet the English yew was of inferior quality, and our brave countrymen were obliged to have recourse to foreign materials. This accounts for the silence of our ancient legislators with respect to the culture of the English yew, which appears never to have been an object of national concern. Sir Thomas Brown, in his "Urn-Burial," thinks it may admit of conjecture whether the planting of yews in churchyards had not its origin from ancient funeral rites, or as an emblem of the resurrection, from its perpetual verdure. The yew-tree has been considered as an emblem of mourning from the earliest times. The Greeks adopted the idea from the Egyptians, the Romans from the Greeks, and the Britons from the Romans. From long habits of association, the yew acquired a sacred character, and therefore was considered as the best and most appropriate ornament of consecrated ground. The custom of placing them singly is equally ancient. Statius, in his *Thebaid*, calls it the *solitary yew*. And it was at one time as common in the churchyards of Italy, as it is now in North and South Wales. In many villages of those two provinces, the yew-tree and the church are coeval with each other.—*Faulkner's History of Fulham, &c.*

THE CHRISTIAN AND THE INFIDEL CONTRASTED.—The resources of reason and philosophy are especially inadequate in their power to support man under the gloom, the weakness, and the terrors of declining life. Such, at least, was the confession of a writer deservedly celebrated for his eloquence, unhappily so for his infidelity; who, after enumerating the various circumstances from which an old man may derive satisfaction, is at last reluctantly obliged to own, that "the diminution of time, and the privation of hope, will always tinge with a browner shade the evening of life." Such was the gloomy reflection of the famous Gibbon: such his melancholy confession of the inability of human wisdom to sustain his mind under the pressure of the real and inevitable evils of our lot. He beheld the approach of death, as of a thick and sable cloud which was to envelope him in everlasting darkness; into which his pleasures and his labours, his triumphs, his learning, and his fame, were alike to sink and be forgotten. Is this the light in which a Christian contemplates the termination of life? Does he consider it as the diminution of his time, or the privation of his hope? Far otherwise: he looks forward to the solemn hour with submission, yet with confidence: with him it is, as it were, a second and superior birth, the commencement of an eternal and nobler existence; it is the end of his labours, the consummation of his hopes, the reception of his reward; it is the first dawn and breaking forth of that glorious light, in the bosom of which he is to live in pure and perfect felicity for ever.—*Rev. G. Beresford.*

TO CORRESPONDENTS.

"A Constant Reader" has made us pay ninepence for a letter, dated February 28, but of which the post-mark is April 3, containing a complaint of an advertisement that appeared on our cover in *April or May last year!* Can he think that this is sensible or fair?

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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SPIRITUAL JOY :

ITS NATURE AND SOURCE.

BY THE REV. THOMAS BISSLAND, M.A.

Rector of Hartley Maudyitt, Hants.

No. I.

WHEN, to the shepherds of Bethlehem, keeping watch over their flocks by night, the angelic messenger proclaimed that there was born in the city of David a Saviour, which was Christ the Lord, the message was pronounced to be one of great joy to all people. And thus it is recorded of the eunuch, whose mind had been awakened, through the agency of Philip's preaching, to the clear apprehension of the truth as it is in Jesus, and who discovered that the passage which engaged his attention applied to One infinitely higher than Esaias, that he went on his way rejoicing; doubtless treasuring the message of Gospel-mercy as the pearl of great price, and purposing to plant the rose of Sharon amidst the waste wilderness of Ethiopian idolatry. And it is recorded, in like manner, in the same chapter of Acts, of the people of Samaria, that when the Gospel was preached to them by Philip, there was great joy in their city,—not so much, we may believe, from the miracles which he performed, as from the glorious truths which he taught: *joy* being the blessed result of a cordial reception of that message which declares the love of God to sinners, and sets forth the free and universal offer of salvation.

The gracious declaration of our blessed Lord to his apostles, that he would not leave them comfortless, but send the Holy Spirit to cheer and support, to counsel and direct

them, was peculiarly calculated to mitigate their sorrow at the prospect of his departure. I do not say that this sorrow on their part was wholly disinterested; for it appears that they were not yet fully instructed as to the true nature of that kingdom which their Master was about to establish. Their eyes were not yet opened to the full understanding of the Scriptures. We have every reason to suppose that they still entertained some desire of temporal pre-eminence, which appeared now to be blasted for ever. However this might be, their sorrow was excessive; and the assurance of the descent of the Comforter was vouchsafed for their refreshment and support. "And ye now therefore have sorrow," said their sympathising Lord; "but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Nor did their Lord disappoint his apostles. On many occasions after his resurrection Jesus manifested himself to them; and "then were the disciples glad when they saw the Lord." He cheered them with his presence; he enlightened them by his counsel; he promised to be with them to the end of the world. He commissioned them to go forth to preach to a fallen and perishing race free and full remission of sins; he ascended to glory before their eyes; and the promise of the descent of the Holy Spirit was fully accomplished. Then, indeed, had the disciples joy; then understood they the true nature of the Christian dispensation, that they were chosen, not to be the attendants of an earthly potentate, and to attain to high rank among men, but to bear witness to the truth of the Gospel,—as the message

of mercy to a guilty, of restoration to a fallen, world,—to extend the limits of Messiah's kingdom.

It was not, however, to the immediate followers of our Lord alone that the gracious assurance of the presence of the heavenly Comforter was vouchsafed, but to all who love him in sincerity in every age of the Church. The joy referred to has been experienced under circumstances of the deepest temporal distress. It is a joy of which I trust many who read these lines are partakers; who feel the value of Gospel-privileges, the stability of Gospel-hopes; and who, amid the trials and temptations which encompass them, and which prove that substantial happiness is not to be found here below, are enabled to anticipate that blessed period, when, beholding "that land which is very far off, and seeing the King in" all the effulgence of "his beauty," they shall experience that the trials of this present time, which are but for a moment, are not to be compared with the exceeding great and eternal weight of glory which to their enraptured vision shall be fully revealed.

The important subject to which our attention is to be directed in the present essay, is the *nature* and *source* of spiritual joy.

1. First, as to its *nature*. It is entirely, as the name imports, of a spiritual character. It is wholly unconnected with any external circumstances in which the possessor may be placed. It may be experienced, in the most unlimited extent, amidst the most afflictive temporal dispensations; and the man of unbounded temporal prosperity may be a total stranger to its blessed influence. Its seat is in the heart, purified and sanctified by the eternal Spirit, and never can exist until this purification and sanctification have taken place. It consists not in rapturous feelings; it manifests its existence not by excitement, or by enthusiastic expression. Its effects are a holy tranquillity of soul; a joyful acquiescence in the will of Jehovah; an entire submission to the dispensations of his providence; a firm reliance on the immutability of his promises; a firm belief in the accomplishment of that he has been pleased to reveal in his word. It has been experienced at the stake of martyrdom; it has supported the believer in many a painful privation; it has sustained him in many a weary hour; it has armed him with fresh energy when struggling against his most powerful adversary; it has soothed his pillow in sickness; it has enlightened his soul as he stood at the threshold of death's dark valley. "I am filled with comfort; I am exceeding joyful in all our tribulation" (2 Cor. vii. 4), may with truth be uttered by many,

who in the world's estimate are wretched and miserable.

2. As to the *source* of spiritual joy, the apostle leaves us not in doubt, when he declares "the fruit of the Spirit is love—*joy*." It is one of the blessed effects of the holy Comforter's influence; and it is intimately connected with faith in the merits of the Lord Jesus Christ, a firm conviction that by his cross and passion he made an atonement for sin; that he brought in an everlasting righteousness; overcame death, and him that had the power of death; ascended to the right hand of the throne of the Majesty on high, and received gifts for men; ever living to make intercession for his followers; and will return at the last great day to welcome these followers to the many mansions prepared in his Father's house.

Christian joy, I repeat, is intimately connected with a living faith in Christ Jesus, with a cordial reception of Jesus in all his offices of Mediator and Intercessor, Prophet, Priest, and King: such a faith, in fact, as leads to a life of devotion to the Saviour's service;—that Saviour, in whom, though they have not seen, yet they believe; and believing, "they rejoice with joy unspeakable and full of glory."

Thus, in the case of the Ethiopian eunuch, joy was the result of a clear apprehension of the truth. While he meditated in his chariot on the passage of Isaiah which arrested his attention, he was doubtless deeply interested as to the individual whose sufferings were there so feelingly depicted, and the gentleness of whose character was so beautifully portrayed. But he was a stranger to spiritual joy. He felt not its invigorating influence until Philip preached to him Jesus; declared that Jesus, lately crucified as a malefactor, and of whom, doubtless, he had heard much at the feast, was here predicted as making an atonement for sin, as reconciling man to his Creator, bringing in an everlasting righteousness, as satisfying all the demands of Divine justice. Taught by the Spirit, he now saw at once how admirably adapted, in all its bearings, is the Gospel to the wants and necessities of a sinful and perishing creature; how gracious and ample is the provision therein contained for all that such a creature can require. He discovered it to be the "pearl of great price"—"the treasure hid in a field"—the most gracious gift bestowed by a merciful Creator on a sinful being; and therefore "he went on his way rejoicing;" rejoicing, because he perceived that through the blood of Jesus remission of sins is to be obtained.

And are not similar views of the efficacy of the work of the Redeemer calculated to

produce a similar effect *now*? Man stands as much in need of a Saviour at this present moment as when our Lord became flesh and dwelt among us, and men beheld his glory, "the glory as of the only begotten of the Father, full of grace and truth." Years, as they have rolled on, have not altered man's natural condition; they have not restored him to the rank which he once possessed—a holy and happy child of God. His external situation may be more comfortable; and there may have been a gradual and wonderful improvement in all those arts and sciences which accompany civilisation, and add so much to his temporal convenience; he may be more enlightened, more polished; his faculties more cultivated; but his heart remains the same—still naturally very far from God. He is still by nature dead in trespasses and sins; he is still conceived in sin, and brought forth in iniquity; the sentence of death has not been reversed, "Dust thou art, and to dust thou shalt return:" and, meanwhile, God's firm decree remains unchanged, "the soul that sinneth, it shall die;" "the wages of sin is death." The Gospel, which was *then* efficacious for the sinner's recovery, is as efficacious now; for, like its divine Author, it is the same yesterday, to-day, and for ever; and its cleansing and purifying waters have lost none of their life-giving power; they flow as free, and as full, and as salutary, as when, on the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink." With *joy*, then, may the believer now draw water from the wells of salvation, while his song differs not from that predicted by the prophet: "Praise the Lord; call upon his name; declare his doings among the people; make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things." The same Gospel, which has proved a source of unspeakable consolation to the faithful in every age—to myriads who have long bid adieu to the trials of the world, and who shall be united to that glorious assembly which no man can number, who shall drink of the rivers of pleasure which are at God's right hand for evermore,—that Gospel may be a source of joy to *you*.

Its message is the same—mercy, undeserved mercy, through the atoning merit of the Lord Jesus—mercy to the chief of sinners, who draws near to him with penitence and faith. O let this reflection call forth feelings of holy devotion, of grateful joy! Let this stimulate to active exertion in the Redeemer's service; to holy obedience to his will; to the cultivation of all that is lovely and of good report. If the patriarchs, who saw this afar off, rejoiced while they beheld it; if

the promise of the Saviour's advent was to them a source of unspeakable consolation, and solaced them amidst many of their weary wanderings,—surely its glorious fulfilment should excite yet higher and holier transports in the Christian's breast, and call upon him to obey the apostolic injunction, "Rejoice in the Lord alway; and again I say, rejoice." The Christian in whose ears the joyful sound is proclaimed; the Christian on whom the Sun of Righteousness hath arisen with healing on his wings; the Christian, who is taught to look through the grave and gate of death to a joyful resurrection, and who has this assurance, "that as Jesus died and rose again, so they also which sleep in Jesus will God bring with him"—he, I say, may surely rejoice with a joy unspeakable and full of glory.

CHRISTIANITY IN ITS EFFECT UPON MAN'S TREATMENT OF ANIMALS CONSIDERED.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

NO. II.

IN turning to the more common cruelty, as inflicted upon the laborious animals, I shall only observe, with regard to the most obvious, that of the lower orders, that if amongst the higher and middle classes cruelty were stigmatised as it deserves,—if those amongst whom the property of the country rests, instead of upholding cruelty, resolutely opposed it,—the miserable sights by which we are now constantly shocked would soon cease to be. The noted brutality among the drivers of the countless hack-vehicles with which the streets and environs of London and all great towns are thronged, as well as that of the markets, is as much, nay more, the fault of the masters than of the hirelings. It can only exist while the public, in one case, and the cattle-owners, in the other, countenance, and support, and pay for it. The active agents themselves are generally men inured to such scenes from their youth, initiated into cruelty from childhood. Ignorant of every thing that tends to elevate and soften, and surrounded by all most calculated to debase the human character, can we wonder that their hearts should become hardened to the misery in which they themselves wallow? Oh, while we plead for animals, we are pleading also for men. We pity the helpless animals, for their sufferings are great; but when the first warmth of indignation is over, we feel that our own brethren, formed not merely of the same dust, but bound to us by a yet closer tie, as children of the same parents,—we feel that they call for a still more tender pity, a still deeper commiseration. Weep over animal wretchedness, for well do tears become the race by whose rebellion the beauty of God's outward creation has been thus fearfully marred; but oh, weep tenfold more humble, more bitter tears for the guilt which has blotted and well-nigh defaced God's image from the far nobler structure into which it was originally breathed. For the sake of the latter as well as of the former, I would remind those of rather a higher class of the deadly sin

of cruelty—remind them that, as there is nothing more pleasing to the Almighty than striving to win souls to his glory, so there is nothing more heinous in his sight than encouraging sin, and thus assisting his adversary to lead on souls to destruction. Men of influence and wealth have it in their power to ameliorate the condition of their fellow-creatures of every grade, upon a scale to the human mind immeasurably extensive; and there are none of us so lowly or so poor, but that, when really desirous, we may find some means of checking sin, and of alleviating misery; certain as we are that no effort will be totally thrown away; that every resistance to the two great adversaries of holiness and happiness is in itself a conquest; and equally certain that no act of benevolence to the most despised of God's creation will be disregarded by him, without whom not a sparrow falleth to the ground, and who, in the person of his beloved Son, has pronounced a peculiar blessing upon those who thus strive to walk in his steps (Matt. v. 7).

A system of cruelty in which all ranks more immediately participate, and which, on account of its extensive and regular organisation, is perhaps on this point our most crying disgrace as a Christian people, is the present enormous rate of travelling. Let not the benevolent listen to those who will tell them that the horses are well kept, and perform short stages; that they get accustomed to the pace, and do not feel it. They *do* feel it, as is sufficiently evidenced by the fact that the average life of a coach-horse does not exceed three years. Yes, in every part of England, hundreds, thousands, of the noblest and gentlest of God's brute creation, are undergoing a process of daily torture, by which in an average space of about three years they are literally worn out. Men who advocate this system, when driven to admit its cruelty, talk of its absolute necessity for carrying on business, till not unfrequently in conversation we have given up the point in despair; but when we sit alone, with the word of God before us, feeling his presence around and about us, imploring his blessing upon the meditation in which we are even now engaged, all such pleas of necessity sink into insignificance. If the statesman be only a statesman, if the agriculturist or the commercial man aspire to no higher titles, they do well to argue thus; but if they call themselves Christians, it is a mockery, a bitter mockery, to bring forward expediency as an excuse for sin—to appeal to the interests of the state, of agriculture, and of commerce, in a question in which the interest of souls is at stake.

I am well aware that the time has not yet arrived for the cruelty of field sports to be generally admitted, and that by venturing to designate them as such, I run the risk of being charged with carrying things too far. But be it remembered that I am considering man in his character as an immortal being; as one for whom time is but the prelude to eternity; as one whose chief business it is, during his short sojourn on earth, to eradicate those passions which render him unfit, and to cultivate those graces which best prepare him, for his future state in heaven. It is for want of this reflection, that so great an incongruity exists between the practice of Christians, and the faith they profess. All hope eventually to go to heaven, but they place heaven at a distance. They have some

vague, floating ideas of a happiness which they cannot understand now, and they seem to expect a complete change in themselves to enable them to enjoy it; but these notions agree not with the scriptural account: "The kingdom of God," said our divine Master, when the Pharisees asked him when that kingdom should come—"The kingdom of God is within you" (Luke, xvii. 21). The holiness and happiness of which heaven consists must begin here, if we would enjoy its full fruition hereafter; they must be sown in corruption, in dishonour, in weakness, if we would reap them in incorruption, in glory, and in power. It is true we cannot now understand what that full fruition is; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. xi. 9). But we feel assured it will be something to correspond with the dispositions we are commanded to cultivate while on earth; for they correspond with every revelation of the Deity, and with him is no variableness, neither shadow of turning. We may be pleased with, we must enter into, many things we expect not in heaven; just as the child has many an amusement and exercise, beneficial for the development of the faculties both of body and mind, which will yet be thrown aside when he becomes a man: but to indulge in dispositions *contrary* to all we know of our future home, is like fostering in childhood passions that can only disgrace and render manhood miserable. We may derive a striking lesson from the heathen on this point. The Scandinavian, whose principal delight was fighting, pictured to himself an elysium where fighting would form the daily recreation. The Indian, when he dreams of another world, dreams of the fair hunting-field and the well-stocked river. These are consistent; they consider themselves in training for a future state, and they seek to acquire perfection in the qualities they believe will be most valued and rewarded in that state; but the Christian sportsman (the man, we mean, who would scorn to be thought to hunt, or shoot, or fish, for any really useful purpose, but whose professed object is pleasure), with what feelings can he contemplate a Christian heaven? The death which he has so delighted to scatter can find no entrance there; the heart-bursting agony of terror which he has perhaps risked his life to enjoy, comes not there; the passions he has wantonly aroused, for mere idle amusement, have no admittance there. If men would but consider, that not a single action can be matter of indifference, that every emotion entertained in the heart must leave its trace for good or for evil,—surely it would be thought of some moment whether they accustomed themselves to cherish those which—to recur to the original proposition upon which our whole argument is founded—own God or Satan for their author.

I would not be thought to make no allowance for the excitement, in which men forget the cruelty of these sports; in which, in fact, their chief fascination consists: but place the matter in what light we may, it is impossible not to decide that cruelty alone can find pleasure in any thing which causes suffering. To plead habit and thoughtlessness affects not this conclusion; they may be brought forward as an excuse for any sin: and if, in this particular instance, a man really benevolent in other points can be brought by force of habit

to look upon the death-struggle of any sensitive being, with such perfect indifference as to forget its agony in his own selfish amusement, is not that an additional reason why we should protest against a custom which even by its defenders is pronounced to be of so hardening a tendency?

These sports, it will be said, are natural. Granted—they are so to the natural man. Man in his unrenewed state is in league with Satan; Satan is the avowed sovereign of the world: we wonder not, therefore, that the world should uphold, that the world should love its own; we know that till some mighty change come, cruelty, like the acknowledged sins which abound on every side, will exist: our only hope is to see it driven to its proper place amongst them—to see it forced, in all time, and place, and circumstance, under every disguise and every modification, to take rank as sin. It is in cases like these, where he has so blinded the eyes and deluded the hearts of men, as to make them call evil good, and good evil, that the great enemy of our salvation reigns triumphant: it is when what has hitherto been regarded as meritorious or indifferent, is branded as sin, that he most trembles in his stronghold. As in the individual heart, one sin after another is subdued and disappears before the empire of Jesus, so it is in the world. What sin is there that has not in different ages and nations been openly vaunted before God and man? In the eyes of God, they must ever have been the same; but man, the slave of Satan, perceived not the deformity of his master's offspring. Jesus came: the Sun of Righteousness arose, with healing in his wings, and the powers of hell were shaken. One after another of the cherished sins of the pagan quailed before the champions of Christianity; one after another, if not totally rooted out, they have at least shrunk from the increasing day; one after another they have been stripped of the gaudy robes in which they had been enveloped by their worshippers, and driven to hide themselves in secrecy and darkness. It would be no difficult matter to point out many which still, under feigned names and false disguises, are followed and exalted in this our Christian land; but I would speak now of cruelty alone, than which none perhaps has acquired greater ascendancy, or more effectually separates the soul of man from God. That cruelty has attained this ascendancy, we need only yield to the evidence of our senses to be convinced of. I have purposely confined the attention to cruelties that are defended as necessary, committed in mere thoughtlessness, or openly denied to be such; I have turned from acknowledged barbarity, whether of the lower classes, or of the dissipated and degraded in the higher, and touched only upon the more respectable and moderate portion of the community. Truly may it be said, that amongst these "we looked for mercy, and behold oppression." Suffering as animals are for our rebellion, even were man's prerogative exerted in the most lenient manner—were their lives taken with the least possible infliction of pain, their labour required with a just regard to their strength, and repaid by the care and protection they so fully earn—even then we might look upon their necessary toil and pain with a feeling of compunction, and say, "Our sin has caused this." In vain we seek

for the slightest evidence of such a feeling; individual exceptions of course there are; but as a general characteristic, we seek it in vain. Their death is made matter of amusement; their services exacted with a rigour and merciless severity, so far exceeding their power, that amongst beasts of burden a proportion fearfully small to those who consider such cruelty sin, attain any thing like their full age. That old age is attained by comparatively few men, will perhaps be objected against the latter as a proof of cruelty; but the argument does not hold good: the various acute diseases so fatal amongst men can scarcely be counted as causing mortality in animals. And if it be, as I fear it is, but too true that our own brethren—even our youthful brethren, children defenceless as the brutes we advocate,—are, in numbers it makes the heart sink to contemplate, by hard living and unrelenting toil, brought to a premature grave;—if it be so, it is an evil still sorer, still more to be lamented; but it lessens not that I am discussing. We owe both to the same Satan, the same sin, the same

"fruit

Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe;"

and when there is less cruelty and oppression in the one case, we may look for an equally beneficial change in the other. There is no sin which so effectually separates the soul of man from God;—its utter contrariety to all that is revealed to us of the Deity has already been considered. It is scarcely necessary to say that, more than any other, it tends to harden the heart, since hardness of heart is but another name for cruelty; yet legislators and men of influence would do well to remember, that by upholding cruelty to animals in any shape, they are encouraging a vice, than which none renders the heart so callous to every impression that makes the good subject and useful member of society.

O that from every pulpit in England a voice might sound forth, a strong, and mighty, and untiring voice, denouncing cruelty—the sin, the disposition itself—against whatever exercised, wherever found; whether forming an unhallowed bond with science, or allied to its more lowly adjuncts of business and pleasure. Methinks I hear that voice bursting over the land, as the rushing of a long pent-up torrent. The scorner may laugh, the careless may listen with indifference, and the stern-hearted with defiance; but it still rolls on. The laugh of the scorner is drowned amid the rising swell; the indifference of the careless is swept over by the spreading waves, and the defiance of the stern-hearted broken down by the resistless tide; for the swell, and the waves, and the tide, are but a sudden outpouring from that ocean of truth, which, according to the immutable decree of God, shall finally prevail over every error.

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By ROBERT DICKSON, M.D., F.L.S.

No. VIII.

"Thou hast not left
Thyself without a witness, in these shades,
Of thy perfections. Grandeur, strength, and grace,
Are here to speak of thee." W. C. BRYANT.

It is well remarked by Bishop Horne, in his discourse on the Creation of Man, that "with regard to the time of man's formation, we may observe of the Divine procedure, what is true of every human plan concerted with wisdom and foresight—that which was first in intention, was last in execution. Man, for whom all things were made, was himself made last of all. We are taught to follow the heavenly Artist step by step, first in the production of the inanimate elements, next of vegetable, then of animal life, till we come to the masterpiece of the creation—man endued with reason and intellect. The house being built, its inhabitant appeared; the feast being set forth, the guest was introduced; the theatre being decorated and illuminated, the spectator was admitted to behold the splendid and magnificent scenery in the heavens above and the earth beneath; to view the bodies around him moving in perfect order and harmony, and every creature performing the part allotted it in the universal drama; that seeing, he might understand; and understanding, adore its supreme Author and Director." In the vegetable kingdom, which was thus offered to man for his contemplation, it is a peculiarity, as distinguishing it from the animal kingdom, that the process of flowering and fructification, by which provision is at once made for the succession of plants of each species, and for the sustenance of animals, as well as for all the subordinate, but highly important ends fulfilled by each plant during its existence, is, for every plant which has ever adorned the earth, the supreme object of its formation. The flower, therefore, whether it appear a few weeks after the germination of the seed, or be delayed in its development for forty, eighty, or even a hundred years, is yet the ultimate object for which all the other structures and organs of the plant are created, and made to discharge their various functions. It might naturally be expected, that a part of such consequence in the economy of each plant should receive early and special attention in the construction of each species; yet it is only the latest researches of vegetable anatomists which have revealed to us the fact, that from the first moment of the development of the stem, the arrangements for the parts of the flower are laid, and not only their number determined, but the order in which they shall be placed, whether the stamens shall be in a single row, or in several, one within the other. While, therefore, the tiny stem effects its escape from the acorn in the bowels of the earth, provided with instruments which enable it to enlarge its dimensions till it rear its branches proudly towards the sky, and become the monarch of the wood, it has, at the same time, within it, the model of its future flowers, which are to be manifested, season after season, during the period of its grandeur, strength, and grace.

The flower of most plants consists of certain circles or whorls of coloured leaves, which have a given ratio to each other. In the greater number of flowers four whorls are found; the external, in general green, termed the calyx or cup; the next, frequently highly coloured, designated the corolla; the third, resembling a number of threads, called the stamens; and the fourth or central, which ultimately becomes the fruit or seed-vessel, denominated pistil. When the calyx is formed of five leaves, it is mostly the case that the corolla shall consist also of five leaves. In like man-

ner, the stamens are generally five, or some multiple of five, viz. ten, twenty, &c. The pistil is more subject to exceptions than the other whorls; but even it, when carefully examined, will generally be found normal. Of the two great divisions into which flowering plants are resolved, the one called *monocotyledons* (from the seed consisting of but one seed-lobe or cotyledon), or *endogens* (from the mode of growth being that of additions to the interior); the other called *dicotyledons* (the seed having two seed-lobes or cotyledons), or *exogens* (from the mode of growth being by additions to the exterior): the former is observed to have the flower constituted of whorls, each consisting of three leaves, as may be seen in the tulip, hyacinth, *tradescantia*, *crocus*, &c.; while the latter is remarked to have the flowers constituted of whorls, each made up of five leaves, as in the case of the rose, the primrose, the pink, &c. But in the vast number of plants, belonging to the respective sections, are found many exceptions. Several endogens have only one stamen, e. g. *Canna indica*, or Indian shot; others two, e. g. *Anthoxanthum odoratum*, or sweet-scented vernal meadow-grass; some also have four, e. g. *Paris quadrifolia*; and so with others. Exogens, which are by far the most numerous, likewise offer frequent exceptions. Whatever be the cause of these exceptions, as well as of the instances where the normal number is preserved, it is one which is in operation from the earliest period of the growth of the plant.

It is neither necessary, nor in this place practicable, to enter into minute details on this subject; but it may be enough to indicate how this point may be investigated in a few accessible examples. It is most easily examined in herbaceous plants, and in trees when very young and soft, like herbaceous plants. At the basis of the stem of the *Ficia faba* (common garden-bean) may, when a transverse section is made and examined with a microscope of moderate power, be found ten bundles of what is termed *woody fibre* surrounding some very delicate *spiral vessels*. When the flower is carefully examined, the calyx or cup is observed to consist of five leaves, partially united, the corolla also consists of five leaves, while the stamens amount to ten; but the pistil, which when ripe forms the pod, consists of only one leaf, by the suppression of the four requisite to complete the normal number. Such also is the case with the pea (*Pisum sativum*), the lentil (*Ervum lens*). The primrose has five bundles near the base of the stem; in it the stamens are five, while the pistil, originating in five leaves, ultimately becomes a one-celled capsule. These are all exogenous plants, which conform to the rule predominating in that type of organisation. The *Tropeolum majus* (nasturtium, or Indian cress) departs from it by having eight stamens, yet at the base of its stem eight bundles of woody fibre exist. So again, the *Salvia sclarea* (herb clary) has only two stamens, but the number of bundles near the base does not exceed two.

The greater number of endogenous plants shew a like correspondence; not that the figures absolutely agree, but that they have a definite ratio. The number of stamens is often less than the number of bundles of woody fibres; as for example in the *Iris germanica*, where the bundles of fibres amount to twelve, while the stamens are only three. (The cause of this variation, whether it be a diminution or an increase of the primary number, has been well pointed out by Meyen.)*

One of the most remarkable of endogenous plants in respect of the numerical relations of the flower, is the *Paris quadrifolia* (herb Paris), which has eight stamens, four styles, and on the stem four leaves; the number of bundles of fibres is twelve, in two distinct

* The earliest observations on this subject are to be found in Kieser, *Phytonomie*, Jena, 1815, p. 104. Subsequently it was noticed by Schultz, *Die Natur der lebendigen Pflanze*, ii. p. 24; and lastly by Meyen, *Neues System der Pflanzen. Physiologie*, Berlin, 1837, vol. i. p. 352.

rows, the inner of four, and the outer of eight. It would appear as if the outer circle constituted the rudiments of the eight stamens, while the inner one furnished the type of the four styles. Nor is this the only point worthy of notice, as the stem possesses a sort of quadrangular form. Indeed, in most instances where plants have four stamens in the flower, the stem is more or less distinctly square, as in most labiate plants (lavender, *Lamium album* or dead nettle, &c.), owing apparently to the four bundles of woody fibres being arranged in a cruciate figure. So also many plants (of the class Tetrandria of the Linnean classification) of the natural order Rubiaceæ, such as the genus *Rubia*, *Galium*, *Sherardia*, and particularly *Crucianella*, exhibit a similar character.

On the number of bundles of wood is based the mathematical principle which displays itself in the numerical proportion and relations of all parts of the plant, more particularly in the number of leaves on the stem, which constitutes a spire or helix, and also of the number of parts which will be found to constitute the various whorls of the flower. Nothing is more interesting than, from the mere examination of the position of the leaves on the stem, and ascertaining (beginning with the lowest, and reckoning upwards in a spiral direction, till one leaf be found placed perpendicularly over the leaf where the notation commenced,) the number of leaves embraced in this spiral ascent, to determine what will be the number of parts constituting the whorls of the calyx, corolla, and stamens of the flower, long before it makes its appearance, and unfolds these various organs. The converse of the proposition also holds, since it is as practicable, by inspecting any given flower, to determine what number of leaves formed a spire on each stem or branch of the plant which produced it; so exactly, in most cases, are they found to tally. Nor is this all; for where a number of flowers are crowded together, it can be proved that each flower consists of the extreme leaves, brought into close approximation, of the termination of a branch, and each branch so placed that the entire bunch of flowers is subject to the same laws of arrangement as if they had been remote from each other, arranged on an elongated, instead of a contracted axis. What is termed by botanists *inflorescence*, is only the arrangement of the coloured leaves, called flowers, which do not deviate in their order, position, or succession, from those of the other branches or the common green leaves on the stem. This, when carefully looked for, may be clearly seen in the leaves of the horse-chestnut (*Æsculus hippocastanum*), and in each little cluster of flowers, which form the whole bunch, which are always seven to each group; and the particular or individual flowers consist of a calyx of seven leaves, a corolla of seven, with seven stamens, all of which is shadowed forth in the seven divisions of the leaves of that tree. Again, if the tall and handsome spike of flowers of the *Lupinus polyphyllus* be examined, a spiral of the most perfect kind will be discovered (which, however, is best seen when the flowers begin to fall off), in which the sixth flower in the order of ascent will be found placed perpendicularly above the first of the series; each of the numerous flowers will also be found to possess a calyx of five leaves, a corolla of like number, with ten stamens.

The farther consideration of this subject belongs to the chapters on leaves and flowers; but very valuable elucidations of the doctrine, with illustrative diagrams, may be referred to in the under-mentioned works.*

The more closely it is investigated, the more fully

* Enslow, in Lardner's Cabinet Cyclopædia, Descriptive and Physiological Botany, p. 124; Goethe, *Metamorphose der Pflanzen*, über die Spiraltendenz, translated into French in Martins, *Œuvres d'Histoire Naturelle* de Goethe, Paris, 1837, p. 329; and for the arrangement of leaves, see Martins, *Archives de Botanique*, I.; also *Mémoires sur la Disposition des Feuilles et des Inflorescences*, par Martins et Bravais, Paris, 1838.

will it be found to confirm the opinion of Grew, that "the arithmetic of nature always accords with its geometry." The relations which have been found by modern chemists to subsist between the atomic and combining numbers of inorganic substances, shew the prevalence of the same adjusting and determining power; while the effects of a very slight alteration in the respective number of atoms, in which the same bodies can unite,* shew how infinite are the resources of Him, "who hath meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." The larger masses of matter which circle through space are regulated by the same laws of number. Nor is the animal kingdom less productive of evidence of a like principle. The relation which every bone of the body has to all the rest, is capable of being reduced to an expression, which proves that they are, and indeed must be, proportional.† Were it not for this, animals would not only be unsightly and deformed, but locomotion would be impracticable, one bone interfering with the free motion of the others, and with the harmonious action of the muscles attached to them.

All nature, therefore, whether in great things or small, studied as a book of numbers, bears testimony to the care and wisdom displayed in the creation of the world by the Supreme Being; who, in the words of the son of Sirach, "created her, and saw her, and numbered her."

The beautiful laws of number and harmony, revealed to the contemplation of the astronomer, have long been a theme on which expounders of natural religion have dwelt with delight; and truly valuable is the evidence of the effect of the discovery of some of these laws on the minds of those who made them; as, when both Kepler and Newton, returned as it were from "walking on the battlements of heaven, and beholding the glories which were around them," record, in language the most devout, their homage, and profound sense of the perfections, the wisdom, the benevolence, and power of that Being, whose almighty fiat first called into existence those stupendous masses, and whose nice adjustments of them alone prevents them rushing into collision.‡

There is, however, no reason why the plant as well

* 100 measures of pure atmospheric air consist of 20 volumes of oxygen, and 80 of nitrogen, or four-fifths of nitrogen, and one-fifth of oxygen. In this case the two constituents of the air are regarded as in a state of mechanical admixture; but they enter into chemical combination in various proportions, the different compounds being possessed of very different properties. Thus nitrous oxide, or protoxide of nitrogen, consists of nitrogen by volume 100, oxygen 50. The atmosphere not only can, but must be breathed for the support of respiration. Sir H. Davy discovered that nitrous oxide may be taken into the lungs with safety; and that it supports respiration for a few minutes. A few deep inspirations are followed by most agreeable feelings of excitement, with a strong propensity to laughter, a rapid flow of vivid ideas, and an unusual disposition to muscular exertion; hence it has been termed the laughing gas.

Nitric oxide, or binoxide of nitrogen, consists of 100 volumes of nitrogen, and 100 volumes of oxygen. Nitric oxide is quite irrespirable, exciting strong spasm of the glottis as soon as the attempt is made to inhale it. This impediment, at the very outset, is a most beneficent one; for did the gas reach the lungs, it would there mix with the atmospheric air, and be converted into nitrous acid vapours, which are highly irritating and corrosive.

100 measures of nitrogen, combined with 200 measures of oxygen, form nitrous acid, which is also irrespirable; while 100 volumes of nitrogen, with 250 of oxygen, form nitric acid, which is so potent as to decompose all vegetable substances, and completely destroy the organisation of all parts of animals it may touch, and, of consequence, is utterly irrespirable, from altering the tissue of the wind-pipe and lungs. Thus, while the same ingredients are employed, by merely varying the proportions, the most diversified results are produced.

† See Dr. Adam on the osteological symmetry of the camel, *Camelus bactrianus*, Trans. of Linnean Society, vol. xvi. p. 525.

‡ "I give thee thanks, Lord and Creator, that thou hast given me joy through thy creation; for I have been ravished with the works of thy hands. I have revealed unto mankind the glory of thy works, as far as my limited spirit could conceive thy infinitude: Should I have brought forward any thing

as the planet, the flower as well as the star, should not afford equally conclusive proof, that "the hand which made them was Divine;" or that a frame of mind equally devout should not result from the investigation of the laws which preside over their construction. In the instances just cited, the influence which the early arrangements in the stem have on all the parts subsequently developed, above all on the flower, the last formed, and often the most remote from the root, points to that harmonising principle, which brings all parts to accord and be in due proportion. Should not this, when properly considered, teach us to conform the order of our lives to the beautiful order of the works of our Almighty Father; and make our outward actions the continual expressions of that in-dwelling spirit, which should be our actuating and regulating principle? Thus viewed, we should find the radiant garniture of earth as rich in stores to excite our love, and praise, and gratitude, and holy fervour towards Him, who fashioned the simplest flower, as "the heavens, the work of his fingers, the moon and the stars, which he has ordained."

CHARACTERISTIC NATURE OF THE INFLUENCES OF THE HOLY SPIRIT WITH REFERENCE TO PERSONAL RELIGION:

A Sermon*

For Whitsunday,

By THE REV. EDWARD YOUNG, M.A.

1 JOHN, iv. 2.

"Hereby know ye the Spirit of God."

IT is, alas, but too manifest, both to observation and experience, that "many false spirits have gone forth in the world;" and that not only are their false pretensions put forth in the gross, but fleshly impulses, mingling themselves with spiritual in the same bosom; so that to the true disciples of the Redeemer, as well as to others, it may be said, "Ye know not what manner of spirit ye are of." Hence the inspired injunction, "Try the spirits," which precedes the text, conveys a solemn warning, and an authoritative com-

mand; calling us not to curious speculation, or uncharitable judgment, but to such a devout examination of the things of the Spirit, as may help us to deep searching of our own hearts before God,—stir us up to more simple, intelligent, and practical dependence on the Holy Spirit, as the minister of Christ to our souls,—and preserve us, under his gracious aid, from the guilt and dangers to which we are tempted, of resisting his godly motions within us, on the one hand, or cherishing influences which are from beneath, on the other.

It is my intention, in the present discourse, therefore, to consider the characteristic nature of the influences of the Holy Spirit, and that with an especial reference to some of those respects in which it is of the utmost consequence to distinguish between the spirit of truth and the spirit of error.

1. The first particular we shall notice, as characteristic of the influences of the Holy Spirit, is *their perfect accordance with the written word*. Trite and obvious as such accordance may appear, it is a matter which we must not simply take for granted. We cannot, indeed, be too solemnly, or too importunately admonished against entertaining any notion as to the operations of the Holy Spirit inconsistent with or even independent of that word. The Holy Spirit, through the instrumentality of lips inspired by himself, appealed to that word as a test or standard; and declared that whatever agrees not therewith is but a mockery of light—an offence to the truth. "To the law and to the testimony," says Isaiah; "if they speak not according to these, it is because they have no light in them." As distinctly, the Holy Spirit has forbidden all expectation of any other revelation, differing in any respect from that contained in Holy Scripture; an inspired apostle having left recorded this solemn protest, "though we, or an angel from heaven, preach any other Gospel than that ye have received, let him be accursed."

I need not stop here to urge, that if God's ministers may not preach another Gospel in the main, they may not preach any other in part; and that what they may not preach, that the people should not follow. "He that is of God heareth us; he that is not of God heareth us not. Hereby know we the spirit of truth and the spirit of error." Here is the test of the Holy Spirit indwelling. This is the intelligible mark of his operation in the soul—accordance with the authentic record God has given us in his word. And an illustration of this I might adduce, in the examples of many holy men, confessedly eminently gifted with the influences of the Spirit. One example, however, there is, all conclusive

that is unworthy of thee, or have sought my own fame, be graciously pleased to forgive it me."

"As men enjoy dainties at the desert, so do wise souls gain a taste for heavenly things, when they ascend from their college to the universe, and there look around them. He who has discerned the frailty of human affairs will aspire heavenward from earth.

Happy! to whom this first was given to see,
O happy souls! who did to heaven ascend.

He will begin to set less value on what once appeared to him most excellent. He will esteem God's works above all things; and in the contemplation of them he will find a pure enjoyment. Great Artist of the world, I look with wonder on the works of thy hands, constructed after regular forms, and in the midst the sun, the dispenser of light and life. I see the moon and stars strewn over the infinite field of space. Father of the world! what moved thee thus to exalt a poor weak, little creature of earth so high, that he stands in light a far-ruled king, almost a god; for he thinks thy thoughts after thee!"—KEPLER.

"This beautiful system of sun, planets, and comets, could have its origin in no other way than by the purpose and command of an intelligent and powerful Being. He governs all things, not as the soul of the world, but as the lord of the universe. He is not only God, but Lord or Governor. We know him only by his properties and attributes, by the wise and admirable structure of things around us, and by their final causes; we admire him on account of his perfections—we venerate and worship him on account of his government."—NEWTON.

* Preached, in a more extended form, at Trinity Church, Clifton, in a course of sermons, by different clergymen, on the influences of the Spirit.

and attractive—that of Him who is at once our Pattern and our Master. There is, perhaps, amongst all the features of our blessed Lord's humanity, scarcely one more calculated to impress us, than his habitual reference to the Scriptures; and that not only in his intercourse with men, but in his personal conflict with temptation, and his recorded communion with his heavenly Father. I need only remind you, how he enjoined inquirers to "search the Scriptures," and how he touchingly upbraided the disciples with their ignorance, because they were slow of heart to receive what the Scriptures had spoken; and how, when he would pour upon the twilight of their faith a flood of light, by which they were to enlighten the world, he did not dazzle them with the splendour of a new revelation, but took them back at once to the law and to the testimony, and "expounded to them in all the Scripture the things concerning himself." These are most instructive facts; but how afflicting, as well as instructive, are others we read of to the same effect! We know how the blessed Jesus contended against the prince of darkness, not by withering him to nothingness in the might of his Godhead, but by wielding the sword of the Spirit—the Scriptures of truth. We know how the bitterest agony of which he was capable, poured out its sad complaints in the language of Scripture; and how, in the very last awful moments of his mortal life, the faint utterance of his parting spirit, the most solemn, the most mysterious, the most affecting expression of his faith, was no other than a passage of our holy Scripture. This was He on whom the Spirit was poured out without measure. Does it not then come down to us with irresistible conviction, that not the best, but the only proof that our affections are under the influence of the Spirit, is when we find them pouring themselves forth in the language of his own inspiration; and that not the best, but the only, that any spiritual influence is from him, is the word of his grace, applied "with demonstration and with power," engraving itself on our minds, and waking echoes within our hearts?

2. Another characteristic of the Holy Spirit's influence is *self-abasement under a sense of sin*; and this abasement is peculiar to the influence of the Spirit. There is an absolute necessity of this influence to produce it. Of ourselves, we know not the true nature, and are insensible to the enormous guilt of sin. A sort of consciousness we may possess naturally, that we have come short of our duty. Natural convictions may make us tremble before our Judge; but they do not help us to approve the justice of the law. Natural convictions may even shew us we

have ruined ourselves; but they do not a whit diminish our self-esteem the while. On the contrary, it will be found that, amidst all the stings of conscience, and all the smartings under punishment, which natural men experience, there is always a constant effort to extenuate the evil of sin, and a continual struggle too from self-condemnation on account of it; a continual shrinking from the pure and heart-searching Being who hates it, and a consequent enmity against him for punishing it. So long as there is no gracious influence of the Holy Spirit upon them, the people turn not to him that smiteth them. There is no mystery here: a man must have a godly spirit, ere he can melt with godly sorrow; he must have a holy spirit, ere he will hate what is contrary to holiness; he must have a filial spirit, who loves God his heavenly Father. It is important to remark, that this self-abasement is essential to the influence of the Holy Spirit; and this is strikingly evident in the recorded experience of holy men, who have evinced this abasement in that immediate view of the Divine perfections, and that personal enjoyment of the Divine favour, which it is unquestionably the prerogative of the Holy Ghost to impart. Hear Abraham: "Behold, I, who am but dust and ashes." Hear Jacob: "I am not worthy of the least of all thy mercies." Hear Job: "I have heard of thee with the hearing of the ear" (here was human testimony and natural intelligence); "but now mine eye seeth thee" (here was the ministration of the Spirit, and the vision of faith). Hear Isaiah: "Woe is me, for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Hear St. Paul: "Unto me, who am less than the least of all saints, is this grace given." Let nothing, whether from within or from without, make you forget what you are in yourselves. Suspect every influence that would tempt you to overlook, amidst Gospel-privileges and Gospel-prospects, that, in *your* flesh, as in the apostle's, "dwelleth no good thing;" but that with the Lord alone have you either righteousness or strength.

3. A third characteristic of the influence of the blessed Spirit, is a *faithful reliance on the covenanted mercy of God in Christ*. This principle, or rather habit of the soul, is eminently characteristic of the Spirit's influence upon it. There is a trust in God arising from natural principles, the offspring of ignorance and the refuge of carelessness and self-esteem; an unwarranted hope of mercy which God has never promised; a blind expectation of deliverance when the path of safety has been pointed out; an indistinct notion that God

is too merciful to punish; and a presumptuous hardihood that will hazard every thing upon this notion, in spite of every threatening God has given in his word. Vastly different is the reliance inspired by the Spirit: "Ye know," says St. Peter, "that ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God." The whole contrast between natural and evangelical trust is here—"who by him do believe in God." "By him," here is a distinct view of that one way of salvation, in which "God may be just" whilst justifying the ungodly.

What we have been here describing may seem an easy thing in theory. It will turn out, however, very different to the sinner who attempts it. Easy, indeed, it is for the man who has never searchingly felt either his guilt or danger, to think of betaking himself some time hence to Christ's atonement. Easy it is, indeed, to discourse about that atonement; to call others to believe, and be saved; but to feel ourselves sinking beneath our own corruptions, all the storms of a most righteous indignation rolling over us, and the thunders of a broken law denouncing us as accursed; and then to lay hold of Christ's righteousness as our own, and planting one foot on the Rock of ages, and looking up with humble joy to a reconciled Father, is what mortal power cannot enable us to perform—the Holy Spirit alone is able for the work.

But we hasten to notice the extent of this principle of faith in the covenanted mercy of God in Christ Jesus. It is not an influence, but an essential part of *all* influences of the Spirit. It pervades the Christian life; it is the principle of dependence on covenanted mercy, that in all things distinguishes those who have been born of the Spirit. Independence is the devil's principle, and from him that of fallen human nature. It was a main ingredient in the first temptation. Self-authority, trust and confidence, consciousness of power, and defiance of danger, are sources of exaltation to the carnal mind. How totally the reverse with those "who walk not after the flesh!" "We are the circumcision," says St. Paul, "who . . . have no confidence in the flesh." And how manifestly does this import with the real circumstances of God's people, in themselves dead, and their life hid with Christ in God! living not only through the exercise of a sovereign mercy, that has ransomed them from merited

death, but living by the impartation of a new life, and that life flowing from their covenant-Saviour, in whom are all their fresh springs.

This principle of dependence is a pervading principle. Does the believer sigh for pardon, peace, acceptance, sanctification, eternal life? It is Christ, "who of God is made unto him wisdom, and righteousness, and sanctification, and redemption." Does he stand in hourly need of temporal blessings? Here is the warrant for his comfortable expectation: "He that spared not his own Son, how shall he not with him also freely give us all things?" Thus the same influence teaches him to exercise the same dependence, and expresses itself in the same renunciation of self in all.

4. *A spirit of prayer* is another characteristic of the Holy Spirit's influence. Prayer is none other than the language of dependence. Prayer, therefore, is natural to the believer; it marks him out as distinct from an unpraying world. The Spirit himself described one of his own favoured subjects by the simple declaration, "Behold, he prayeth." But to distinguish what constitutes the true nature of the Spirit's influence, we must distinguish what prayer really is. There must, of course, be a deep sense of sinfulness, and want, and dependence. There must not only be a simple asking for the supply of our wants, but an asking in faith: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." This prayer must be the language, not of dependence alone, but of evangelical trust, assured of a provision of covenanted mercy. Such trust may, of course, differ widely in degree; from the holy boldness of Jacob wrestling, and, in the strength of God, prevailing, to the humble struggle of the father, who cried out with tears, "Lord, I believe; help thou mine unbelief." But whatever the strength of faith, prayer must be the language of faith, of trust in the covenant of God's mercy in Christ. Hence we are significantly taught, "When ye pray, say, Our Father." This sense of relationship—this trust in God's love, must be the foundation, so to speak, on which the house of prayer is erected. Now it is precisely this sense of relationship which the Spirit inspires: "Because we are children," says the apostle, "God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." This distinguishes the spirit of prayer from the mere repetition.

5. But this brings us to another characteristic of the influences of the Spirit,—that it uniformly excites in the *soul a principle of love*. In distinguishing the affection thus engendered by the Spirit from all that is the result of our own natural sensibilities,

it may seem perhaps unnecessary to observe, that it partakes not of the various infirmities which, in one degree or other, belong to all the emanations of the natural heart. Fleshly affections, however, are so often mingled unconsciously with this heaven-born principle, and fleshly counterfeits so often mistaken for it, that it is of consequence to mark what it is not, as well as what it is. We say at once, therefore, that it is no blind instinct, and no blinding partiality, irregular and disproportionate, excessive and exclusive. It is an intelligent and discriminating principle, excited by objects worthy of its exercise; and its increase is regulated by the nature of those objects. Inspired of God, it partakes of his nature, follows his example, and is guided by his law. There is a blessed purity in its quality, and a blessed order in its outgoings, which distinguish it from all the mockery men would substitute in its stead. It is no irregular, fitful impulse, overleaping or overlooking the proprieties of things.

There is order in this principle, which is a fruit of the Spirit. It loves its objects in their due measure and due proportion: first, God, for his own sake; and then men, for God's sake. This is the order prescribed by God himself.

It is obviously an intelligent principle. It arises in what is actually perceived of God; and whilst it goes beyond all that is yet discovered of his perfections, it does this also agreeably with an inspired intelligence; because it is persuaded that not only we see as yet "through a glass darkly," but that there is an infinity of loveliness, and a height and depth and length and breadth of goodness, above all that we can now comprehend.

Another feature, so to speak, is love to the brotherhood; and this is the immediate effect of the principle above mentioned. "He that loveth him that begat," says the apostle, "loveth him that is begotten of him;" and its quality is in exact accordance with its derivation. Natural grace and endowments have, in fact, nothing to do with it. It rests upon the simple consciousness of oneness in Christ Jesus; and its exercises are commensurate with the strength of this consciousness. It grows by that which brings out this oneness—the manifestation of the one spirit which pervades all the members of one body, and the sympathies and communions of one member with another. This distinguishes also the love of the brethren from mere natural love of party. It is not an association for mutual convenience and mutual help. The bands and sinews are not knit together by any selfish consideration. It is a common love, rather a common cause,

that binds together the brotherhood—the constraining influence of the love of Christ.

But there is a further expansion of the grace of love—a love to the world at large, which marks the influence of the Spirit; the quality of which distinguishes it no less from every natural affection. It is not a love of complacency; for the believer knows full well that the whole unregenerate world lieth in the wicked one. The love inspired by the Spirit is, like that of God himself, the love of compassion, forbearance, benevolence. It is not the blind, indiscriminating principle, which the world calls by the sacred name of "charity;" it is a fruit of the Holy Spirit, the Spirit of truth; it is an emanation from that blessed Being who gave his Son to save from sin. The love we have to do with, and the true Christian charity we are to manifest to all men, is first pure, then peaceable. Suspicious, censorious, unforgiving, it can never be. But neither can it be blind to the spiritual difference between light and darkness, nor cold to that which concerns alike God's honour and man's best interests. Consider the order, then, already adverted to—love to God first, and love to man afterwards.

6. There is one other point characteristic of the influence of the Holy Spirit within the soul, to which we must advert—the *influential principle of holiness*. Of holiness, it is not too much to affirm that it is pre-eminently the perfection of God himself. Of no other attribute is there the same lofty mention, of no other the same jealous vindication. Assuming to himself a title by which he will be designated, the great Jehovah calls himself "the Holy One of Israel." Describing the place where his proper glories are most manifest, he calls it "the high and holy place." The blessed angels who encompass his throne are expressly called "the holy angels;" and the song of adoration which they rapturously chant forth is the thrice-repeated ununciation of his august perfection, "Holy, holy, holy, Lord God Almighty." Descending thence, we shall find, in the most profound research, that this is most plainly the end of all his dispensations, the most inalienable of his attributes. I repeat, therefore, holiness is the beginning and the end of all his dispensations. Accordingly, we find that the ever-blessed Spirit is called the Holy Spirit. Once called the Comforter, in affectionate consideration, as I conceive, of those peculiarly afflictive circumstances in which the disciples were placed; he is every where called the Holy Ghost; and, I think, we are warranted in saying, that *holiness* rather than *comfort* is the especial mark and most decisive manifestation of his indwelling in the soul.

But let us look a moment at the nature of this implanted holiness of which we speak. It is no abstract reverie about the perfectibility of man's nature—a dream originating in a half-informed imagination—pursuing its own vagaries as to what is right or what is wrong. The holiness of the believer has a definite character, and a model no less authoritative than it is luminously distinct. The Most High has revealed himself in his Son Christ Jesus. Here is a revelation of embodied holiness; and on this would our heavenly Father have us fix the eye of faith, whilst the gracious instruction is sounding in our ears, “Be followers of God, as dear children.” This is no other than a discovery of those very perfections of the Godhead to the imitation of which, as children, it is our glorious privilege to aspire. “We beheld his glory,” says the apostle; “the glory as of the Only-begotten of the Father, full of grace and truth.” And “he that hath seen me,” is the assurance of the Saviour himself, “hath seen the Father.” This being the case, the true holiness of the believer is a cheerful, loving, filial obedience to the revealed will of God concerning us, and a humble walking in the footsteps of that blessed Son of God, in whom the perfections of the Godhead were enshrined for our salvation. It does not consist in abstraction, austerities, neglect of or violence done to the body; but a hearty conformity to the rules and the example which God gave us in Christ Jesus to bring us to himself.

BEHEMOTH.*

THIS is a plural word, used to denote one animal, whereas the singular of the same word is what grammarians call a noun of multitude, and is properly rendered by cattle or beasts. The identity of this animal, as described in the book of Job, has occasioned considerable discussion. Various learned writers contend that the Behemoth is the hippopotamus or river-horse, which is now generally admitted. Calmet and many others think it is the elephant; some Rabbins think it to be an ox of enormous size, which consumes every day the verdure of a thousand mountains, and at each draught swallows as much water as the Jordan yields in six months, but it is providentially ordered that whatever he eats in the day grows again during the night! They farther assert that there were originally two Behemoths, a male and a female; but, that they might not destroy the whole world by multiplying, the female was killed, and the flesh, which is salted, is reserved as the first dish at the feast of the blessed in paradise! The Christian fathers, in their way, conclude that Behemoth is the devil!

The description of the Behemoth in the book of Job (xl. 15-24) certainly appears to correspond with the elephant rather than the river-horse; and the opinion of the oldest commentators, who so understand it, is confirmed by the fact that the Arabs,

whose name for the elephant is *filh*, frequently add the epithet *mchemoth*, if he is very large. The inhabitants of Siberia also call the elephant preserved in their country *mammouth* or *mammoth*. These facts are important; yet, if the elephant was intended, it is more than probable that in the minute description of the Behemoth we should have had some reference to its peculiar characteristics—its proboscis or trunk, its tusks, its docility and sagacity. It is chiefly for this reason that the river-horse has been preferred. The principal objections to this conclusion are, that its tail is too inconsiderable to be compared to a cedar, and that some notice would have been taken of its tremendous roar. It has also been contended, on these grounds, that the Behemoth belonged to a species of enormous animals now extinct—a possible inference, but one which is not proved.

We do not see how we should be warranted in departing from the very general opinion, that the hippopotamus is indicated under the name of Behemoth; and this will be the more apparent after an examination of the description given by the inspired writer. The elephant was never an inhabitant of Egypt, yet the Behemoth is mentioned along with the Leviathan as known in the countries bordering on Egypt, where the scene of the book of Job is laid. Until some instances be produced, therefore, in which the elephant is not only represented as an inhabitant of Egypt, but also is associated with the crocodile, the weight of evidence must decide in favour of the river-horse. The hippopotamus was formerly known in the lower regions of the Nile, though it is seldom found at the present time in Egypt; but it still continues to inhabit the rivers of Africa, and the lakes of Abyssinia and Ethiopia. Next to the elephant and the rhinoceros, the river-horse is the most bulky animal with which we are acquainted. It is nearly the same size as the latter, and has occasionally been found not less than seventeen feet long by fifteen in circumference, and seven in height. Bruce mentions some that were more than twenty feet long; and one writer says that its skin alone is a load for a camel. Its bulk is so great that twelve strong oxen were found necessary to draw one ashore which was killed in a river near the Cape of Good Hope. The ancient Egyptians regarded the river-horse as a tutelary divinity, paid it sacred honours, and made representations of it on their obelisks; yet they sometimes attacked it with spears and daggers, and after inflicting many mortal wounds, they left the animal to expire through loss of blood. In like manner, the negroes of several regions of Africa regard it as a deity, yet they not only attack it, but eat its flesh with avidity.

The river-horse has a very large head; the jaws extend upwards of two feet, and are armed with four cutting-teeth, each of them about twelve inches in length. Although an inhabitant of the water, it has four hoofs unconnected by membranes. Its skin is dark, and nearly destitute of hair, and is remarkably thick and impervious. The skin is as thick under the belly as in other parts. Its tail is not considerable, in proportion to its body, but it is thicker and firmer than that of the elephant, and admits of a better comparison to the cedar—the animal having a complete control over it, moving and twisting it at pleasure. Its legs are short, and from the unwieldiness of its body, its motions upon land are slow and heavy, which makes it very timid. When pursued or wounded, the river-horse hastens to the water, and in this element only can all his powers and resources be manifested. He swims dexterously, and even walks under water, but he cannot remain long without coming to the surface to breathe. In the day-time, he is so cautious of being discovered, that when he requires a fresh supply of air, the place is hardly perceptible where he is, as he does not venture even to put his nose out of the water: in unfrequented

* From “The Natural History of the Bible.” Edinburgh Printing and Publishing Company. 1838.

rivers, however, he is less fearful, and often emerges his head. In shallow rivers he makes deep holes to conceal his vast bulk. When he quits the water, he usually puts out half his body, and smells and looks around, but sometimes he rushes out with great impetuosity, treading all beneath him. He comes often on shore, particularly at night, where he sleeps, and reposes in reedy places near the water, feeding on roots and vegetables, and doing great damage to cultivated fields, not less by the treading of his broad heavy feet than by the extent of his appetite. A herd of females is said to have only one male. The right over the females is strongly contested by the males, who engage in ferocious combat, and the attack of two such powerful animals is terrible: they tear each other's flesh with their tusks, their blood flows in torrents, and they often both perish in the encounter. The female brings forth one young at a time, which she suckles in the water.

The river-horse is not of a ferocious disposition, and we are informed that he is easily tamed when young. His vast strength is to be dreaded when he is irritated, and it is said that he can at once bite a man in two. When wounded, he rises and attacks boats with great fury, often sinking them by striking, or biting large pieces out of their sides. It is extremely dangerous to navigate canoes or boats in rivers frequented by these animals, as the slightest movement of their bodies will upset them.

Such is an outline of the animal generally believed to be the Behemoth of the Scriptures; and we shall now see how far the description given of him in the text warrants the conclusion. First, the Behemoth is said to eat "grass like an ox;" and we accordingly find that the river-horse feeds on the roots of grass, which he readily tears up with his teeth. It was believed that he subsisted partly on fish; but this has been disproved; and although living in the water, he resorts to the land for his food. We are next told that his "strength is in his loins, and his force is in the navel of his belly." This is also characteristic of the river-horse, whose short thick legs support his enormous bulk, and whose weight is such that he commits incredible mischief, destroying by the trampling of his feet an infinitely greater portion of herbage than he requires to satisfy his appetite. We are told that he "moveth his tail like a cedar," which seems merely to refer to the strength of the tail; and the tail, though thick and smooth, and seldom more than half a yard long, is compared with propriety to the trunk of a tree. When eager after any thing, the river-horse extends his tail perfectly straight, which is an indication of great strength. Then follows an indication of his general form: "his bones are as strong pieces of brass; his bones are like bars of iron." He is declared the "chief of the ways of God: He that made him can make his sword to approach unto him." This latter sentence is of difficult construction, but is generally applied to the tusks with which the river-horse is furnished; these are weapons of great power, and enable him when enraged to tear whatever comes in his way. His habits are now noticed: "he lieth under the shady trees, in the covert of the reed and fens; the shady trees cover him with their shadow, the willows of the brook compass him about." We have seen that the river-horse commonly sleeps in reedy islands, and, if possible, in situations surrounded by thick forests and impenetrable marshes, where the female brings forth her young. It is said of him, that "he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth." The river Jordan is here used figuratively for any deep and large stream, such as it was at the time of its overflowing, and clearly indicates an amphibious animal. Lastly, it is said that "his nose pierceth through snares." Travellers inform us that the river-horse is generally

taken by snares and pitfalls, the inhabitants having few other ways of killing him. Hasselquist tells us that the Egyptians had a curious manner of relieving themselves from an animal so destructive to their fields as the river-horse. "They observe the places," he says, "which they frequent most, and there lay a large quantity of peas. When the beast comes ashore, hungry and voracious, he falls to eating what is nearest him, and filling his belly with the peas, they occasion an insupportable thirst. He then returns immediately into the river, and drinks upon these dry peas large draughts of water, which suddenly cause his death; for the peas soon begin to swell with the water; and not long after, the Egyptians find him dead on the shore, blown up as if killed by the strongest poison." This circumstance remarkably explains the figurative expression, "he drinketh up a river." "The method of catching the hippopotamus," says Dr. Sparrman, "consists (besides shooting it) in making pits for it in those parts which the animal passes in its way to and from the river; but this method is peculiar to the Hottentots, and is only practised by them in the rainy season, as the ground in summer is too hard for that purpose. It is said that they have never succeeded in killing this huge aquatic animal with poisoned darts, though this mode of killing game is practised with advantage by the Hottentots for the destruction both of the elephant and rhinoceros. The colonists likewise were not entirely unacquainted with the method mentioned by M. Hasselquist as being common in Egypt, namely, to strew on the ground as many peas or beans as the animal can possibly eat, by which means it bursts its belly and dies."

The Cabinet.

CHRISTIAN SUBMISSION.—Few things are easier than to perceive, to feel, to acknowledge, to extol, the goodness of God, the bounty of Providence, the beauties of nature, when all things go well, when our health, our spirits, our circumstances, conspire to fill our hearts with gladness, and our tongues with praise. This is easy, this is delightful. None but they who are sunk in sensuality, sottishness, and stupefaction, or whose understandings are dissipated by frivolous pursuits; none but the most giddy and insensible can be destitute of these sentiments. But this is not the trial, or the proof. It is in the chambers of sickness; under the stroke of affliction; amidst the pinchings of want, the groans of pain, the pressures of infirmity; in grief, in misfortune; through gloom and horror,—that it will be seen, whether we hold fast our hope, our confidence, our trust in God; whether this hope and confidence be able to produce in us resignation, acquiescence, and submission. And as those dispositions, perhaps from the comparative perfection of our moral nature, could not have been exercised in a world of unmingled gratification, so neither would they have found their proper office or object in a state of strict and evident retribution; that is, in which we had no sufferings to submit to but what were evidently and manifestly the punishment of our sins. A mere submission to punishment, evidently and plainly such, would not have constituted—at least, would very imperfectly have constituted—the disposition which we speak of,—the true resignation of a Christian.—*Paley.*

THE ONENESS OF CHRIST AND HIS CHURCH.—As Aaron never came in before the Lord without the whole people of Israel, represented both by the twelve stones on his breast, and by the two others on his shoulders, so Jesus Christ does nothing without his Church; inasmuch that sometimes they are represented as only one person, seeing Christ acts and suffers for his body in that manner which becomes the Head; and the Church follows all the motions and sufferings

of her heavenly Head in such manner as is possible to its weak members. The whole divinity of St. Paul turns upon this conformity both of actions and sufferings; and that of St. John likewise, upon this same communion or fellowship. The truth is, our Lord had neither birth, nor death, nor resurrection on earth, but such as we are to conform to; as he hath neither ascension, nor everlasting life, nor glory in heaven, but such as we may have in common with him. This conformity to Christ, which is the grand principle of the whole Christian religion, relates more directly to our duty about his sufferings; and then to our happiness about his exaltation, presupposing his sufferings. And both make up a full comment on our Lord's frequent command to his disciples, to "follow him." For without doubt we shall follow him into heaven, if we will follow him on earth; and shall have communion with him in glory, if we have conformity with him here in his sufferings. These expressions,—to follow, to have conformity, and to have communion,—oblige us all to follow him, as much as in us lies, through all the parts of his life, and every function of his office. We must be born with him, die on his cross, be buried in his grave, suffer in his tribulations. Christ and Christians must be continually together: "Where I am," saith he, "there shall my servant be."—*Dr. Brevint.*

VIRTUE AND VICE.—How many instances there are in which persons manifestly go through more pain and self-denial to gratify a vicious passion, than would have been necessary to the conquest of it. To this it is to be added, that when virtue is become habitual, when the temper of it is acquired, what was before confinement, ceases to be so, by becoming choice and delight.—*Bishop Butler.*

EFFICACY OF PRAYER.—What a fund of encouragement is here, as for all manner of virtue and piety, that we may be fit objects of God's care and providence, so particularly for devotion, when we can reflect, that every petition of a good man is heard and regarded by Him who holds the reins of nature in his hand! When God from his throne of celestial glory issues out that uncontrollable command to which all events are subject, even your desires, humble, pious Christians, are not overlooked by him. The good man's prayer is among the reasons by which the Omnipotent is moved in the administration of the universe. How little is all earthly greatness; how low and impotent the proudest monarchs, if compared with the poorest person in the world that leads but a good life! For their influence, even in their highest prosperity, is only among weak men like themselves; and not seldom their designs are blasted from Heaven for the insolence of those that formed them: "Is not this great Babylon, that I have built by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, The kingdom is departed from thee." But the poor man's prayer pierceth the clouds; and weak and contemptible as he seems, he can draw down the host of heaven, and arm the Almighty in his defence, so long as he is able only to utter his wants, or can but turn the thought of his heart to God.—*Ogden.*

VANITY OF EARTHLY THINGS.—Seeing all things shall be quickly at an end, even the frame of heaven and earth, why should we, knowing this, and having higher hopes, lay out so much of our desires and endeavours upon those things that are posting to ruin? It is no hard notion, to be sober and watchful to prayer, to be trading that way, and seeking higher things, and to be very moderate in these, which are of so short a date. As in themselves and their utmost term, they are of short duration, so more evidently to each of us in particular, who are so "soon cut off, and flee away." Why should our hearts cleave to those

things from which we shall so quickly part, and from which, if we will not freely part and let them go, we shall be pulled away, and pulled with the more pain the closer we cleave, and the faster we are glued to them?—*Abp. Leighton.*

IDOLATRY.—"Thou shalt have none other gods but me." When you consider how apt every man is to have his idol—something which he admires, or loves, or fears, or trusts in, or adores, more than the God who made and redeemed him,—you will see the reason and necessity of this command, and will most heartily beg of God to keep you from such idolatry, and that you may love him with all your heart and above all things. He whom we love most is he whom we are most concerned to please, and are afraid to offend. Let us try our love by this rule.—*Bishop Wilson.*

EFFICACY OF THE BLOOD OF CHRIST.—A thousand saints, with all their fortitude, patience, and united efforts, could not bear the burden of one sin. What, then, did Christ endure when all the sins of the world were laid upon him! "Herein is love"—superlative, inconceivable, infinite—"that he sent his Son to be the propitiation for our sins"—without any exception of any sins or sinners. Why do I not steadily believe it? Why do I harbour a doubt of it? Why do I ever forget it? Why am I not always rejoicing in the happy assurance of it? Nothing but the blood of Christ can wash out the foul stains of my life; and that will do it. As sure as sin is death, Christ is life.—*Rev. T. Adam.*

KINDNESS.—The language of reason unaccompanied by kindness will often fail of making an impression; it has no effect on the understanding, because it touches not the heart. The language of kindness, unassociated with reason, will frequently be unable to persuade; because, though it may gain upon the affections, it wants that which is necessary to convince the judgment; but let reason and kindness be united in a discourse, and seldom will even pride or prejudice find it easy to resist.—*Rev. T. Gisborne.*

THE LOVE OF GOD.—"I have loved thee with an eternal love." Before all ages, and even before we had our present being, he thought of us, and thought only to do us good. What he meditated from its eternity, he executed in its time. His bountiful hand has bestowed on us all kinds of blessings, nor have our infidelities, nor our ingratitude, as numberless as they are, dried up the fountain of his gifts, nor stopped the course of his mercies. O love without any beginning, which has loved us during infinite ages, even when we could neither be sensible of it, nor acknowledge it! O love without measure, which has made us what we are, which has given us what we have, and which also promises us infinitely more! O love without interruption, and without inconstancy, which all the bitter waters of our iniquities could never extinguish! O my God, have we a heart that is not pierced with gratitude, love, and tenderness? But what do we behold? A God who, after having given all, gives us himself! A God who comes to seek after us, even when we are sunk into nothing! He who condescended to take the form of a slave, to deliver us from the slavery of our enemies! He who made himself poor to enrich us! He who calls us and pursues us wherever we fly! He who expired in torments to save us from the arms of death, and gave us in lieu thereof a happy life! yet how often do we both refuse him and the life he offers! What should we take a man to be, who should love another as God loves us? and what afflictions do they not deserve, who after this great sacrifice do not love the Lord Jesus Christ?—*Fenelon.*

ON A PETITION IN THE LITANY.—Contrast what the Saviour and Satan, or (what means the same thing) the world, Satan's ally, will do for you on those

four momentous occasions so affectingly grouped together in one of the most solemn invocations of our incomparable litany: "In all time of your tribulation" the world will forsake you; "in all time of your wealth," the world will corrupt you; "in the hour of death," it will leave you to die in despair; and "at the day of judgment," to perish under a sentence of final and eternal condemnation. On the other hand, "in all time of your tribulation," the Saviour will comfort you; "in all time of your wealth," he will preserve you; "in the hour of death," he will speak peace to your departing soul; and "at the day of judgment," he will invest you, as the blessed of the Father, with the inheritance of his kingdom in everlasting glory.—*Rev. Hugh White.*

SHUT THE DOOR (Matt. vi. 6).—These words mean much. They mean, not only shut out nonsense, but business; not only the company abroad, but the company at home. Let thy poor soul have a little rest and refreshment, and God have an opportunity to speak to thee in a still small voice, or he will speak in thunder.—*Rev. R. Cecil.*

Poetry.

"WATCHMAN, WHAT OF THE NIGHT?"

Is. xxi. 11.

BY THE REV. W. G. MOORE.

(*For the Church of England Magazine.*)

M. WATCHMAN! what of the night?

W. Darkness reigns o'er the murky sky,
The clouds are drifting swiftly by,
And the trees bend low in the dim moonlight—
Rest thee awhile.

M. Watchman! what of the night?

W. The storm has raged, and with the shower
Weeps the departure of its power;
But the moon is high, and the stars are bright—
Rest thee awhile.

M. Watchman! what of the night?

W. The darkness lifts its deepest fold,
And shews a fringe of molten gold,
And the mountain's top is gemm'd with light—
Rest thee awhile.

M. Watchman! what of the night?

W. 'Tis past—triumphant rules the day;
The shadows flee in haste away:
The sea, the earth, the air, all hail the sight—
Rise, maiden, rise.

M. Watchman! what of the night?

Dark is my soul; no more a guest
Hope lingers in this gloomy breast:
Oh! when may I welcome the morning light?
W. Rest thee awhile.

M. Watchman! what of the night?

My bosom swells with doubts and fears,
Mine eye with penitential tears;
And the sun never gladdens a heart contrite.
W. Rest thee awhile.

M. Watchman! what of the night?

W. The morning dawns upon the hills,
The Lamb, thy Sun, with glory fills
Thy cheerless soul, and says, "Let there be light."
Rise, maiden, rise.

GOOD LORD, DELIVER ME!

(*For the Church of England Magazine.*)

THERE is an hour, an awful hour,
When sinners yield their breath
To Him who hath almighty power,
And ruleth life and death.

There is a time, a heaven-born time,
When saints depart in peace;
Redeem'd and wash'd from every crime,
And all their troubles cease.

Which, which of these shall be my fate,
When death surprises me?
Shall I attain to saints' estate,
Or dwell in misery?

Oh! hear me, Father, when I pray
In my distress to Thee;
In death, and at the judgment-day,
Good Lord, deliver me!

Chelmsford.

V.

THE FAMILY ALTAR: A COTTAGE SCENE.

I SAW a cradle at a cottage-door,
Where the fair mother, with her cheerful wheel,
Caroll'd so sweet a song, that the young bird
Which, timid, near the threshold sought for seeds,
Paus'd on his lifted foot, and rais'd his head
As if to listen. The rejoicing bees
Nestled in throngs amid the woodbine cups
That o'er the lattice cluster'd. A clear stream
Came leaping from its sylvan height, and pour'd
Music upon the pebbles; and the winds,
Which gently 'mid the vernal branches play'd
Their idle freaks, brought show'ring blossoms down,
Surfeiting earth with sweetness.

Sad I came

From weary commerce with the heartless world;
But, when I felt upon my wither'd cheek
My mother Nature's breath, and heard the tramp
Of those gay insects at their honied toil,
Shining like winged jewelry, and drank
The healthful odour of the flow'ring trees
And bright-eyed violets—but, most of all,
When I beheld mild slumb'ring innocence,
And on that young maternal brow the smile
Of those affections which do purify
And renovate the soul—I turn'd me back
In gladness, and with added strength, to run
My weary race, lifting a thankful prayer
To Him who shew'd me some bright tint of heaven
Here on the earth, that I might safer walk,
And firmer compass sin, and surer rise
From earth to heaven.

MRS. SIGOURNEY.

ON RESIGNATION.*

"Thy will be done."

ALMIGHTY FATHER! rob'd with light,
Seated upon thy heav'nly throne,
O teach our hearts to feel aright,
And tongues to say, "thy will be done!"

* From "Hymns written chiefly on the Divine Attributes of the Supreme Being." By E. T. Pilgrim, Esq.

In all thy just and righteous ways,
 Thy grace and goodness may we own;
 For every mercy yield our praise,
 And say, O Lord, "thy will be done!"

And when oppress with grief we lie,
 When brighter scenes are fled and gone;
 Still may our souls submissive cry,
 "Father in heaven!" "thy will be done!"

Miscellaneous.

JERUSALEM.*—The present Jerusalem is nearly a parallelogram, surrounded by high substantial walls, having five gates;† whereas the former city consisted of, I may say, three towns, besides the temple on Mount Moriah, which might be called a fortified town in itself. The city, strictly speaking, was on Mount Zion, and had its own walls, besides which were Aera and Bezetha, after-additions, with their walls; these were probably the walls which in succession so perplexed and impeded the Romans in the siege; between these, especially Zion and Moriah, were steep valleys, now filled up by labour, and rubbish of the former city; however near, therefore, Golgotha might be, situated between Zion, Moriah, and the addition of Aera, it could thus very easily be outside the walls; and the evangelist St. John expressly informs us, "the place where Jesus was crucified was nigh to the city," so that the inscription on his cross could be read from thence. The scene of this extraordinary transaction was too remarkable to be forgotten; and the very attempts which the enemies of Christianity made to efface every memorial, such as Adrian filling up the place with stones, would prove the very means of identifying it the more. On Mount Moriah stands the mosque of Omar, the site of the temple; it is a fine building for Turkey, but I confess nothing connected with the Turks or their religion interests me; I only regarded it as preserving the exact situation of Israel's holy oracle. Christians and Jews are turned back if they attempt to pass near it; and my spirit often revolted against this degradation to the religion of the civilised world. I met a Jew one day walking at the rear of it, in an unfrequented part, gnashing his teeth, uttering the word "Ishmael,"‡ and every now and then ejaculating "Hah! hah!"—as much as to say, We have got enough of humiliation! I comforted him as well as my knowledge of Hebrew admitted, and pointed to the Mount of Olives, which is opposite: with tears of joy, and a look of exultation, the poor fellow immediately exclaimed, "Messiah, Messiah!" A Turkish castle now occupies the place where David's palace formerly stood, in which are a few pieces of cannon: some immense stones still appear in this edifice, which, I am inclined to think, composed the palace of the kings of Judah; they are of an oblong shape, raised in the middle, and having a flat border or edging: such, I understand, is the characteristic of the Jewish stones, the relics of ancient Jerusalem; you meet

* From "Narrative of a Voyage," &c. By the Rev. N. Burton, LL.D., late Assistant Chaplain to the Garrison of Dublin. Dublin, Yates, 1838. Dr. Burton, after travelling in ordinary fashion through Palestine, actually *walked*, with scarcely any money in his pocket, and with no knowledge of the languages of the countries he traversed, from Constantinople to Llandburgh. His narrative is very amusing, though it is not to be expected that any new information can be communicated in it respecting the places which he visited under such circumstances. He appears a simple-hearted, pious man, with a slight dash of superstition.

† The golden gate would make six, but it is closed up by the Turks, who have a tradition that the Christians will enter by it, and take Jerusalem. This gate is situated on the east side of the city, near the mosque of Omar, and opposite the Mount of Olives, and is the one by which our Saviour entered the city so triumphantly a few days before his last passover.

‡ The term used by Jews to designate the Turks and Arabs, the descendants of Ishmael.

them interspersed with ordinary ones in different places; some of a very great size may be seen in the city-wall that runs by Mount Moriah, near the site of the ancient temple, and which are cut in the same manner.

THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.—As the burnt child dreads the fire, so the Protestant Episcopal Church of the United States,—having suffered more than any other from the jealousy and early legislation of American democracy, in consideration of the fact that she was originally the Established Church of Great Britain in the colonies,—has been extremely careful not to meddle with the politics of the country. It took a full half century, from the date of the American Revolution, for the Church to recover a comfortable state of existence, and to begin to feel that her breath was her own. The re-organisation of her ecclesiastical polity—a thing apart from episcopacy proper, and which may be adapted to the state of society in any country at discretion—was a duty which necessarily devolved upon this Church after the establishment of American independence; and it was so prudently devised, as to be adapted to the popular institutions of the country, as originally set up—not democratic, but republican. The American Episcopal Church, therefore, is properly and thoroughly republican in the construction and operation of its polity. By a scrupulous avoidance of all intermeddling with the politics of the state, and a steady adherence to her own principles, the Episcopal Church has silently worked her way into a prominent rank among the religious denominations of the country; and though not as yet numerous, as compared with those already noticed, yet it is rapidly increasing in numbers, and growing in public favour. What she lacks in a numerical point of view, she enjoys in the respectability and wealth of her members. Her present relative position to the community, and to other sects, is peculiarly advantageous to herself. Compact in her organisation, consistent in her principles, unimpeachable as to the charge of meddling with politics, and aloof from the common religious agitations of the country, she is well prepared to endure the shock which the premature and forced attempts at moral and religious reformations have brought upon the American public, and to profit by it. Tired of the religious squabbles, and disgusted with the fanaticism which has sprung up in so many quarters, to interfere with civil rights, to disturb the public peace, and invade the domestic sanctuary,—the more sober and reflecting, according as their relations in society will permit, are turning their eyes to the decent order and quietude of the Episcopal Church, as an inviting place of repose.—*From A Voice from America to England.*

CHEERFULNESS.—I have in several parts of this book noticed the healthful influence of a cheerful, well-regulated frame of mind upon the various functions of the economy; and this is owing to the quality of the nervous fluid, which is, as we have seen, so much dependent upon the mental state. If, then, this frame of mind be habitual; if no violent passions disturb its serenity; if it be free from the vexatious cares of public life and of party,—it must conduce to lengthen life, and to promote human happiness.—*Curtis on Health.*

TO CORRESPONDENTS.

We cannot insert extracts which anonymous correspondents send us.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SPIRITUAL JOY:

ITS EXCELLENCE AND PERPETUITY.

BY THE REV. THOMAS BISSLAND, M.A.
Rector of Hartley Maudyitt, Hants.

No. II.

THE joy, the nature and source of which were considered in a former essay, is alone entitled to the name; for it alone is solid, substantial, and enduring. It is in vain to affirm, that there is no pleasure or even joy experienced by the men of the world. Such an affirmation has a tendency to call forth the scorn and derision of those respecting whom it is uttered. Beyond all question, the man of pleasure is gratified and delighted when his appetites are pampered and his desires fulfilled; when he can join in the unhallowed assemblies of godless mirth and revelry, in which religion were an intrusion, and the reference to eternal things would be laughed to scorn. The covetous man is gratified when he beholds his heaps accumulating around him, even though they may have been gathered by the sweat of a brother's brow; the ambitious man, when he attains the object of his wishes, and has been raised above his fellow-worms of earth. It is in vain to say that the libertine has no pleasure in his midnight revels, when he exclaims, in the exuberance of his gaiety, "Come on; let us enjoy the good things that are present; let us fill ourselves with costly wine; let no flower of the spring pass by us; let us crown ourselves with rosebuds, before they be withered; let no one go without his part of our voluptuousness." Alas! there is too much of sweetness in sin. Its broad path is too flowery; the bait, which the adversary holds

out to lure men to their ruin, is generally adapted with consummate skill to the propensities of those in whose way it is cast. The ways of transgressors are, indeed, hard; and such they will sooner or later be found to be. The intoxicating draught of worldly pleasure will leave a lassitude and depression behind it—nay, will enervate and destroy the frame; but the draught is delicious while it is quaffed, and one draught only increases the desire for another. It cannot be doubted that many die comparatively happy, who know nothing of the joys of religion; but their happiness is that of ignorance and delusion—of ignorance, for they conceive not the joy connected with religion; of delusion, because they mostly fancy that there is a substantial reality in what they do possess. The untutored savage, who knows nothing of the rich and multiplied blessings of civilisation, might doubt the advantages of refinement and culture, and fancy that his coarse pleasures comprised all the felicity which could be enjoyed by the race of man. He would be wholly sceptical, if informed that in other lands his highest excellence was regarded as degradation, his noblest pursuits as rude and barbarous; that in these lands there were abundant sources of happiness to which he was a stranger, of the extent and variety of which he could form not the most distant conception. And thus the sensualist and the worldling may feel satisfied with the gross pleasures and sordid gratifications which alone suit their earthly minds, because they know nothing of those brighter joys and holier feelings which cheer and animate the child of God; as the queen of Sheba was astonished at the magnificence and the wisdom

of Solomon, when, visiting him from the uttermost parts of the south, she declared, "It was a true report which I heard in mine own land of thine acts and of thy wisdom. Howbeit I believed not their words until I came, and mine eyes had seen it; and behold the one-half of the greatness of thy wisdom was not told me; for thou exceedest the fame that I heard."

Did the limits of this essay permit, I might enter upon this subject at great length, and point out the utter vanity of all earthly joys compared with those of a spiritual nature. There is one particular only, however, wherein the distinction between them is but too apparent, and to this our attention may be directed. The joys of the Christian are imperishable: "your joy," said our Lord to his followers, "no man taketh from you."

All *earthly* joys are fleeting and transitory. The appeal is made, not to the sinner for the truth of this assertion, but to those who have experienced the choicest comforts of this life, and whose hearts have meanwhile been dedicated to God, whether they have not met with disappointments on which they but little calculated, and have been compelled to suffer privations for which they were but little prepared; whether, when their cup of joy has been mantling high, it has not been dashed in pieces by an invisible though still gracious hand; and whether they have not been taught the bitter lesson, that it is worse than vain to fix the heart upon any earthly object, or attempt to derive from any worldly possession that solid satisfaction, that heartfelt pleasure, which a well-grounded trust in the mercy of God can alone bestow, and which spring from a belief in all the gracious declarations of the Gospel. Here is one grand distinction between the joy which springs from the possession of some desirable object of earth, and the well-grounded hope of admission to the heavenly inheritance—a hope grounded on the immutable oath of Jehovah. The Christian may meet with disappointments—he is taught to expect them—in his earthly concerns; but he can meet with none in those objects from which he derives his most heartfelt joy. Affliction in various shapes may befall him. He may be tossed to and fro upon the waves of this troublesome world; he may be sore let and hindered in running the race set before him; he may be called upon to suffer and to lose one earthly blessing after another—the hand of death may sever in a moment the most beloved ties; a blight may fall upon his prospects; the mutability of all human affairs may plunge him from comparative affluence into the very depths of adversity; the steady pulse of health may be soon exchanged for the languor of disease;

the firm and manly step for feeble and tottering dependence; the applause of his fellow-men may be succeeded by obloquy, reproach, and condemnation. His outward circumstances may have been entirely reversed; but there can be no alteration in that source from which his substantial joy was derived. The streams of mercy still continue to flow. The Rock of ages, on which he has built his hopes, is fixed and immovable. The promises of the triune Jehovah, which speak comfort to his soul, are all yea and amen. The Saviour whom he loves is a very present help in every time of trouble. The God whom he worships, amidst the revolution of empires, reigneth a King in Zion throughout all generations. O surely, then, his joy no man taketh from him. It is a joy which will animate, cheer, support, under life's very bitterest trials; it is a joy which will smooth the pillow of death; it is a joy with which the stranger cannot intermeddle; and yet how utterly insignificant when compared with that fulness of joy with which the ransomed of the Lord shall return, and come to Zion; when every tear shall be wiped away, and every heart overflow with adoring gratitude to Him who sitteth upon the throne; and who, in pity and compassion for apostate man, trod this wilderness of trial and of suffering; who, for the joy that was set before him, endured the cross and despised the shame, and is now set down at the right hand of God!

Need we be reminded, that we are now pilgrims and strangers in a world which can afford nothing really substantial, really durable, nothing which can satisfy an immortal soul? There is need that we should be reminded of this, when there is too good reason to fear that the hearts of many are clogged with the fetters of earth, and that they are earnestly labouring for the meat that perisheth. Need we be reminded, that we are invited to become inhabitants of a land where every desire will be more than satisfied, and every possession more durable than the pillars of the universe? Surely there is need, when, amidst the feverish anxiety about terrestrial objects, there is but little zeal in "pressing forward towards the mark for the prize of the high calling of God in Christ Jesus."

I must impress upon the reader, then, the utter folly of living for time, and making no preparation for eternity; the utter unprofitableness of gaining even the whole world, if in gaining it he lose his own soul. I must repeat, what has been already advanced, that there is no joy equal to that which faith, well-grounded faith, in the atoning merit of the Lord Jesus Christ can bestow; and that

he who seeks it from other sources will find himself most grievously disappointed; and most probably at a moment, when he can but ill bear it, will find that he has been hewing out for himself broken cisterns, which can hold no water. For, let it be known as a truth, that the religion of the Saviour, at which so many cavil, and treat it with so much negligence, which is regarded by many as calculated to produce moroseness, gloom, and despondency, is the only real comfort on the bed of death; the only path to glory and immortality,—that he who despises its promises, and turns a deaf ear to its invitations, will soon have cause bitterly to lament his folly, and will lament it through eternity, when consigned to that region where the voice of joy is never heard, the sun of mercy never shines; where no ray of hope ever enters to dissipate the gloom and sadness of its dreariness and misery.

Biography.

THE LIFE OF ROBERT SANDERSON, D.D.
BISHOP OF LINCOLN.*

THE birth-place of the excellent man who is the subject of this memoir was Rotherham, in Yorkshire; a place which had received distinction from having reckoned among its natives Thomas Rotherham, archbishop of York. Its fame was increased by reckoning among its sons Robert Sanderson, a pious, learned, and highly gifted man. His father was Robert Sanderson, Esq., of Giltthwait Hall, in the parish of Rotherham and county of York; his mother was Elizabeth, daughter of Richard Carr, Esq., of Butterthwaite Hall, in the parish of Ecclesfield, in the same county. He manifested, in early youth, a fear of God and reverence to his parents; a tranquil and peaceable disposition; and a preference for the path of virtue, which gave an earnest of future excellence. His nature gave early symptoms of being renewed in the Divine image: education, and a nurture in godliness, promoted the good work which had been begun; and the grace of God co-operated with both, to give to his character that solidity which made it an ensample for those that should come after. He was educated until his thirteenth year in the grammar-school of Rotherham, which had been founded by the archbishop before mentioned; after which time his father removed him from thence, with the intention of sending him for a year to Eton or Westminster, and then to Oxford. He was, however, induced so far to alter his purpose, as to send his son at once to Oxford; and this upon the assurance given him by a clerical friend, who had examined young Sanderson, that he was even then quite fitted to enter at the University with effect. The society of which he became a member was Lincoln College, of which Dr. Kilbie was then rector; who caused him to be matriculated on the 1st of July, 1603; in three years from which time he was elected fellow of that same college, having just taken his degree of B.A. In the year 1608, having proceeded to his degree of M.A., he was appointed logic reader in his college, and was re-elected the following year. In 1613 he became sub-rector; and twice afterwards he filled the same

office. It is recorded of him, that he acquired the love and esteem of all the members of the college by the ability and behaviour he displayed while he held these offices; nor is any fault laid to his charge, but that of being too diffident. It was with him a natural fault, and perhaps gave to him much of that amiable-ness which adorned his spirit; it was the retirement of one who knew so well what was the standard of true excellence, that he never could believe that he had made any sufficient approximation to it. Justly has it been said, "Fools rush in where angels durst not tread;" a sentiment which every day's observation confirms, and which explains the timidity of Sanderson, in entering upon functions for which the verdict of all, except his own self-depreciating judgment, had decided him to be eminently qualified. In the year 1614, on the earnest request of his rector, and the whole of the society of which he was a member, he was prevailed upon, against his own inclination, to offer himself a candidate for one of the proctorships of the University; but by the intrigues of a party, who favoured a competitor, his attainment of this honourable charge was prevented for the present. However, he acquired such high reputation, by publishing his lectures on logic, in 1615, that at the next election he was chosen senior proctor, without opposition. In this post, as well as in his other situations, he conducted himself with such ability and prudence, that he secured universal respect and esteem; leaving no ground of exception against him but his extreme diffidence. "And in this year also," says his biographer, Isaac Walton, "the magisterial part of the proctor required more diligence, and was more difficult to be managed than formerly, by reason of a multiplicity of new statutes which begot much confusion; some of which statutes were then, and others suddenly after, put into a useful execution. And though these statutes were not made so perfectly useful as they were designed, till Archbishop Laud's time (who assisted in the forming and promoting them), yet our present proctor made them as effectual as discretion and diligence could do, of which one example may seem worthy the noting; namely, that if in his night-walk he met with irregular scholars, absent from their colleges at university hours, or disordered by drink, or in scandalous company, he did not use his power of punishing to an extremity; but did usually take their names, and a promise to appear before him, unsent for, next morning; and, when they did, convinced them with such obligingness, and reason added to it, that they parted from him with such resolutions as the man after God's own heart was possessed with, when he said, 'There is mercy with thee, and therefore thou shalt be feared.' And by this, and a like behaviour to all men, he was so happy as to lay down this dangerous employment, as but very few, if any, have done, without an enemy.

"After his speech was ended, and he retired, with a friend, into a convenient privacy, he looked upon his friend with more than a common cheerfulness, and spake to him to this purpose: 'I look upon my late employment with some content to myself, and a great thankfulness to Almighty God, that he hath made me of a temper not apt to provoke the meanness of mankind, but rather to pass by infirmities, if noted; and in this employment I have had (God knows) many occasions to do both. And when I consider how many of a contrary temper are, by sudden and small occasions, transported, and hurried by anger to commit such errors as they, in that passion, could not foresee, and will, in their more calm and deliberate thoughts, upbraid, and require repentance; and consider that, though repentance secures us from the punishment of any sin, yet how much more comfortable it is to be innocent, than need pardon; and consider, that errors against men, though pardoned

* See Walton's Life of Sanderson; Aikin's and Chalmers' Biography.

both by God and them, do yet leave such anxious and upbraiding impressions in the memory as abates of the offender's content;—when I consider all this, and that God had of his goodness given me a temper, and hath prevented me from running into such enormities, I remember my temper with joy and thankfulness. And though I cannot say with David (I wish I could), that therefore his praise shall always be in my mouth; yet I hope that, by his grace, and that grace seconded by my endeavours, it shall never be blotted out of my memory; and I now beseech Almighty God that it never may.'

"And here I must look back, and mention one passage more in his proctorship, which is, that Gilbert Sheldon, the late lord archbishop of Canterbury, was this year sent to Trinity College in that University; and, not long after his entrance there, a letter was sent to him from his godfather (the father of our proctor), to let his son know it, and commend his godson to his acquaintance, and to more than a common care of his behaviour; which proved a pleasing injunction to our proctor, who was so gladly obedient to his father's desire that he, some few days after, sent his servitor to entreat Mr. Sheldon to his chamber next morning. But it seems Mr. Sheldon, having (like a young man as he was) run into some irregularity as made him conscious he had transgressed his statutes, did therefore apprehend the proctor's invitation as an introduction to punishment; the fear of which made his bed restless that night; but at their meeting the next morning, that fear banished immediately, by the proctor's cheerful countenance, and the freedom of their discourse of friends. And let me tell my reader, that this first meeting proved the beginning of as spiritual a friendship as human nature is capable of: of a friendship free from all self-ends; and it continued to be so till death forced a separation of it on earth; but it is now re-united in heaven."

It is the peculiar blessedness of the meek, that they shall "inherit the earth." May it not be a part of the meaning of this promise, that they shall hold under subjection, and, as it were, render tributary to themselves, the passions of mankind? Gentleness of spirit, like that of Sanderson, which he preserved through a most trying public office, has the most surprising effect in winning the affections of men to itself; insomuch, that could its power be understood, it would lead many who are of an opposite temper to cultivate it, if merely to gain the influence over others which it secures. Christian graces are retiring, and therefore they seem to promise little to their possessor; but their beauty wins its way to all hearts, even those of the most untractable; and often have they extorted the unwilling confession, with regard to those whom they adorn, that "God is in them of a truth."

In the year 1617, Mr. Sanderson was presented by his relation Sir Nicholas Sanderson, Lord Viscount Castleton, to the rectory of Wibberton, near Boston, in Lincolnshire, but resigned it the year following, on account of the unhealthiness of its situation; and about the same time was collated to the rectory of Boothby Pannell, in the same county. Soon after his acceptance of this benefice, he resigned his fellowship, and married the daughter of a neighbouring clergyman. "This lady," says Walton, "proved such a wife as was suitable to his own desires; a wife that made his life happy by being always content when he was cheerful; that divided her joys with him, and abated of his sorrow by bearing a part of that burden; a wife that demonstrated her affection by a cheerful obedience to all his desires, during the whole course of his life, and at his death too, for she outlived him." About the time of his marriage, he was made a prebendary of the collegiate church of Southwell, as he was of Lincoln not long after. He shewed that he was not undeserving of "dignities" in the Church, by the

exemplary attention he paid to his parish. He was assiduous in the pulpit; but this did not satisfy him—he was the pastor and friendly visitor of his flock. He took great pains to reconcile differences and prevent law-suits, both in his own parish and in the neighbourhood; consoled the dejected by his advice and cheerful discourse; and liberally communicated pecuniary assistance to those who were in want of it.

"And that his practice was to do good," writes Walton, "one example may be, that he met with a poor, dejected neighbour that complained he had taken a meadow, the rent of which was 9*l.* a-year; and when the hay was made ready to be carried into his barn, several days' constant rain had so raised the water, that a sudden flood carried all away, and his rich landlord would abate him no rent: that unless he had half abated, he and seven children were utterly undone. It may be noted, that in this age, there are a sort of people so unlike the God of mercy, so void of the bowels of pity, that they love only themselves and children; love them so as not to be concerned whether the rest of mankind waste their days in sorrow or shame; people that are cursed with riches, and a mistake that nothing but riches can make them and theirs happy. But it was not so with Dr. Sanderson; for he was concerned, and spoke comfortably to the poor dejected man: bade him go home, and pray, and not load himself with sorrow; for he would go to his rich landlord next morning; and if his landlord would not abate what he desired, he and a friend would pay it for him.

"To the landlord he went the next day; and in a conference, the doctor presented to him the sad condition of his poor dejected tenant; telling him how much God is pleased when men compassionate the poor; and told him that, though God loves sacrifice, yet he loves mercy so much better, that he is pleased when called 'the God of mercy.' And told him, the riches he was possessed of were given him by that God of mercy, who would not be pleased if he that had so much given, yea, and forgiven him too, should prove like the rich steward in the Gospel, that took his fellow-servant by the throat, to make him pay the utmost farthing. This he told him; and told him that the law of this nation (by which law he claims his rent) does not undertake to make men honest or merciful, but does what it can to restrain men from being dishonest or unmerciful, and yet was defective in both; and that taking any rent from his poor tenant for that God suffered him not to enjoy, though the law allowed him to do so, yet if he did so, he was too like that rich steward which he had mentioned to him; and told him that riches so gotten, and added to his great estate, would, as Job says, 'prove like gravel in his teeth;' would, in time, so corrode his conscience, or become so nauseous when he lay upon his death-bed, that he would then labour to vomit it up, and not be able; and therefore advised him, being very rich, to make friends of his unrighteous mammon, before that evil day came upon him; but, however, neither for his own sake, nor for God's sake, to take any rent of his poor, dejected, sad tenant; for that were to gain a temporal, and lose his eternal happiness. These, and other such reasons, were urged with so grave and so compassionate earnestness, that the landlord forgave his tenant the whole rent."

"Thus," adds Walton, "he went on in an obscure and quiet privacy, doing good daily both by word and deed, as often as any occasion offered itself; yet not so obscurely, but that his very great learning, prudence, and piety, were much noted and valued by the bishop of his diocese, and by most of the nobility and gentry of that county." He was often called upon to preach at visitations and assizes; but his sermons, on these occasions, though much admired by the best judges, were the less valued by most hearers, on account of his not reciting, but reading them. Written ser-

mons are usually those, in our own day, which are most entitled to be considered valuable; the deliberation which the writer is able to exercise, being, in its result, a far greater benefit than any which can be imagined to arise from the freedom from shackles that attaches to the unpremeditated address. But in Sanderson's day there was a strong feeling, not only in favour of the unwritten, but against the sermon that was "read." This circumstance gave rise to a remark, when a volume of his discourses afterwards appeared, that "the best sermons that ever were read were never preached." It seems to have been, however, at that particular period, a preference for the *memoriter* delivery of sermons that had been composed, rather than a demand for purely extempore productions. At the beginning of the reign of Charles I. he was chosen one of the clerks in convocation for the diocese of Lincoln; and on the recommendation of Laud, then bishop of London, the king appointed him one of his chaplains in ordinary, as a tribute to his skill in casuistical learning. The king was so highly pleased with the replies which Sanderson made to many cases of conscience he put to him, that at the end of his month's attendance, he told him that "he should long for next November; for he resolved to have a more inward acquaintance with him, when the month and he returned." When the time arrived, it is said that the king was never absent from his sermons, and used to say, "I carry my ears to hear other preachers; but I carry my conscience to hear Mr. Sanderson, and to act accordingly." In the year 1636, when the court was entertained at Oxford, Mr. Sanderson, who was in his majesty's suite, shared in the honours which were at that time conferred on several of the clergy and others, by being created doctor of divinity. In 1642, he was proposed by both houses of parliament to the king, who was then at Oxford, to be one of their trustees for settling Church affairs, and was approved of by his majesty; but that treaty came to nothing. During the same year, the king appointed him regius professor of divinity at Oxford, and canon of Christ Church: but the civil wars hindered him from entering on the duties of his professorship until four years after; and even then, he held it undisturbed only little more than twelve months. He was also nominated one of the famous assembly of divines summoned by the parliament to meet at Westminster, to deliberate on ecclesiastical affairs, but he declined taking his seat among them; and afterwards he refused to take, at first, the *covenant*, and then the *engagement*, so that his living was sequestered; but his character as a godly and learned man stood so high, that he was not deprived of it. This is an instance, among the very many which the history of the experience of Christian men would furnish, that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." He had the principal hand in drawing up "The Reasons of the University of Oxford against the solemn League and Covenant, the negative oath, and the ordinances concerning discipline and worship;" and when the king was at Hampton Court, and in the Isle of Wight, in 1647 and 1648, Sanderson, in company with Doctors Hammond, Sheldon, and Morley, attended him to give him their counsel, how far he might, with a good conscience, comply with them. Dr. Sanderson often preached before his majesty, and had many public and private conferences with him. The parliament having proposed the abolition of episcopacy, as inconsistent with the monarchy, Sanderson, at the king's desire, wrote his views on the subject, which were printed in 1661, under the title "Episcopacy, as established by law in England, not prejudicial to regal power." When Sanderson took his leave of the king in this his last attendance upon him, the king requested him to turn his attention to the writing of "Cases of Conscience." The other replying that he was "grown

too old, and become unfit for such employment," the king told him plainly, that it was the simplest thing he had ever heard from him; for no *young* man was fit to be "judge, or to write cases of conscience." Upon this occasion, Walton relates the following anecdote, that, in one of these conferences, the king told Sanderson, or one of them that waited with him, that "the remembrance of two errors did much afflict him; which were, his assent to the Earl of Strafford's death, and the abolishing of episcopacy in Scotland; and that if God ever restored him to the peaceable possession of his crown, he would demonstrate his repentance by a public confession, and a voluntary penance, by walking barefoot from the Tower of London, or Whitehall, to St. Paul's church, and would desire the people to intercede with God for his pardon." In the year 1648, on account of his adherence to the royal cause, Dr. Sanderson was ejected from his professorship and canonry by the parliamentary visitors, and withdrew to his living of Boothby Pannell. His quiet in this place of retirement was, however, soon interrupted; and he was carried prisoner, by the parliamentary party, to Lincoln, to be exchanged for Mr. Clarke, a Puritan divine, and rector of Allington, who had been made prisoner by the king's party. He was, however, soon released upon articles, one of which was, that he should be restored to his living, and remain there undisturbed. But the conditions were not fulfilled: and to such lengths did party rage and the fanaticism of that time proceed, that he was several times plundered, and once wounded by the soldiers quartered in his parish, who had the audacity to come into the church when he was reading prayers, force the book of Common Prayer from him, and tear it to pieces.

His dear and intimate friend, Dr. Hammond, visited him about this time, and renewed the advice he had before given to Sanderson, not to read his sermons so palpably as he was in the habit of doing, but to give them all the benefit which would arise from a preaching manner of delivery. Sanderson complied; and the next Sunday, having put the sermon he was to preach into the hands of Dr. Hammond, before he had delivered a third of it, he was so at fault, that not only did Hammond perceive it, who had the manuscript and was following him with his eye, but the people too could not but discover it. The sermon was, fortunately for all parties, by design, a short one. When it was over, and the two friends were walking home, Dr. Sanderson said to Hammond, with much earnestness, "Good doctor, give me my sermon; and know, that neither you, nor any man living, shall ever persuade me to preach again without my book." "Good doctor," replied Hammond, "be not angry; for if I ever persuade you to preach again without a book, I will give you leave to burn all those that I am master of."

I omit many interesting particulars that are left on record respecting the acts and words of this good man, to pass on to his history as a bishop. When the suffering clergy had been released from their sequestration, upon the king's restoration, Dr. Sheldon, having been requested by the king to nominate fit men to fill vacant bishoprics, unhesitatingly mentioned Sanderson; and at the same time entreated Sanderson not to decline the office. He manifested, if not unwillingness, certainly no forwardness to fill the dignified office proposed to him. He said, "he had not led himself, but his friend would now lead him into a temptation which he had daily prayed against; and besought God, if he did undertake it, to assist him with his grace."

He was consecrated in October 1660, when he was more than seventy-three years of age. From the moment when he took possession of his see, his grand object was to do all the good in his power. He did not enrich himself from his revenues, but expended large sums of money on improving the episcopal residence at Buckden; and as soon as he received fines

for the renewal of leases, he devoted them to the augmentation of the incomes of small vicarages—a course of liberality from which he would have been restrained had he obeyed his friends, who reminded him that he had a wife and children to take care of. The means of extensive usefulness, which his bishopric opened to him, were enjoyed only about two years and a quarter; since he died in January 1663, in the 76th year of his age, and was buried in the chancel at Buckden, with as much privacy and as little expense as possible. He had a great knowledge of the fathers, the schoolmen, as well as of casuistical and controversial divinity. He was a man of great piety, integrity, and modesty, and of unblamable character; his temper was mild and even; his dress plain; his manner of living remarkably temperate, being generally satisfied with one meal a-day, and some fruit at night; and till he was sixty years old, he had never expended five shillings on wine for his own use: and he was affable in his address, but not stiffly ceremonious. Of his zealous attachment to the constitution of the Church of England, he had given unequivocal evidence; but it is recorded, that after the Restoration he was averse to the very severe proceedings adopted against the Puritan party. His chief theological works were, 1. "Sermons" (thirty-five), preached and printed at different times, and collected together in one volume folio, in 1681. 2. "Nine Cases of Conscience; the last, on the Use of the Liturgy." 3. "Obligation of Promissory Oaths." 4. "Episcopacy, as established by Law in England, not prejudicial to the Regal Power." 5. "Pax Ecclesiæ, about Predestination, or the Five Points." 6. "Discourse concerning the Church in these particulars; first, concerning the Visibility of the True Church; secondly, concerning the Church of Rome," 1688, 4to. 7. Preface to the Book of Common Prayer, beginning with the words, "It hath been the wisdom of the Church." 8. "Prophecies concerning the Return of Popery." F.

ADDRESS ON SUNDAY WAKES.

BY THE REV. R. ARMITAGE,
Sellack, Herefordshire.

BRETHREN, it is with extreme regret that I have been compelled, by feelings of mercy and charity, to write as I have written, and to speak as I have spoken, and must now continue to speak, on the subject of Sunday wakes. I say that it gives me regret, because there is much connected with the festival that was wont to excite pleasing sensations in the minds of most men. First, there is their antiquity, which is a powerful pleader in the hearts of many; and to antiquity we look for the establishment of many of our most solemn and affecting engagements, even the dedication of our children to the God who created them, the marriage vow, and the funeral rite. Secondly, there is the pleasant meeting of families, of friends, and of neighbours, which religion so highly sanctions and tends to promote. And, thirdly, there is the recreation absolutely necessary to the mind and body of the labouring man; and also, what many persons like to witness, the encouragement of athletic exercises.

And, first, of the antiquity of the wake. Of this I have written so fully elsewhere,* and that writing has been read by many of you, that any long statement of the origin of Sunday wakes is now unnecessary. You cannot read that without perceiving at once that the present scenes at a Sunday wake are entirely different from those of olden times. They were once assemblies of the most pious Christians, meeting for the purpose of giving glory to God, in praises and thanksgivings, for the martyrs who had endured death for

the sake of the Lord Jesus Christ, and also for the churches which had been built, often upon the blood of those martyrs, and many of which remain with us to this day. Now, I ask plainly, Do persons go to Sunday wakes at the present time with the sole view of cherishing the communion of saints; of speaking to one another in psalms, and hymns, and spiritual songs; of making Christian melody in their hearts; of strengthening the bond of charity and union; and of cheering on their difficult way the followers of that martyr or holy person whose death, or whose pious bounty, they meet to celebrate? Tell me that they go with these intentions, and that they put them in practice, and no word shall be said against the Sunday wake; it is proved at once to be in agreement with the primitive ages of Christianity, and no pious man would be inclined to alter the grateful scene, no hostile infidel be daring enough to invade its sanctity: in God's name, let us keep the feast.

Secondly, is the Sunday wake to be described as a mere pleasant meeting of families, of friends, and of neighbours, where peace and goodwill may preside, and social cheerfulness be the order of the day? If it could be described as such, I would be the last person to utter one word against it; for I hold, with good old Bishop Hacket,* that "it is a great matter to teach your flock to serve God and be cheerful." But, alas! experience proves it to be otherwise. Clergymen, whose profession leads them to a continued residence in the country, whose interests are bound up with the people of the country, who love to be on good terms with the people, that they may advance the cause of their Lord and Master Jesus Christ; who are almost necessarily men of cultivated and enlarged minds, of private benevolence, and certainly of domestic habits,—these are almost universally opposed to the existence of Sunday wakes. And if men like these are opposed to them, men most especially of English habits and English tastes, men who are commonly esteemed the guardians of England's moral manliness,—such an opposition surely must be founded on the substantial reasons of a painful experience. These are the very last men to dream of preventing the social meetings of their own parishioners, or to deter them from a friendly intercourse with other parishes. Friendship is a virtue of the most sacred and heaven-born kind. "Thine own friend, and thy father's friend, forsake not," says the wise man; and no human being on the face of the earth has ever given such beautiful patterns of friendship as our blessed Saviour himself. What an affectionate friend was he to his disciples! what an ardent friend to the poor! what a warning friend to the Pharisees! what a weeping friend over the lost inhabitants of Jerusalem! what a saving friend to the penitent thief! and what a living and loving friend now to all who keep his commandments, and who are in communion with his Church upon the earth! And where, in the whole records of human writing—where, in the history of man—and I ask the most enlightened and learned of this congregation, where, in the entire range of books of imagination or reality,—will you find any thing to surpass such an outbreak of affection as was witnessed on St. Paul's departure from Ephesus, and so beautifully given in these simple words—"And when he had thus spoken" (warned and consoled them alike), "he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing

* See the 91st and the 94th Numbers of the "Church of England Magazine."

* Bishop of Lichfield and Coventry, born 1st Sept., 1592. A man of great and singular munificence. When he went to Lichfield, he found the cathedral nearly destroyed; but in eight years he rendered it a more beautiful structure than ever it was before, at the expense of twenty thousand pounds; one thousand of which he obtained of the Dean and Chapter, and the rest was at his own expense, except what he received from private benefactors. He was remarkable for many other acts of charity; and after his death, a series of discourses on several leading subjects was published, under the title of "A Century of Sermons." He died in the year 1670, aged 78.

most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship." Here was the preacher and his congregation kneeling on the wild sea-shore, the affectionate feeling of each overcome with grief at the hour of separation, each being loved and loving to the last. What would St. Paul have given at this moment to have seen a church reared at Ephesus, to have seen in prospect a book of Common-Prayer—for St. Paul loved these things to be in common—each prayer looking for the hearing and accomplishment of its petitions through Jesus Christ our Lord, and to have imagined himself the occupier of the pulpit! And there are many St. Pauls in England now, and many congregations but a little behind the Church at Ephesus in affection; and St. Paul would love to behold this, for he was a friend to all who love the Lord Jesus in sincerity. This is friendship indeed, this is the communion of saints. Of this friendship, Bishop Patrick's young Pilgrim speaks, where he says, on his way to Jerusalem, "I must needs confess, for my own part, that I feel myself but half a man without a friend. I cannot but place him in the number of necessary, and not only of delightful things;" and again, when he had experienced the uses of a friend, "I know very well at what rate my neighbours esteem riches, and how proud they go, if they can shew you gold and jewels. But if Heaven had asked me, what jewel it pleased me to be presented with, I would have answered, Give me a friend, an honest friend. This is my riches, my treasures, my most precious jewel. It is not possible there should be any thing given me of equal value." But now, brethren, is this the kind of friendship to be found at Sunday wakes? Are St. Johns and St. Pauls, and such men as Bishop Patrick's Pilgrim, to be found there? or are men with a particle of their spirit and disposition to be discovered there? It is true that friendship gave rise to Sunday wakes,—that many of them were established in the graves of the beloved martyrs; but it is also true, that in after-times, these spots for the rearing of friendship became places of deadly feuds and animosities. Shew me the pure friendships to be formed at a modern Sunday wake; shew me the good neighbourhood to be cherished,—and again I say, no word shall be said against them from me. But I do think, that it would be as easy a task to find friendship among a gang of assassins, a party of factious politicians or reeling drunkards, or in the room in which a lady of Bath or Cheltenham gives a ball to five hundred friends! Shew me that a Sunday wake is an innocent gathering of friends and neighbours, that it is frequented by eminent Christians, and disprove all our evidence to the contrary; and then, but not till then, I will allow that the opposition of clergymen, farmers, and others, who cannot be disunited from the people, is both strange and unaccountable; and the course of reason and religion alike would be, to turn about and exclaim, with all the candid honesty of real conversion, "In God's name, let us keep the feast."

Thirdly, can it be said that the Sunday wake affords that species of recreation which is absolutely necessary, or in any degree beneficial, to the mind and body of the labouring man? Brethren, nothing, perhaps, will convince us more fully that God is in us of a truth, than the choice of our amusements—amusements not chosen through idleness and viciousness, but of that natural relaxation which the mind devoted to constant study, and the body to hard labour, lest both be overwrought, equally require. These amusements will be under the control of that cheerfulness within, which is made apparent in the conversation and conduct of every Christian who walks in the ways of pleasantness and in the paths of peace. To the spiritual mind, the innocent enjoyments of life, the contemplation of God's neglected wonders and beauty in the creation around, will be sufficient sources of comfort; enjoyments from

which it had been shut out, had its natural relish of recreation been blunted by the artificial and violent pleasures of the world. "Study not," says Bishop Patrick, "how to live and use no recreations; but rather, to use none but those which are good and worthy of a man. See that they render you the hours back again which you have bestowed on them." Bishop Porteus, who says, "the man who is constantly engaged in the amusements can scarcely ever escape the pollutions of the world;" and who has written so much that must utterly shame the man of fashion and his poor copyist in humbler life, also says, "Christianity forbids no necessary occupations, no reasonable indulgences, no innocent relaxations. It allows us to use the world, provided we do not abuse it." "Whatever," says the pious Wilberforce, as though he had written especially against Sunday wakes,— "whatever directly or indirectly must be likely to injure the welfare of a fellow-creature, can scarcely be a suitable recreation for a Christian, who is 'to love his neighbour as himself;' or a very consistent diversion for any one, the business of whose life is to diffuse happiness." Let a man once turn his back on all harmless enjoyment, once take to the public-house, or in his own house neglect the worship of God and the instruction of his children, and he is a lost man; he cannot tell what may be his end. The riot and revel of wicked persons can no more be a recreation of body or mind, than licentiousness can be real liberty. But in the religious mind they will cause actual abhorrence, and a disturbance of that serene course of action which must ever mark the well-regulated heart. The religious man, who knows that his body is the temple of the Holy Ghost, that he can be a partaker of the Divine nature, that he must take up his cross daily, that he must strive (or agonise) to enter in at the strait gate, and that he must crucify the flesh with its affections and lusts,—he will hardly say that the Sunday wake is the place where we can best recreate ourselves for a mastery to be gained over the world, the flesh, and the devil; but will rather feel that such is Satan's seat; and that if he be found there, the enemy of all mankind has a fair claim to his immortal soul. And as regards athletic exercises, we must know that the Scriptures always encourage a pre-eminence of soul and mind over the body; and how often do we see, and indeed most often, that physical strength is accompanied with brutality of disposition, overbearing tyranny, and an utter disregard of the Christian virtues as expressed by our Lord in his sermon on the mount, and by St. Paul in his beautiful but difficult chapter on charity! "Bodily exercise," says the apostle, "profiteth little;" and indeed we should be careful that we employ not our bodily strength in oppressing our fellow-creatures, but in those useful works which will at once consume all our strength, all our time, and all our thought. If, however, any one can prove satisfactorily, that Sunday wakes are recreations of a useful and harmless kind—that no tyranny and oppression be there, no cruel sports, no drunkenness, no swearing, no unseemly behaviour for the Sabbath-day, but that the recreation will tend to refresh our minds and invigorate our souls, as well as to recruit our bodies,—then I will still say, "In God's name, let us keep the feast."

That Sunday wakes are the source of much crime and moral disorder, coupled with inhumanity of an extraordinary degree, is proved in evidence collected from various parts of the country, and from various publications of the present day; and we are compelled in sorrow to confess, that our own county has presented too conspicuous a front in the annals of barbarism. That the inhabitants of this county, too, are aware of the ruin to the country people occasioned by these wakes, we learn from the numerous signatures attached to parliamentary petitions against them. And, brethren, was not that cruel and relentless man—

slaughter at Garway enough to arouse the coldest blood of the most senseless heart? You know that case, and therefore need but a short description. James Gritton, a wrestler, but a man of comparatively quiet habits, had excited the envy and jealousy of a rude and ignorant class of men living in a neighbouring parish. They met at the Sunday wake; he obtained the mastery over them in wrestling, and they consequently resolved to incense him to fight. And now, if there is a man in this congregation who ever doubted the existence of an evil spirit in this world, let him listen to this tale. A rabble of wicked and revengeful persons are collected together in all the malice and hatred of the human heart; the men fight; shouts of derision and execration are heard; the man opposed to their wishes is fast winning the battle, when the crowd close in, his hands are held firmly behind him, and he is foully beat to death! In the whole scene there was a combination of malice, treachery, and cowardice, which is of the spirit of Judas Iscariot, of the Jews who crucified Christ, of the blood-thirsty beasts of Ephesus, or the forty Jews who were banded together to kill St. Paul. Where was the spirit of Englishmen then?—for to call them Christians would be absurd. But where was the vaunted bravery of the Englishman? Was it to be seen in the treacherous seconds who held the victim? was it to be seen in the cowardly heart that could strike a defenceless man? was it to be seen in the malice and blasphemy of the crowd that consented unto his death? or was it to be seen in those who deserted the dying man, who would not perform the commonest offices of kindness, and who, when the unhappy man was laid out upon his death-bed, with a feeling we may hope unnatural to our race, asked of the mourning parents, who was *to pay* them for all this trouble? Not one drop of water could the distressed father obtain to wash his dying son's mouth; not one foot would stir, or one hand be exerted to administer to his wants; no word of pity or sorrow escaped; and the only question asked, in the very moment of agony, was this, "Who is to pay us for our trouble?" This, brethren, is the mercy of the beer-shop; this is the answer given to you, in an hour of distress and difficulty, by those who rob you, and live upon the produce of your ruin. What care they, how you drink yourselves into poverty, disease, and the early grave, so that they have your money—for even "the tender mercies of the wicked are cruel."

I have lately been, brethren, as some of you know, standing over this unfortunate man's grave, and on the very spot where he so basely fell. And what a tide of thought rushed upon my mind as I stood above his grave! Who was he? a poor man. Who caused his death? poor men. Surely the poor do devour the poor. Cut off at an early age and in the bloom of life, there was his body mouldering beneath the green turf; there, in the lonely and silent grave, was the cold damp upon the brow, and the worm feeding on that form, which, but for cruel enemies, might have enjoyed, under a kind Providence, years of vigorous life and manly toil. What advantage to him was his prowess?—for his very strength was his death. How many a weaker man will live out a long life, and yield to nature only, when the stronger shall contract habits that shall be their sudden ruin! And where were the poor man's friends?—for

"There is a tear for all that die,
A mourner o'er the humblest grave."

And what is to console them for the loss of a son, or a companion? Punishment may overtake the manslaughterer; but that cannot restore the dead. Alas! how little do such men consider how much they might advance the happiness of life, and how much they do increase its miseries! It is enough to fight against the world,—and this often demands a good spirit and bold heart; but how is our warfare on this earth in-

creased by the ingratitude, the cruelty, the folly, and the avarice of man towards his fellow-man! I was well pleased with the remark of a poor woman on those who killed James Gritton,—“Ah, sir,” said she, “there will come a time when they will stand before a judgment-seat where no counsellors will be paid to plead for them, no persons called to characters, but every secret thing will be brought to light.”

And this brings me to my second train of thought over the grave,—where was the immortal soul? A king's soul is of no more value than the poorest beggar's,—no wealth and no poverty, no high and no obscure station, can hide the soul from God; all things are now, and will be more so to our view, naked and open before Him with whom we have to do. It is a tremendous question, Where is his immortal soul? It is better to see the body racked with pain, a loathsome object in the hospital-ward, wretched and full of sores, and to see the mind insane or idiotic, than to see the soul depart unprepared to meet its merciful God. Dreadful as was the malice of the enemy, cowardly and treacherous his assaults, yet the bare fact of fighting on the Lord's day,—that day of peace on earth, which is an emblem of the eternal Sabbath that remaineth for the people of God,—is a sin from which no man, in our sight of God's dealings, can be excused. Where is his immortal soul? then, is a question that we dare not and cannot answer. But we can say, that the soul that departs from the earth in neglect of Christ, that soul must be in a state of unrest, must be out of paradise, until in the judgment its doom of unmixed torment be fixed for ever.

CHRIST THE SUNBEAM OF THE FATHER'S GLORY:

A Sermon

For Trinity Sunday.

BY THE REV. T. E. HANKINSON, M.A.

Minister of Denmark Hill Chapel, Camberwell.

HEB. i. 3.

“The brightness of his glory, and the express image of his person.”

THESE words are selected from one of the most remarkable passages in the sacred volume which bear their testimony to the Godhead of the Lord Jesus. The apostle Paul, in opening the essay—for it is scarcely correct to call it an epistle—which he prepared for the special instruction of his own beloved countrymen, lays down in the most powerful language the fact of the pre-existent Deity of Christ. In bringing him into comparison with the other messengers, whether human or angelic, by whom communications from above have been sent down to earth, he takes pains to prove that he bears a very different personal character from them all. The highest angel who had ever been employed to fulfil the Divine mission is commanded to worship the Son. “When he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him.” Our attention, dear brethren, is invited to this very important truth, by the day which the Church has set apart for its consideration. In the first ages, this Sunday was only kept as one of the days of

the feast of Pentecost. Since the praises of the Holy Trinity formed the subject of their daily services, in their hymns, doxologies, and creeds, it did not appear necessary to devote a particular day for that which was done on each. It was only on the rise and prevalence of heretical opinions in the Church on the subject of this great mystery, that a necessity was recognised of calling the attention of Christian ministers and of Christian congregations to an examination of the soundness of their faith in this particular. And as the painful necessity was felt of apportioning such a day, perhaps it could not have been more conveniently placed than we find it in the ritual of our own Church.

Having celebrated the various transactions connected with the ministry of Christ, when "the Word was made flesh and dwelt among us;" having commemorated the descent of the Holy Ghost, and thus dwelt upon these two mysterious Agents of our salvation in what we may call their subordinate character—*i. e.* the Son as human and suffering, the Holy Ghost as sent on the errand of another,—we are with very great propriety reminded by our Church that this subordination was only voluntary on the part of either. These two persons are Divine Persons. Their subjection, in giving effect to the scheme of redemption, is not disputed; but we behold in it only the Godhead acting in subjection to his own will. There was an unity of purpose, as well as of nature, in the glorious Three; and in no one instance was there the least approach to a predominant or a counteracted will. This is the view that our Church most clearly takes; and in order that it may never pass out of the sight of her children, she lays before them a considerable and striking portion of Scripture evidence upon the subject in the services for Trinity Sunday. It is very well, my dear brethren, to speak at times of great mysteries; first, that we may have an opportunity of strongly impressing upon your minds that there are great mysteries in the subject-matter of our faith; that the Bible is like a picture, in which, though some of the objects stand out before us, filling up a beautiful foreground with the familiar creatures and transactions of earth and time, yet there is a mountainous and misty distance, a rising up of earth to heaven, and a coming down of heaven to earth, which, whilst it claims and receives our admiration, baffles and disappoints our curiosity. How ill, we say, must that man have studied the page of nature, who demands from the page of revelation a clear and detailed manifestation of all its particulars! He is well satisfied to exercise his faith upon a distant landscape. That its objects should

be dim and indistinct never offends his pride, or excites his amazement. And why should he spurn at a law, when laid upon the intellectual vision, which he obeys without a murmur, when laid upon the physical? Why should he demand that there should be no distance and no obscurity in the spiritual landscape? Why should he be dissatisfied, if he cannot altogether bring down religious truth to the tests, and the admeasurements, and the scrutinies of experimental philosophy? We are not sorry, then, that we should ever and anon have our attention called to those intimations of objects and occurrences with which the hand of inspiration has sketched out the distant and the mysterious, if it were only to afford us an opportunity of recording our declaration, that faith must sometimes obtain a triumph at the sacrifice of science and reason; if it were only to bid you answer the question, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

On the present occasion, however, we diverge from the general task of vindicating the mysteries of Scripture from the unbelief of man; and we apply ourselves to shew how strict and patient attention to what God has been pleased to reveal even upon mysterious subjects may extract from them much that is instructive and beneficial. In respect of the mystery of the holy Trinity, the great point upon which the unbeliever has always taken his stand is the question of the Deity of Christ. Of course, if this question could be decided in the negative, there would be an end of the doctrine of the Trinity. Moreover, if we were to collect together all the passages of Scripture that speak about Christ, we should find many more, and far clearer, upon the subject of his humility and his humanity, than we should find on the subject of his Godhead.

Taking advantage of this circumstance, if a Socinian were arguing with me the doctrine of Christ's Deity, he would probably seem at first to gain an easy victory, and that by the help of Scripture. He might ask, whether I would allow that omnipotence, omniscience, and eternity, be indispensable attributes of God; which of course I should. Then he would say, Christ is not omnipotent; for he says, "My Father is greater than I:" he is not omniscient, because he says that he did not know the day of his coming again; and he is not eternal, because he is the Son, and therefore the Father must have been before him: therefore because he is not omnipotent, omniscient, or eternal, he is not God. But what if we rejoin, Scripture asserts the omnipotence of Christ, "God over all, blessed for

evermore;" the omniscience of Christ, "he knew all men;" the eternity of Christ, "his goings forth are from everlasting?" Supposing that we make evident, on the testimony of Scripture, that Divine titles are given to him, exactly the same words which are applied to God the Father being addressed to Christ; that Divine attributes are coupled with his name, Divine works are attributed to his agency, and Divine worship offered, and commanded to be offered, to his person,—how, in that case, is the matter to be decided between us? "By taking those passages," says the Socinian, "which our reason approves, and by qualifying, explaining, or, if need be, rejecting, those which our reason condemns." "And that is the way in which you would treat all the passages of Scripture that I quote in proof of Christ's Deity?" "We would: many we would explain, so as to make their meaning meet our views; some we would qualify, so as to have little meaning at all. And if there be any that stoutly stand out against us, we would unhesitatingly, on that very plea, obliterate them from the canon of Divine inspiration. We consider reason the only sure guide in the study of Scripture; and when reason opposes, we do not believe."

We are not misrepresenting those who deny the Godhead of our Lord, when we assert, that to this conclusion their controversy almost universally comes. They will often commence the contest on the platform of Scripture; but seldom keep it long, before they are fain to beat a retreat into the fortress of reason. In most cases, it will be found more easy to reason them into infidelity than to persuade them to embrace Christianity. But now observe, dear brethren, the apparent contradiction between different passages of Scripture, that drives the Socinian upon the alternative of either ceding his opinions or rejecting the Divine authority of the Word, does not at all affect us in a similar manner: it rather gives confirmation to our views. We admit at once, and without qualification, all that Scripture says about Christ's infirmity, and inferiority, and limitation; because all those qualities are necessary elements of human nature, and, as such, must have entered into the constitution of the man Christ Jesus; he would have been no man without them; and the doctrine of his manhood is at least as precious to us as that of his Godhead. Then, with respect to the other passages, which represent him robed in the attributes, and entitled to the name of Deity, there is nothing to us contradictory of the first; they only reveal an additional truth, viz. that in union with a form and a spirit essentially human, there is a Divine Being; which, though always present and

resident in that form, did not always, to the same extent, put forth its perfect attributes through its instrumentality. We beg you to mark that last sentence, because we consider it an important one.

But we have not quite done yet with this point upon which we are now speaking; viz. the difficulties arising out of alleged contradictions in Scripture. It is curious to observe how, in things purely spiritual, and therefore abstruse and mysterious, men will strain at a gnat, who are quite prepared to swallow a camel in matters more temporal, and therefore more obvious. Supposing I were to ask a Socinian to write me an essay on the nature and properties of man; should not I find in it apparent contradictions? I feel no doubt I should. In one part there would be expressions that might plainly assert, or at least from which I could justly infer, that man is an immortal creature, outlasting the most durable structures of the material world: in another part he would be represented as a flower, that withereth before it be grown up; it would be written that he is among the frailest creatures of the world that he inhabits; that the works of his hands long outlast himself, and stand in monumental mockery of him who reared them. Then, if I were to ask the author of such a treatise what he means by his contradictory sentences, he would probably say, with astonishment, not unmixed with contempt, "Why, surely, you have not to be told that man is a two-fold creature! When I identify him with his body, I can hardly speak too strongly of his frailty; when I speak of him as possessed of a soul, I then may justly call him capable of honour, and glory, and even immortality." And what do you suppose that such a man would be able to answer, if I were to ask him, "And why should not Christ be represented in Scripture and elsewhere as equal to the Father as touching his Godhead, inferior to the Father as touching his manhood? Is it not something strange, that the smaller mystery, touching the nature of the human soul, and its connexion with and influence over the body, is suffered to remain unquestioned; while it is insisted, that the greater mystery, of God manifest in the flesh, should be made level to the weak perception of the human mind, and perhaps to the yet weaker capabilities of human language?"

To the believing mind, however (and I trust that it is to such, at least for the most part, that I address myself on this occasion), the text is calculated to do much towards elucidating the mystery; and furnishing it with a practical and delightful application to ourselves, in the way of comfort and improvement.

You are probably aware how careful and skilful St. Paul was in the selection, and sometimes in the invention of words, whenever he wished to bring an important truth before his disciples; and you are likewise aware that the English language, not having the same fertility or power of expression as the Greek, has on several occasions, without at all misrepresenting the meaning of the original, at the same time failed to preserve entire the thought or the allusion with which the original is charged. The passage before us seems an instance. The words, as they stand, are "the brightness of his glory." The full force, "the radiation proceeding from his glory." The sun, then, is presented to us as the emblem of the Father; the radiation proceeding from it, the emblem of Jesus Christ. Now to me this is highly explanatory, and well adapted to meet many a cavil, which the unbelief of others, or, it may be, the unbelief of one's own heart, may call up against the absolute Godhead of Christ. It is asked, for instance, does not the relationship of Father and Son imply that the Father existed before the Son; and if so, is the Son eternal? Again: Was the existence of the Son at all dependent upon the will of the Father? and if so, where is the self-existence, the "*I am*," which is a property of Godhead? Now, St. Paul's words, in the text, seem to meet those cavils (at least they meet them as far as an humble mind requires, or expects to be satisfied). They teach us, first, that the expressions, Father and Son, are employed, in consideration of our infirmities, to give us some idea of the relationship between two persons in the Trinity, but that we are to lay aside every thing that is gross or earthly in contemplating this heavenly connexion, retaining only the idea of the one being identical in existence and proceeding from the other. They then put before us an image, calculated to enlarge and purify our view of this simple truth. There is the sun in the firmament, no unfitting type of God the Father; the sun of the great system that he has called into being, the author of light and life, both physical and spiritual! But in what way does the sun communicate with the different parts and provinces of his subject system? by his rays—the *ἀπαύρασμα τῆς δόξης*—the brightness of his glory, the radiation proceeding from the central and substantial mass of light, that travels far and wide into the realms of space, and floods our universe with beauty and brilliance. And what are the rays? Now, brethren, mark how the particular truths of Christ's Godhead are all shut up in this emblem. The rays of the sun are of the very same substance with the sun; thus representing to us the perfect

unity of substance between Christ and his Father. The rays are generated by the sun, and yet they are coeval with the sun: the first moment of the sun's existence saw him scattering his rays into space around him. So Christ was the only-begotten of the Father, and yet co-eternal with the Father; the everlasting past, that has never been without the presence of the Father, having never likewise been without the radiated effulgence of Christ.

But, brethren, we have not yet exhausted our emblem. It has helped us to gather at least an idea of the pre-existent relationship of Christ to his heavenly Father. Now, we shall see how it holds good in reference to, and illustration of, his present relationship to ourselves. The sun communicates, by its rays, with various other worlds besides our own; but in the case of ours alone, so far as we know, does it experience any thing like difficulty or obstruction? Thus God communicates, by his Son, with the different provinces of his intellectual dominions; and every where, and from all, he meets with a welcome worthy of the character he bears, and the blessings he bestows. But when he sought to make his way to this earth of ours, there was a cloud to be penetrated, a dark and dense mass of noxious vapour exhaled from the moral corruption below; and nursing in its lurid bosom the sleeping thunder, full soon to burst in dreadful explosion upon the heads of a guilty and doomed multitude. Yet not for that was the sunbeam of the Divine glory to be thwarted in its course. It had undertaken a mission to earth; it had undertaken to burst through the barrier, make the homes of men bright with a visitation from an hitherto offended and enclouded God. And those, brethren, among us, who have, on some doubtful day, watched the battle between sunshine and storm for the mastery, will surely grant that it affords no unapt emblem of the great spiritual conflict which decided whether our day of gloom were to deepen into everlasting night, or be followed by a morning of "clear shining after rain."

The hosts of darkness marshalled all their strength, and the solitary sunbeam seemed to be struggling, not for power, but for existence among them; nay, for a little season they closed over it, and it was hidden from the view of man, and, to all appearance, obliterated and extinguished. But again it bursts brightly forth; it manifests its indestructible nature; it manifests its prevailing power. "The darkness is past, and the true light now shineth;" nay, upon the very blackness of the clouds, as they retreat before it, it hangs out the bow of promise, making its very

enemies carry the tokens of its triumph; making them proclaim, in their defeat and humiliation, "We know thee who thou art—the Holy One of God!" "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." And what is the consequence and the result to earth? Is there nothing more than the shedding down of light, thus revealing more clearly the barrenness and the desolation of the moral landscape? Oh no! The sunbeam of the Father's glory has a fertilising, as well as an enlightening power. It has found—it has forced its way to earth; and "the wilderness and the solitary place are glad for it; and the desert rejoices and blossoms as the rose." Yet, observe, he has not altogether chased the clouds from our sky. He *might* have done it; but in our peculiar condition, he knew them to be necessary for the fulfilment of his gracious designs. Sunshine and rain, in due proportions, bring to maturity the natural productions of the soil. And some tears, ay and some temptations, alternating, with bright intervals of spiritual joy and consolation, give sweetness, and fulness, and ripeness, to all those fruits of righteousness, which are, by Jesus Christ, to the praise and glory of God.

Again: observe how strikingly the relative condition and office of God the Father and the Lord Jesus Christ is represented by this emblem. The Father's place, like that of the celestial luminary, is in the highest heavens. Nothing that takes place below affects his condition. He sits in supreme and solitary majesty, in the midst of his own uncreated brightness. But it is by Jesus Christ, the ray proceeding from the central glory, that he visits us; by Jesus Christ he strives with his enemies and ours. The active and the suffering Agent of our restoration is Jesus. The effects produced upon the earth; the bloom, the fragrance, the fruitfulness, though originating with the sun, are wrought by the rays. Jesus Christ bore the nature of his Father, did the will of his Father, spoke the words of his Father, and wrought the works of his Father. But, withal, the Father was seated upon his throne, surrounded with worshipping angels; while Christ was hanging upon the cross, encompassed by malevolent demons and mocking men.

Once more. The rays are the only means whereby we obtain an idea of the existence, the form, or the nature of the sun. No man ever saw the sun. We see a picture of the sun, wrought by the rays upon the retina of the eye. Just in the same manner, "no man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared

him." It is only in his light that we can see light. Obstruct the ray, and where is the sun? Hinder the admission of Christ into the soul, and what knows the soul of God? He is called in the text "the express image of God's person;" and it is just on that account that he says, "he that hath seen me hath seen the Father." The infinitude of God's power, the purity of his holiness, the inflexibility of his justice, the excellence of his wisdom, the height, and length, and breadth, and depth of his love,—what should we have known of all, or any, of these attributes, but from beholding them embodied and illustrated in the person and character of Christ? And, observe, this knowledge is not purely speculative; for as the ray throws upon the human eye the very image of the sun, so we, "beholding as in a glass (*i. e.* through the medium of Christ's humanity) the glory of the Lord, are changed into the same image, from glory to glory."

Brethren, with no indefinite meaning, in my opinion, was the apostle Paul instructed to call Christ "the brightness of the Father's glory, and the express image of his person." I do believe that it was in order to give the very ideas of his intrinsic unity with the Godhead of the Father, and at the same time of his missionary and (if I may so speak) mixed character, which we have just laid before you. Such wonderful and exact coincidences never, surely, were unintentional: and if not, the passage ranks among the very first that declares that truth, so dear to the heart of every Christian, viz. that as for "our Redeemer, the Lord of Hosts is his name."

But is it possible that I may be addressing some who, not denying the fact that Christ is "the brightness of his Father's glory," are choosing to live in darkness; who, when there is daylight and sunshine upon earth, choose to grovel under ground, in the sordid mine of avarice, or the still fouler catacombs of sensual and forbidden pleasure? And will you, I ask, if such be now before me, will you let "the god of this world thus blind your eyes, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them?" Why, what will ye say, and how will ye feel, when you are called to give account of your wasted privileges; when the sun itself shall look black upon you, and all the love, and the warmth, and the brightness, now so freely lavished around you, shall be withdrawn for ever; and you shall be shut up in everlasting chains under darkness, and your gold and your silver shall become cankered, and eat into your flesh, as it were fire; and, instead of the intoxicating cup of pleasure, you shall have to "drink of

the wine of the wrath of God, that is poured out without mixture into the cup of his indignation." It is no light matter to you, or to any of us, that "God was manifest in the flesh; that he who, being in the form of God, thought it not robbery to be equal with God, took upon himself the form of a servant." It was meant to save us, and it will save many; save to the uttermost all who come unto God by him. But woe be to them that refuse! Woe be to them that neglect! Woe be to them that defer! The Lord forbid that such should be our case. The Lord grant us a place in the Church of his Son on earth; and at last give us an abode in that "city which hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

THE SAVIOUR'S PLAN OF MISSIONARY LABOUR.*

It appears, from an examination of the Gospels and the Acts of the Apostles, that the plan of missionary operation pursued by our blessed Lord during his own ministry, and enjoined upon his disciples, was a combination of spiritual instruction and compassionate attention to the bodily necessities of sinners. The overwhelming view which he took of the worth of the soul, and which induced him to come down and die upon the cross for sin, did not make him overlook the transient sufferings of the body: he who found a remedy against sin, condescended also to heal all manner of sickness. It becomes his Church, therefore, whilst holding a similar office and pursuing the same object, to consider whether she ought not to follow the same plan of operation, and advance the kingdom of Christ by the preaching of the Gospel and practice of charity. That it is her duty to communicate spiritual instruction is universally admitted, even though she cannot send men miraculously endowed with the gift of tongues. All agree that the ordinary means of acquiring languages are to supply this deficiency; and none urge that the want of the miraculous gift is a valid excuse for not preaching the Gospel. If, therefore, it still be a duty to preach the Gospel, is it not equally a duty to minister to the bodily necessities of those to whom it is preached,—supplying here also the lack of miraculous power by the ordinary means which science affords? I confess, I know of no valid reason why the example of the Lord Jesus Christ and his apostles should not be followed here. Every reason which vindicates their conduct commends it to our imitation. The combination of spiritual instruction and bodily help, as an effective means for turning men from dumb idols to serve the living God,

was the offspring of Infinite Wisdom, and because of its wisdom is worthy of our adoption. Every man who has got a message from God to sinners must desire to attract to that message the greatest possible measure of attention, and to dispel every cloud of prejudice that can prevent its admission to the heart; but for this purpose nothing could have been devised more efficient than the miraculous healing of the sick. It is not only the curiosity of mankind that is excited; the most powerful feelings of the human heart are thereby called into active operation. All who labour under any complaint, all who have a beloved member of their family oppressed with disease—and in this world of sorrow there are many such,—are interested in the tidings of an all-powerful Physician, and roused to seek the hoped-for help. The fame flies far and wide, and tens of thousands hear of the miraculous Physician who would never have heard of the preacher. That this was really the effect of our Lord's miraculous cures, we are told repeatedly. Thus, in the verse after the text, it is said that our Lord's "fame went throughout all Syria;" and elsewhere, that "a great multitude followed him, because they saw his miracles which he did on them that were diseased" (John vi. 2). If they had been told of a heavenly Teacher, many, yea most, of these multitudes would have heard the tidings with indifference. But the fame of his miraculous power, and of the freeness with which he employed it for the relief of all who needed his help, attracted thousands, and brought them within the sound of his gracious words. They sought a physician, and they found a Saviour. They were not only attracted by his power, but won by his kindness and mercy. Nothing like kindness for the removal of prejudice and the softening of the heart. It gains a ready access where learning, and eloquence, and argument, knock in vain for admittance. It is understood by those who will not hear reason or cannot weigh evidence. It disarms suspicion, and opens the ears, not only of those in whose behalf it has been exerted, but of those who hear or see its effects. Our Lord's contemporaries were no doubt prejudiced against his mean appearance and poverty; but these merciful displays of power dispelled their prejudices; and we are told that on some occasions "they marvelled and glorified God" (Matt. ix. 8); on others they said, "A great prophet is risen up among us; and God hath visited his people" (Luke vii. 16); or, "this is of a truth that prophet that should come into the world" (John vi. 14). The power of kindness and compassion is still similar, even though unaccompanied by miracle. The necessities of human nature are still the same, and those who might be careless about religious instruction are still found to be most anxious for medical aid. Of this the present mission at Jerusalem affords a remarkable instance. A young and learned rabbi lately made an open profession of his faith in Christ. The rabbies in alarm immediately pronounced an anathema (אנאתמה) upon any Jew who should visit the missionaries. The Jews were terrified—the work of the mission suspended; but just at the time, an assistant-missionary, who had studied medicine, arrived and proffered his help to the afflicted. The anathema was disregarded—the power of the rabbies set at defiance—medical assistance was

* From "The New Testament Plan of Missionary Operation: a Sermon preached at the Episcopal Jews' Chapel, Bethnal Green, March 10, 1839." By the Rev. Alexander McCaul, D.D. London, Wertheim.—This excellent sermon was preached "for the purpose of soliciting contributions towards the establishment of an hospital for the destitute sick of the Jewish population at Jerusalem." The reader will find in it some interesting statements on this subject.

immediately sought by numbers, and the door again opened for religious instruction. If those who preach the Gospel to Jew or Gentile wish the tidings to be extensively circulated, and the heart softened for its reception, no plan of missionary operation can be devised more suitable for the purpose, or more effective, than that adopted by our Lord, and prescribed to his apostles.

But in the present day, some who would perhaps admit the wisdom, seem to doubt the lawfulness of any care for the bodies of Jews and Gentiles, and look upon all temporal assistance as tending only to make hypocrites. Now, if the proposed help were to be offered on condition of making a profession of faith, this objection would be valid. There can be no doubt about the sinfulness of purchasing proselytes, or the atrocious wickedness of tempting the unfortunate to sell their conscience and their soul for a little temporal relief. This system has been pursued by mission calling themselves Christians, whose object is, not the propagation of the truth, but the extension of temporal dominion or political power. This system, however, does not in the least resemble our Lord's plan of missionary operation. When the sick, or their friends, came seeking help, he never said, I will afford relief on condition that ye become my disciples. He healed them unconditionally, and left his goodness to work upon their hearts; and, in some cases, it does not appear that those who had received help thought it worth their while even to thank him for his kindness. Thus when the ten lepers were healed, only one returned to make any acknowledgment. The other nine, so far from professing to be his disciples, went their way in ungrateful neglect of their benefactor. Our Lord made no conditions, and his Church should make none. Where medical aid or temporal assistance is required, and can be afforded, it should be given unconditionally, and without any reference to change of religion. The destitute should be taught that the relief is the offspring of genuine and disinterested compassion; and that the same love which seeks the salvation of the soul makes insensibility to bodily suffering impossible. The example of our blessed Lord and his apostles proves that temporal relief of this kind is lawful; and the example of the primitive Church proves that it is equally lawful, when men have made profession of the faith, and thereby suffered loss of all things, to protect them from persecution and starvation.

The Cabinet.

SWEARING.—He that makes no conscience of swearing vainly, will soon make but little of swearing falsely; for he that in a lower degree so voluntarily breaks God's commandment for nothing, may soon be drawn to break it in a little higher degree for his profit.—*Boyle.*

THE LOVE OF OUR NEIGHBOUR.—Loving our neighbour "as ourselves" doth import a rule, directing what kind of love we should bear and exercise toward him; or, informing us that our charity doth consist in having the same affection of soul, and in performing the same acts of beneficence toward him, as we are ready by inclination, as we are wont in practice, to have or to perform toward ourselves, with full approbation of our judgment and conscience apprehending

it just and reasonable so to do. We cannot, indeed, better understand the nature of this duty, than by reflecting on the motions of our own heart, and observing the course of our demeanour towards ourselves; for thence infallibly we may be assured how we should stand affected, and how we should behave ourselves towards others. This is a peculiar advantage of this rule, (inferring the excellent wisdom and goodness of Him who framed it), that by it very easily and certainly we may discern all the specialities of our duty, without looking abroad or having recourse to external instructions; so that by it we may be perfect lawgivers, and skilful judges, and faithful monitors to ourselves of what in any case we should do: for every one by internal experience knoweth what it is to love himself, every one is conscious how he useth to treat himself: each one consequently can prescribe and decide for himself, what he ought to do towards his neighbour: so that we are not only taught of God as the apostle saith, "to love one another," but taught of ourselves how to exercise that duty: whence our Lord otherwise doth propose the law of charity in these terms, "Whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets;" that is, unto this rule all the special precepts of charity proposed in holy Scripture may be reduced. Secondly, loving our neighbour doth imply a sincere and earnest desire of his welfare, and good of all kinds, in due proportion: for it is a property of love, that it would have its object most worthy of itself, and consequently that it should attain the best state whereof it is capable, and persist firm therein; to be fair and plump, to flourish and thrive without diminution or decay. This is plain to experience in respect to any other thing (a horse, a flower, a building, or any such thing) which we pretend to love: wherefore charity should dispose us to be thus affected to our neighbour, so that we do not look on his condition or his affairs with an indifferent eye or cold heart, but are much concerned for him, and put forth hearty wishes for his interests: we should wish him adorned with all virtue, and accomplished with all worthy endowments of soul. We should wish him prosperous success in all his designs, and a comfortable satisfaction of his desires; we should wish him with alacrity of mind to reap the fruits of his industry, and to enjoy the best accommodations of his life. Not formally and in compliment, as the mode is, but really, and with a cordial sense, on his undertaking any enterprise, we should wish him good speed: on any prosperous success of his endeavours, we should bid him joy; wherever he is going, whatever he is doing, we should wish him peace, and the presence of God with him: we should tender his health, his safety, his quiet, his reputation, his wealth, his prosperity, in all respects; but especially with peculiar ardency we should desire his final welfare, and the happiness of his soul, that being incomparably his chief concern.—*Dr. Isaac Barrow.*

CONSCIENCE.—If our heart condemn us, we should acknowledge the condemnation to arise from the influence of God's Spirit. If our heart condemn us not, does it follow, as a matter of course, that this quiet state of the conscience is God's gift? Far from it. The absence of compunctious feeling is rather, in most cases, to be attributed to the absence of the Divine Spirit. Men speak calumnies of one another, and feel no sorrow, because they are not actuated by a principle of Christian faith; they covet, and their coveting lies easy on their heart, because the heart is dead to religion; they traffic, and practise imposition, but no remorse succeeds, because there is nothing to kindle that remorse. The neglect of Lazarus, and the withholding of relief, was not felt as a crime by the rich man in the parable, during the splendour which accompanied his living, and the cheer which abounded from day to day. He lived amid a people among whom

Moses and the prophets had lived and died, to whom they had spoken on earth, and for whom, when they quitted it, they left behind them a written record to testify to future ages; yet his conscience gave him no uneasiness. And amid the thousands who are perhaps guilty of more sins than this man is represented as committing, more actively vicious, offending God by deeds of commission as well as of omission; amid the thousands who live by frauds, and who make dishonest gains, robbing the widow and the orphan,—there may be many whose rest is never broken by a thought of duty, or by the grievous violation of it to which they are habitually addicted. They may have received their good things here, and God's word not have entered seriously into their consideration. But if God's word be true, they will hereafter receive their evil things;—there must come the judgment. And by what will the sleep of conscience be succeeded? In proportion as it has been inactive during the life on earth, it will become wakeful, stirring, agonizing; when all that has been done shall be seen in its true light; when, after death, there shall be no means of escape from themselves and their own judgments: when they shall know even as they are known! Then may they call on the hills to hide them, and on the mountains to cover them, but there will be no place to conceal them. The anger of the Lord will be about them on every side, compassing and besetting them behind and before: it will dwell in them, and fill their hearts with dismay; converting into an instrument of everlasting punishment, that conscience which was planted in them as a means through which they might have attained to eternal life and happiness.—*Rev. Dr. Russell.*

Poetry.

THE MARTYRS' MEMORIAL.*

BY MRS. RILEY.

(For the Church of England Magazine.)

AROUND the throne of light

A "noble army" stands,

Who kept the faith, who fought the fight,

And fell in many lands:

Though unremember'd here,

Each name is known on high,

Treasur'd was every silent tear,

And heard the faintest sigh.

Their toil and pain are ended now,

The "martyr's crown" adorns each brow;

But shall time's stealthy head efface

The records of that valiant race?

No! in our hearts let mem'ry write

Those honour'd names in words of light;

For there, amidst that glorious band,

Our country's martyr'd prelates stand.

The precious seed they shed

Struck deep and wide its root;

High o'er our land its branches spread,

Abundant was the fruit:

Though tempests might arise,

Unscath'd that stem hath been;

It yet tow'rs upwards to the skies—

Its guard, a Hand unseen.

* It is proposed that the memorial to the martyred prelates shall be a Church, erected as nearly as possible on the spot where they suffered.

And can it be, that England stands
Inactive, while her traitor-bands
Unite with an insidious foe
To lay those hallow'd branches low?
May *she* remember, who has sworn
To guard her kingdom's faith from scorn,
Its altar will not fall alone—
When fades its faith, then sinks its throne!

Yet grateful hearts are found,
Still "valiant for the faith,"
Who hallow to our God the ground
Where fled the martyrs' breath;
And where the fun'ral pyre
Glar'd fiercely to the sky,
Shall pure religion's flame aspire—
Its incense rise on high.
Then, while we own that England's God
Has long withheld his chast'ning rod,
Oh! let us seek, by fervent prayer,
Still for our land his watchful care;
And let the torch they lighted be
Our beacon o'er life's dang'rous sea,
To guide our passage to that shore
Where rest the saints, to die no more!

A LITTLE WHILE.

(For the Church of England Magazine.)

"A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father."—*John*, xvi. 16.

A LITTLE while through grief and care
Thy servants, Lord, their cross must bear;
Long midst the world their steps have been,
Where Thou, though nigh, art still unseen;
Where sorrow seems the heart to clasp
With cold reality's stern grasp;
And faith alone and tremblingly
Through the far distance looks to Thee.

Whilst feeble nature seeks relief,
And drops the tear of human grief,—
Whilst prayers for patience still are heard,
And still obedient to thy word,
Each fond request is oft made known
To Thee, whose love we trust alone;—
Still, let this thought our hearts beguile,
It is but for a little while.

Then let us midst the world pass by
With patient heart and quiet eye,
Which, raised to heaven, and looking through
The veil of sense with faith's clear view,
Is fill'd with Thee: thus shall its sight
Turn pow'rless on surrounding night;
And earth's enchantments round us thrown,
Shall cross our path unseen, unknown.

A little while, a few short years,
And we shall view these wayward tears,
As man, of manhood's hopes possest,
The sobs that heave the infant's breast
For that which yet, in love denied,
The tender parent holds aside:
A little while of toil and pain,
And Thou, yes Thou, wilt come again.

When wilt Thou come? when age at length
Leans trembling on his staff of strength;
Or while fresh dews our mornings greet,
And youth's impetuous pulses beat?
Oh, may our hearts to Thee still turn:
Oh, may our lamps still brightly burn!
Whilst in the light of heaven's own smile,
We watch, and wait our little while.

M. A. S. BARBER.

Miscellaneous.

EFFECTS OF BELIEF IN THE DOCTRINE OF TRANSUBSTANTIATION.*—First, as to its effect on the priests of the Church of Rome. The belief that by their means the bread and wine are actually changed into the body and blood of Christ must have a tendency to make them proud and overbearing. It must be a dangerous thing for a human being to think that he has such a power in his hands as that which the Romanists describe by the words "making God." He must be tempted to presume on it, and to arrogate to himself other powers. Accordingly, we know that this has taken place both with the priesthood at large, and with individuals. So early as the reign of our William Rufus, at the council of Bari, we find Pope Urban II. declaiming against ecclesiastics doing homage for their benefices; "for," said the pope, "it is a most execrable thing that holy hands, appointed to perform what was never granted to any angel—to create God the Creator, and to offer him to God the Father, for the salvation of mankind,—should be reduced to the humiliating baseness of slavishly mingling with profane hands." To which all the assembled fathers, we are told by Eadmer, who was present, cried, "Amen! amen!" There was, therefore, no horror felt at this manner of speaking. And we know that in our times individual priests have felt no horror in so speaking; but have availed themselves without scruple of the power it gives them over weak minds, to talk of "making God" and "creating the Creator!" Next, as to the effect on the laity. What must the unreflecting, who necessarily constitute the great majority amongst them, think, when they are told that the wafer is become God? Can they enter into nice distinctions between the wafer being an image of God, and being God himself? They are told to adore and worship; and what is it that they see before their eyes?—a wafer. A God in reality, the Romanists cry; but, they must confess, in appearance a wafer! What must this lead to in the case of the unlearned and unintelligent but idolatry? It is vain to tell us what the reflecting part of the laity think—we have no wish to charge idolatry on each of them individually; but we do charge the Church of Rome with teaching a doctrine, the inevitable tendency of which, with the rude multitude, the great mass of worshippers, must be that of making them idolaters. We would earnestly and affectionately entreat that Church to consider how she will answer it at the bar of God for thus endangering the souls of her people. But we forget how hopeless this entreaty is; how impossible it is for her to give up this, or any other doctrine, without abandoning her claim to infallibility. As to what the Romanists say, that in bowing down before the wafer, even the rudest of men carry their thoughts to the Divine Being, and so escape the charge of idolatry, it is exactly what the heathen of old used to say, when pressed with the absurdity of bowing down before stocks and stones. If such an answer disproves the charge of idolatry,

* From "Transubstantiation tried by Scripture and Reason," By the Rev. C. S. Bird, M.A., F.L.S., late Fellow of Trinity College, Cambridge. London, Hatchards; Reading, Welch. 1839.
—An able and well-timed pamphlet, addressed to the Protestant inhabitants of Reading, in consequence of the attempts recently made to introduce Romanism amongst them.

then there never was such a thing as idolatry in the world.* So much for the effect on the unintelligent laity. What must be the effect on the intelligent? Suppose a doubt of the truth of transubstantiation should arise in their mind (and from what we have shewn, it is hard to suppose it will not, some time or other); then, if the doctrine be examined, and its true nature seen; and if, finally, it be given up,—all Christianity is in danger of being given up with it; for when a man finds he has been deceived on one point, he is apt to think he has been deceived on all. Superstition easily falls into unbelief. Thus, in France, in the year 1790, all religion was cast off as a fraud and a fable, merely because they had never known it in its true form. They had driven out Protestantism long before, by the revocation of the edict of Nantes; and infidelity was the consequence, and the revolution the punishment! We will not charge that revolution wholly on Romanism—there was civil tyranny, as well as ecclesiastical, which had worn out the patience of men; but of this we feel sure, that some of the attendant horrors, such as conducting a harlot in procession through Paris, and enthroning her as the goddess of reason, and treading under foot the Bible, in the midst of scoffings and execrations, could never have happened in a Protestant country. If Romanism should ever prevail again in the earth, it can only be preliminary to a second triumph of infidelity. A religion which opposes reason undermines its own foundation.

FRIENDLY SOCIETIES.—Those who have taken much interest in friendly societies, and in the effects produced by them on the habits of the labouring classes, have had frequent reason to lament, that unsound calculations, bad management, and fraud, have, with a deplorable frequency, caused such institutions to fail. The number of societies that have existed long enough to bring the sufficiency of their contributions to the test of experience, bears a lamentably small proportion to the number that have become insolvent. In the early stages of such institutions the claims upon their funds are few. They have usually started with the great mass of their members in the prime of life and in robust health; so that for a while all their receipts have appeared to be profits: it is only when advancing age, increased sickness, or permanent infirmity, together with accelerated claims for funeral-money, press heavily on the funds, that it is discovered the original contributions have been inadequate to provide for the benefits promised to the members; and when insolvency shews itself, the ruin produced to it by the elder members comes at a time when their vigour is for ever gone, and they are no longer capable of realising by their labour the means of beginning anew to make that provision for their helpless age, which, to their credit, they had for the best proportion of their lives been honourably striving to effect. There is scarcely a village in England, where may not be found many unfortunate instances of what is here asserted; and if, with so many discouraging facts continually presented to them, men still, as they do, evince a strong desire to form themselves into friendly societies, the disposition to so laudable a foresight must be unusually powerful, and surely well deserves the encouragement which the legislature now wisely extends to such societies; and also merits the best assistance that experience can offer, to direct them to the safe and proper attainment of their object.—*Ansell on Friendly Societies.*

* The worshippers of the sun used to defend themselves by saying that the Deity actually dwelt in that luminary.

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SACRIFICE:

EFFICACY OF OUR LORD'S.

BY THE REV. EDWIN JACOB, D.D.

*Vice-President of King's College, Fredericton; and
late Fellow of C.C.C. Oxford.*

NO. II.

THE law, with all its sacrifices, as already stated, was unavailing to the satisfaction of the conscience. It afforded only this relieving hope, that God would, by some analogous method, as yet unrevealed, admit the sacrifice of a broken heart, or pardon and accept the true penitent. That method the Gospel has revealed. "The blood of Christ, who through the eternal Spirit offered himself without spot to God," is calculated to cleanse "the conscience from dead works to serve the living God."

It is the doctrine of the Gospel, that Christ is "the Lamb of God who taketh away the sins of the world;" that "God hath set forth him to be a propitiation in his (own) blood, to declare his righteousness for the remission of sins, that he might be just, and the justifier of him who believeth;" that Jesus, the Christ, the holy and beloved Son of God, being pure from every stain of sin, and of infinite worth and dignity by the union of the divine nature with his human person, by the impulse of that eternal Spirit which formed and conducted the plan of redemption, offered himself a sacrifice to eternal justice; that he laid down his life as a satisfaction and vicarious atonement for the sins of men; and that through him all who believe in his name are justified, his blood being really accepted as a sufficient expiation for "iniquity, transgression, and sin."

The consequence, stated by the sacred writer, is this,—that as persons living under the Old Testament, after they had contracted guilt or defilement in the cases specified by the law, might consider themselves sanctified or cleansed by the legal sacrifices and purifications, so that they needed not to fear the presence of the God of Israel; in like manner, but far more satisfactorily, is the conscience of believers in Christ purified from the sense of guilt and defilement by their faith in his atonement, so that they feel themselves enabled, with assured and joyful hope, "to serve the living God."

That the atonement of Christ is thus efficacious, may be shewn, as well from the reason of the thing, as from actual experience.

By the reason of the thing, I mean, that the sacrifice of Christ is that expiation on which the soul of man may securely rely.

In the first place, we are distinctly and fully assured, that it is a sufficient and satisfactory expiation. No doubt obscures the promises of the Gospel. To every one who truly repents of his sins, and seeks forgiveness with humble faith in Christ, complete and eternal deliverance is unequivocally promised through the Redeemer's blood. On this promise we might, we unquestionably should, rely, even if we knew nothing whatever of the way in which that blood avails for expiation. The word of God, duly attested as it is in the Gospel, must surely be a sufficient warrant for our faith.

But we are enabled to discern something of the propriety of the sacrifice. We can in some measure perceive how the death of Christ is capable of satisfying Divine justice. For whether we regard the punishment of sin

as requisite to maintain the honour of God's law, or to deter from future transgression, the death of Christ on our behalf must appear abundantly effectual for either purpose. No man, no being in the universe, can think of God's beloved Son bearing the guilt of our iniquity, and dying for our forgiveness, without the deepest and most awful conviction of the justice of God, and the most dreadful apprehension of the consequences, should that atonement in any case be unavailing. And let it not be forgotten, that salvation is promised, even through that atonement, to those alone who so repent as to renounce and abandon sin; for the impenitent and wilfully disobedient, neither will the Redeemer's blood avail, nor can there "remain" any other "sacrifice for sins."

The feeling of the believer therefore is, whether he looks at the absolute promises of God through Christ, or at the satisfactory atonement which Christ has made, "I am pardoned, I am justified from all things; God has accepted the propitiatory sacrifice which himself provided, and which must have been of infinite value." Hence his conscience is cleansed; he no longer looks upon himself as polluted and dead in sin, but as sanctified and alive to God in Christ; he rejoices in the salvation of his soul, and proceeds to live as one who is "alive from the dead."

Such is the reasonable and probable effect of a belief in Christ's atonement. And does not experience confirm the argument? What sort of persons have they been who have believed—I do not say, who have been called Christians, but who have sincerely trusted in Christ crucified? Those whom the New Testament exhibits to our view, what did they become? Did they not all,—the apostles, and all whom they acknowledged as faithful disciples of their Master,—purify themselves from all sin, and serve God in holiness of life? Those who in every age have known the Gospel and felt its power, have they not all, as far as we have reason to believe that they understood and applied Christian truth, been distinguished by the same marks? And now, wherever men believe in Christ, truly believe in his atoning blood, is not the same effect produced? "Who is he that overcometh the world, but he who confesseth that Jesus is the Son of God?" Who endeavours to "purify himself even as God is pure," but he who believes that Christ died to "redeem him from iniquity?" Who discover the deepest penitence for sins committed, and the greatest vigilance to avoid future transgressions?—are they not those who pay the devoutest regard to the Redeemer's cross? Who are most distinguished for all the graces and virtues of Christianity, for humility, hea-

venly-mindedness, patience, meekness, charity?—are they not such as could most justly say, We are "crucified with Christ?"

Let us, then, humbly and gratefully adore the mercy of Almighty God, who has given us our life under the light and grace of the Gospel. Great indeed is the privilege to "behold the Lamb of God;" to be enabled to look to that sacrifice which is a full expiation for sin; to know him in whose blood we have complete redemption. We might have been born among heathens, destitute of any sacrifice in which confidence could be reasonably placed; or among Jews, where the sacrifices, although of Divine appointment, were of such a nature as to give but very imperfect relief to the conscience; or among Christians (for such in name there are) ignorant of the true value of the Redeemer's blood. Blessed then, blessed from all our hearts, be that mercy which has cast our lot in a Christian and enlightened land, where the pure word of God at least is read and heard, and where (if we have but "ears to hear") the true and perfect salvation of Christ is known.

Let us settle it in our minds as a certain truth, that the death of Christ was a real and effectual atonement. Many have been tempted to pass over or explain away the doctrine of the Gospel on this grand subject. The cross, "to the Jews" of old "a stumbling-block, and to the Greeks foolishness," is to these persons any thing rather than "the power of God." Should any doubt arise in our minds, let us remember how very plainly the apostles speak of the atoning efficacy of the Redeemer's blood; how decidedly Jesus himself spoke of the necessity of his death; how the types and prophecies of the Old Testament pointed to such a propitiation; and, finally, how "the desire of all nations," as discovered by their numberless sacrifices, required a sacrifice in which the soul could confide. An atoning Saviour is evidently the end of the law, the fulfilment of the prophets, the hope and the want of man. Oh, now that such an one has been revealed, let us not shut our eyes to his glory, but "look unto him and be saved."

Lastly, let us call ourselves to a solemn inquiry, whether we are "redeemed to God" by the "blood" of Christ. That blood was shed "for the life of the world;" but unless it has been "sprinkled on our hearts by faith," and we "have washed our robes and made them white in the blood of the Lamb," it cannot yet have availed for ourselves. But how shall we know the fact? Surely every man's own conscience should be able to inform him of it. Have we, or have we not, as a plain matter of fact, placed our trust

in Christ crucified for the pardon of our sins? But if the answer should not at once be given, there is still a decisive criterion. Faith in Christ is an active principle; it must shew itself by the feelings which it excites, and the life which it produces. Does, then, our faith "sanctify to the purifying" of the soul? Has it "purged our conscience from dead works," and constrained as well as enabled us "to serve the living God?" If any would pass for believers, in whom such effects are not observable, oh, let them remember who it was that said, "If I wash thee not, thou hast no part with me!"

CHEAP RELIGION—IRISH CLERGY.*

THAT an ungodly world should pass over and neglect the messengers of Him who came to save it, however to be deplored, can neither surprise nor startle the well-instructed mind. "If the world hate you," says that blessed Saviour, "ye know that it hated me before it hated you." That men should pay with grudging calculation for services which they do not value, is strictly natural, and in full consistency. Hence the popular cry for what is termed a cheap religion. Hence, if a man devote his time and talents to the bar, to arms, to medicine, to public business, or to the finer arts, the general sense and feeling are, that in all these instances, the labourer is worthy of his hire. While, if equal zeal and equal gifts are employed in the offices of the sanctuary, and in the service of the altar, there is an almost universal cry of "shame," where it can be proved that the ambassador from God to man receives even the half of what would be considered fair remuneration in any secular calling. God forbid that I should speak, even upon the part of my most highly gifted brethren, in a spirit of murmuring or complaint. I have no anxieties upon the subject, but that every minister of the Gospel should welcome poverty, if it be the will of God concerning him, and feel that no humiliation can be greater than he deserves. Nor have I a wish respecting the temporal interests of the established clergy, save that their provision, whether less or more, should be so dispensed as to rescue them for ever from all pecuniary collisions with their own parishioners; from heart-burnings and broils, in the midst of which it seems almost a farce to talk of deadness to the world, or of setting the affections on things above. Still, it is no less my firm persuasion, that the parsimony with which so many are disposed to pay for religious services (I say *religious* services—for the most worldly-minded will heap their offerings on the altars of superstition; they will freely spend their money for that which is not bread, and dearly purchase the most flimsy counterfeits of religion),—it is, I repeat it, my firm persuasion, that all this parsimony is resolvable into a practical contempt for sacred things; a spirit which rates the ministrations and the counsels of the clergy below even the miserable stipends it would allot them. It is, then, as I have before observed, quite accountable, and strictly natural, that an ungodly world should pay with a niggard hand for what they do not want, and where they feel there is no value received. To such it would be fruitless to urge the example

which this Scripture, with so much simplicity, holds forth. But there is another class, to whom it may not speak in vain. I mean those who are not of the world, and who nevertheless appear, in this respect, to have caught its spirit; and seem to act wholly unlike themselves, where every better feeling and every sacred sense of honour ought naturally to be engaged. I do, then, affirm, that good and religious men (and I can account for it on no principle but that of general contagion) are often straitened in their bowels to their ministers, when to the claims of all beside they respond with Christian liberality and generous sympathy. Amongst the dissenters, this has been long a matter of painful experience; and has been by some of their pastors most pathetically described. And in our own Church, how many of her burning and shining lights have struggled hard with want and poverty! How many have composed their learned and immortal pages amidst fears and doubts whether they could defray the costs of publication! How many, having just discharged the thunders of their eloquence, and left an overflowing and brilliant assembly full of admiration of the preacher, have returned to scanty fare, and to a cheerless home, at least as far as earthly comforts are concerned! Through what seas of trouble and deep waters of affliction have no small portion of the Irish clergy been of late years passing! I shall here relate a simple and, I think, touching anecdote of a clergyman's child, during the recent and severe trials of our Church. The family to which he belonged were very highly connected. (I mention this circumstance, because it materially affects the interest of the case.) This little boy had lately lost his father, one of the brightest ornaments of the Irish Church; and his pious mother, with a family of which he, about eleven years old, was the eldest, was thrown upon her brother, himself a clergyman, but reduced to much distress by the total withdrawal of his clerical income. One day he observed his mother apparently much afflicted, and in still deeper sorrow and dejection than he was accustomed to see. He gently approached her, and said, "Mother, why are you so distressed? is it about me and my brothers? Are you grieving because we cannot be bred as gentlemen? Ah, mamma! don't you remember that our blessed Saviour was brought up as a carpenter?"

Affecting as this picture may be, particularly when we consider the family connexions of the parties, yet with many of the clergy the doubt was not, whether they could educate their children in their own sphere of life, but whether they could give them food to eat, and raiment to put on. It would require a far different pen from mine to describe the scenes which were acted in the once-happy dwellings of these suffering servants of the Lord. They were withdrawn from the notice of the world; but they were not hidden from the eye of God, neither were they lost on him. He was witness to the patience with which many a faithful minister bore the hardest trial, perhaps, to which human frailty can be exposed—that of being obliged to refuse the bread which his children asked. Let us, then, endeavour, however faintly, and however it may fall short of the original, to picture to ourselves one of those scenes which the actors were but too successful in concealing from the view of man. Let us suppose the father and the pastor of his domestic flock gathering them around him, to comfort them with the comfort wherewith he had been comforted of God; let us suppose him opening that blessed volume which he had taught them to call a delight in happier days, and choosing such portions of its consolations as were best adapted to support them under their present sufferings. In this labour of love, he would naturally direct them to that passage by which their Saviour was strengthened in the hour of his temptation: "And he humbled thee, and suffered thee to hunger, that he might make thee"

* From "The Shunammite: a Series of Lectures on 2 Kings, iv. 11-17." By Rev. Henry Woodward, M.A., formerly of C.C.C. Oxford, Rector of Fethard, in the diocese of Cashel. London, Duncan and Malcolm. 1839.—This volume is in no respect inferior to the other works of this author; and it is difficult to give a stronger recommendation of it. There are fifteen lectures. The subject is most interesting; and it is handled in a manner no less so.

know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." He would read to them how God "doth not afflict willingly, nor grieve the children of men." He would tell them that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He would assure them that their "light affliction, which was but for a moment, would work for them a far more exceeding and eternal weight of glory." He would point to that precious promise, "I will never leave thee nor forsake thee;" and to that cheering declaration of the Psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread." Thus would he beguile their sorrows, and charm away the bitterness of want, by the consolations of that Gospel which he had taught them from their infancy to love. Now I do not say that this picture is drawn from the literal details of any instance which occurred in real life; but I do say, that in substance such were the exhibitions which many a clergyman's family presented to the All-seeing Eye. And assuredly, if any scene could be supposed to come home to the heart of God, or to awaken sympathy in the breast of Him who for our sakes became poor, and passed through the furnace of affliction, it would be such a scene as I have presented. Nor can we doubt, that—if prayer ever pierced the clouds, and entered with acceptance, through the great Mediator, into heaven—that the prayers which were offered by the clergy of Ireland, and by their afflicted families, have reached the mercy-seat on high, and are now registered in the book of God's remembrance. There they remain; and it is my firm belief, that—while the fate of our Church as an establishment seems trembling on the balance,—that those prayers, and those patient sufferings from the midst of which they ascended, have thrown incalculable weight into the scale of her preservation.

But where were the wealthy laymen of their own communion, while all these scenes were acting? Some were, I grant, as they always are, at the post of duty, and gave in large proportions to their relief: others were pointing to their distresses, and giving glowing descriptions of their miseries; trumpeting their praises, and raising their characters to the skies, that they might cast the blame upon their political opponents; forgetting the shame which attached to themselves, while the ministers of their own Church, and of their own parishes, were pining in want and wretchedness. That not a few who acted thus, acted in this respect unlike themselves, and as they would not do in any other case which claimed their pity and their Christian charity, there can be no doubt. And where men in one single instance seem to contradict their uniform habits of feeling and of thinking, it is but fair justice to impute such conduct, not to obliquity of heart, but to something which accidentally interferes with the due exercise of an unbiassed judgment. It is on this account that the foregoing observations have been ventured. They may, by possibility, reach the eyes of some who will be led thereby to ask themselves questions such as these: "Is it consistent with the religion we profess, to leave the pastors of our own communion unpitied and unrelieved, when our hired servants have bread enough and to spare; and when the crumbs that fall from our abundant tables would be far beyond their wants or utmost wishes? Is it in accordance with those Scriptures which we acknowledge as our rule of life, to deny those men from whose mouths we hear the Gospel, and from whose hands we receive the memorials of a Saviour's love, some support in their time of need, some small proportion of that wealth with which the Lord has blessed us? Is this the way to make our Church respected in the eyes of her opposers; of men who, out of their poverty, raise their clergy far above the rank

of those who voluntarily pay them? And can they be likely to think favourably of a religion which leaves its own ministers in destitution? Can it be right (and such is the practice of many respectable and, in other matters, liberal men) to demand of your pastors, stripped as they are of all but what they can glean from a few Protestants, to relinquish a part of what the law, if enforced, would compel us to pay; and to insist on this deduction, without any plea of justice or shadow of reason, but simply because that gentle characters are unwilling, and timid ones are afraid, to offend and alienate a powerful neighbour?"*

What the process is, by which fair and honourable minds can be brought to act, in one insulated concern, against the principles which rule them in every other, I do not take on me fully to explain. That the kind of property which the clergy have so long and so unfavourably to their influence possessed, that inveterate habits of collision, and that disputes from time immemorial about tithe, have rendered it like a second nature to grudge whatever is given to the Church;—that such associations have no small share in hardening the hearts of laymen, I have myself no doubt. Nevertheless, that there are other causes, is no less clear; because the same complaints are made by the pastors of dissenting congregations. But it is not my business to account for, but simply to state the facts of this unhappy case; facts which I know from the well-authenticated report of others, but not from my own experience. It is but justice to say, that I have found from resident parishioners, and non-resident landlords of the Protestant faith, a far different treatment: amongst the latter of whom I cannot deny myself the pleasure of adverting to a nobleman, personally unknown to me, whose conduct in this, as well as in so many other respects, casts a lustre upon his exalted rank.†

ADDRESS OF ARCHBISHOP WHITGIFT TO QUEEN ELIZABETH,

With the view of preventing the sacrilegious designs of the Nonconformist party of that day.‡

I BESEECH your majesty to hear me with patience, and to believe that yours and the Church's safety are dearer to me than my life, but my conscience dearer than both; and therefore give me leave to do my duty, and tell you, that princes are deputed nursing-fathers of the Church, and owe it a protection; and therefore God forbid that you should be so much as passive in her ruin, when you may prevent it; or that I should behold it without horror and detestation, or should forbear to tell your majesty of the sin and danger of sacrilege. And though you and myself were born in an age of frailties, when the primitive piety and care of the Church's lands and immunities are much decayed; yet, madam, let me beg that you would first consider that there are such sins as profaneness and sacrilege; and that if there were not, they could not have names in holy writ, and particularly in the New Testament. And I beseech you to consider, that though our Saviour said, "he judged no man," and to testify it would not judge nor divide the inheritance betwixt the two brethren, nor would judge the woman taken in adultery; yet in this point of the Church's rights he was so zealous, that he made himself both the accuser, and the judge, and the executioner, to punish those sins; witnessed, in that he himself made the whip to drive the profaners out of the temple, and overthrew the tables of the money-changers, and drove them out of it. And I beseech you to consider,

* This lecture was written before the passing of "The New Tithe Act:" an act of which the least that can be said is, that it is by far the best modification of a scheme which leaves the clergyman to collect his income from his own parishioners.

† The Earl of Clare.

‡ From Walton's *Life of Hooker*.

that it was St. Paul that said to those Christians of his time that were offended with idolatry, and yet committed sacrilege, "Thou that abhorrest idols, dost thou commit sacrilege?" supposing, I think, sacrilege to be the greater sin. This may occasion your majesty to consider, that there is such a sin as sacrilege. And to incline you to prevent the curse that will follow it, I beseech you also to consider, that Constantine the first Christian emperor, and Helena his mother, that King Edgar, and Edward the Confessor, and indeed many others of your predecessors, and many private Christians, have also given to God and to his Church much land and many immunities, which they might have given to those of their own families, and did not, but gave them as an absolute right and sacrifice to God; and with these immunities and lands they have entailed a curse upon the alienators of them. God prevent your majesty and your successors from being liable to that curse, which will cleave unto Church-lands as the leprosy to the Jews.

And to make you, that are trusted with their preservation, the better to understand the danger of it, I beseech you forget not that, to prevent those curses, the Church's land and power have been also endeavoured to be preserved, as far as human reason and the law of this nation have been able to preserve them, by an immediate and most sacred obligation on the consciences of the princes of this realm. For they that consult Magna Charta shall find, that as all your predecessors were at their coronation, so you also were sworn before all the nobility and bishops there present, and in the presence of God and in his stead, to him that anointed you, to *maintain the Church-lands, and the rights belonging to it*; and this you yourself have testified openly to God at the holy altar, by laying your hands on the Bible then lying upon it. And not only Magna Charta, but many modern statutes have denounced a curse upon those that break Magna Charta, a curse like the leprosy that was entailed on the Jews; for as that, so those curses have and will cleave to the very stones of those buildings that have been consecrated to God; and the father's sin of sacrilege hath and will prove to be entailed on his son and family. And now, madam, what account can be given for the breach of this oath at the last great day, either by your majesty or by me, if it be wilfully or but negligently violated, I know not.

And therefore, good madam, let not the late lord's* exceptions against the failings of some few clergymen prevail with you to punish posterity for the errors of this present age: let particular men suffer for their particular errors; but let God and his Church have their inheritance. And though I pretend not to prophecy, yet I beg posterity to take notice of what is already become visible in many families, that Church-land, added to an ancient and just inheritance, hath proved like a moth fretting a garment, and secretly consumed both; or like the eagle that stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles and herself that stole it. And though I shall forbear to speak reproachfully of your father, yet I beg you to notice, that a part of the Church's rights, added to the vast treasure left him by his father, hath been conceived to bring an unavoidable consumption upon both, notwithstanding all his diligence to preserve it.

And consider, that after the violation of those laws to which he had sworn in Magna Charta, God did so far deny him his restraining grace, that as king Saul, after he was forsaken of God, fell from one sin to another, so he, till at last he fell into greater sins than I am willing to mention. Madam, religion is the foundation and cement of human societies; and when they that serve at God's altar shall be exposed to poverty, then religion itself will be exposed to scorn,

and become contemptible, as you may already observe it to be in too many poor vicarages in this nation. And therefore, as you are by a late act or acts of parliament entrusted with a great power to preserve or waste the Church's lands, yet dispose of them, for Jesus' sake, as you have promised to men, and vowed to God—that is, as the donors intended: let neither falsehood nor flattery beguile you to do otherwise; but put a stop to God's and the Levite's portion, I beseech you, and the approaching ruins of His church, as you expect comfort at the last great day: for kings must be judged. Pardon this affectionate plainness, my most dear sovereign; and let me beg to be still continued in your favour, and the Lord still continue you in his.

ON THE GIFTS OF GOD IN NATURE AND GRACE.

BY MISS M. A. S. BARBER.

No. II. *The Conscience.*

THIS world may be compared to a banqueting-room, where the human race is seated at the feast of life: there is many a sorrowful heart within, when all is fair and bright without; riches and rank, beauty, wisdom, and learning—the pleasures, the hopes, the enjoyments of life, are freely shared amongst the respective guests; and, like the Babylonian nobles, they have taken the vessels of the Lord's house, the silver and the gold, to serve at the feast: their time, their talents, their gifts, were all the Lord's; but, carrying them from his altars, they are using them in the service of the flesh. Whilst they are praising the gods of gold and of silver, of brass, of iron, of wood, and of stone, bowing down in their hearts before the wisdom, the power, the wealth, the happiness of this world, will not the handwriting come forth, and write over against the wall? Ah! the sentence has been written there long: we have read it from our infancy, and ceased to tremble; it tells us that the world is under the curse of God; the curse that goeth forth over the face of the whole earth (Zech. v. 3); throughout all ages of the world, from its most ancient date to the present hour—throughout all ranks of mankind, from the king to the beggar; every concern of life, all time, all things, are inscribed with the same unaltering word, "Vanity, vanity, all is vanity." And why is it so? Because the world is at enmity with God, and can neither shake off its unacknowledged, perhaps uncomprehended dread of his anger, or substitute any enjoyments which can make amends for the loss of his favour. The soul, perhaps, does not understand the cause of its own suffering; but, like king Belshazzar, the writing troubles its repose, even while it reads not the interpretation thereof. It casts, perhaps, but a transient look at the dreadful mystery; and, plunging anew amidst the revelry that surrounds it—occupied incessantly with the cares, and amused with the trifles of life—it forgets the solemn truth which forced itself for a moment upon its unwilling eyes; until death, like the triumphant Persian, is at the gates.

All is vanity, because all is sin. Excellent in its beauty was the soul when created by God, perfectly holy, and perfectly happy: it is sin which has changed its every feature, and induced the expression of pain and sorrow, where once there was nothing but the reflection of the purest delight. There is a print of an antique gem, representing a head of the Medusa, covered with natural tresses, but bound round with the enormous coil of one hideous snake. On every line of that otherwise beautiful face is written the expression of suffering; while the eyelids seem closed beneath the weight of pain. Such is the effect of sin upon the soul.

But it is not to be supposed that mankind, whilst in the daily practice of so much that is evil, are always

* The Earl of Leicester, the head of the Nonconformist party.

acting in the direct violation of known and certain rules of right: the corrupt nature of the human heart, which pollutes the actions, tends also to blind the understanding, and to deaden the conscience; which, thus left in darkness and uncertainty, generally adopts as its rule of life that which is drawn from education, habit, and example. Thus it is that the heathen offers his human sacrifice; that the American Indian remorselessly tortures his wretched captive; and the cannibal, without disgust, prepares his revolting feast. But it is not in the forest of the savage, or the hut of the barbarian alone, that we must look for the exemplification of this principle; more or less it pervades every individual amongst us. The errors learnt in the nursery are frequently carried to the last moment of declining years; and the child imbibes the thoughts and opinions of those who surround it, almost as readily as it copies the manners and customs of the society in whose ranks it is born. The conscience thus but too often becomes an arbitrary standard, rising and falling like a thermometer, according to the atmosphere in which it is placed.

But, notwithstanding its liability to be thus acted upon by injurious influences, it is yet the remains of a precious gift of God to man; and, however low its standard may be placed, our actions generally fall far below it; for who can say he always obeys the dictates of his conscience, and has never heard its accusing voice? But with respect to the law of God, that sole standard of truth and wisdom, the natural conscience is in utter darkness; it perceives not how every commandment has been transgressed; it perceives not the evil of habit, of deed, and of thought, engraved on the heart. Vainly does it summon the light of reason to its aid; that light is but as the sparks spoken of by the prophet: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow" (Is. i. 11).

It is the first office of the Spirit in the soul to convince it of sin. The conscience, which has been so long asleep, is suddenly awakened to a sense of guilt. This is as much the direct interposition of God as the light which shone round Saul as he journeyed towards Damascus; for some remain for years in the constant hearing of the Gospel, and are deaf to it. "No man can come, except the Father draw him." The first emotions of the converted soul are generally a practical commentary on Rom. vii. 9. We had done no particular moral wrong; we were as good as others, and tolerably exemplary in our domestic and social relationships. If we did not quite like the idea of dying, we had not much fear, but some confused notion that we should go to a better place; in short, to sum up the whole in a favourite expression amongst the poor, "God is very merciful, and we had never harmed any body." When the light of the Spirit dawns, it shines upon the commandments of God; revealing to us their nature, and our transgressions of them. It is as if we had been sitting in the dark before an open book, and a light is suddenly brought before us; we can read it immediately. We may have the book, we may have the means of grace, but God alone can make them available to us; and if it is the work of the Spirit thus in the first place to make us conscious of sin, it is no less his work to purify us from it. The justification of the soul before God, which removes every weight from the conscience, and takes away all fear of punishment on account of sin, is the effect of an undoubted faith in the perfect and sufficient righteousness of Christ. This alone can quiet the troubled conscience; which might vainly exhaust itself in useless efforts to keep the commandments of God, and yet never be at peace. It is the property of faith at once to soothe the alarm which arises from the conviction of sin, and to incite us to seek to be purified

from it; but in this we are apt too often to overlook the direct teaching of the Spirit. When we consider the errors into which many have fallen, we cannot be too earnest in our prayers, to be kept from all mistakes, either in doctrine or practice. We cannot look too often to God, to be kept from thinking those things to be according to his will, which indeed are not so—from imagining wrong to be right, and right wrong; for if the conscience itself be in error, of course the conduct will be wrong. If the light that is in thee be darkness, how great is that darkness! And when we do know what is right, it is only in the strength of Christ that we can follow it. Every Christian knows this; but it is the practical influence it should have on us which is apt to be lost. Suppose, for instance, that we are of a discontented temper; that our conscience reproves us for our many murmurings and repinings. We know that it is an unchristianlike temper; that to be contented in all things, always patient, always rejoicing, is continually commanded us. God can change the most fretful spirit into the most cheerful one. The comparison by which this is illustrated in Scripture is a powerful one; "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will" (Prov. xxi. 1). Our part is that of constant, earnest prayer.

At the same time, although it must be with total dependence upon God, we should make every effort we are capable of, and diligently use every means within our reach, to increase in the knowledge of God, and in obedience to him. "Watch, watch!" is the emphatic admonition of our Lord: we are absorbed in the common trifles of life—we ought to be always looking beyond them: it is not in the momentary glow of devotion, but in the daily habit of self-denial, that the following of Christ consists. We must be diligent observers of ourselves, constantly comparing our conduct with the commandments of Christ. It is almost impossible to take up a practical book of devotion without being told that self-examination is one of the most difficult, and, at the same time, one of the most necessary of Christian habits; and a number of questions are generally suggested to assist the inquirer in the difficult task. But they often perplex the matter still further; for, although there is a general resemblance in human passions and feelings, there are those strong individual differences, arising from character and circumstances, which render the thoughts of one person inapplicable to another in so solemn a matter as the communion of the soul with God; for such, in fact, is self-examination; the reference of our actions to Him, as those who must give an account: of course, this account must be given by means of the conscience, which is the depository of all that passes in the soul: the difficulties, therefore, and the sometimes almost insurmountable hindrances, which attend the practice of self-examination, can only be remedied by the enlightening of the conscience; as in proportion to its faithfulness as a monitor will be our capability of judging of ourselves. And how is it to be enlightened? by a practical reference of our daily conduct to the word of God as our standard.

For this purpose, it is useful on the Sabbath to think over our probable occupations, circumstances, and temptations, during each day of the ensuing week, if we are spared to see it; and then to select such short portions of Scripture for every day's perusal as shall seem most likely to meet our wants. If every morning when we rise, our first thoughts are directed to it; if we repeatedly refer to it during the day; when night comes we shall probably be able to recollect any occasion upon which we may have transgressed it. In this manner also our conscience becomes enriched in the things of God; and we learn practically to apply our knowledge of the Scriptures.

Self-observation to be useful must be habitual: if we have passed a careless, thoughtless day, it is dif-

scult at its close to recall all the several instances in which we have sinned; if, on the contrary, our eyes are always thus open on ourselves, we shall learn to remark more easily not only our transgressions of that particular portion of God's word, but any other sins we may have committed; and by searching the Bible for texts upon the subject, we shall be enabled to see more clearly how and why they are displeasing to God. If our time is not at our command; if we cannot do this every evening; a very few minutes will enable us to note down the most important points; and when the Sabbath again comes round, we can recur to each daily comparison, and make our weekly reckoning. Blessed Sabbath! in no case does a man rob his own soul more than in the non-observance of the Sabbath-day.

The moral faculties resemble in a great degree the intellectual ones—they are improved by use. The conscience which is constantly exercised becomes more observant, more easily alarmed by the approach of sin. If it is rich in the things the Spirit teacheth, accustomed to regulate itself by the standard of God's word, it will become a useful guide, and learn to raise a warning voice against the least transgression. Thus taught, thus enlightened, it will be to us as a faithful watchman through the long watches of our earthly pilgrimage. But let it ever watch in the spirit of faith and prayer; for truly, as it is written, "Except the Lord keep the city, the watchman waketh but in vain."

The Cabinet.

PUBLIC PRAYER.—With respect to the weekly prayers on Wednesdays and Fridays, I would not willingly, in any case, sanction their discontinuance, thinly as they are now attended: but it may be doubted, whether it might not in some cases be worth trying the experiment of substituting for them early prayers, or matins, which some classes of tradesmen, mechanics, and servants might attend, before they commence the business of the day. This practice, which was once general, is still retained in some of our cathedral churches, where these early services are attended by a considerable number of persons. For my own part, I should be glad to see the experiment tried, not on Wednesdays and Fridays only, (upon which days the Litany might still be used at eleven o'clock), but on EVERY DAY except Sunday, agreeably to the practice of the early Church, and of our own in its better ages.*—*Bp. Blomfield.*

EXAMPLE OF CHRIST.—When the artist puts the pencil into the pupil's hand, and bids him copy what he sees, he knows he cannot do it, but he means to teach him. So when our heavenly Father places himself in characters of humanity before us, and bids us to be "holy as he is holy, and pure as he is pure," he knows we cannot, but he intends to lead us forward, by almost unconscious steps, to that which he requires. He sets before us the object of imitation, that with eye intently fixed upon its beauty, we may love it more the longer we behold it, and grow insensibly to the likeness of what we love; still longing, still proceeding; but then only satisfied when we awake after his likeness.—*Miss Caroline Fry.*

"GRIEVE NOT THE HOLY SPIRIT." (Eph. iv. 30).—There is something very tender and touching in this expression; it is the language of a heart that feels deep interest in the offending party; that is kindly affectioned towards him, and greatly concerned for his safety and happiness. It is said of our Lord, that "he was grieved for the hardness of their hearts." It did not irritate, but distress that gracious mind, which glowed with benevolence, and with truest love and goodwill

towards them. Thus the Spirit is a Spirit of love, tenderly regardful of our highest good, and actively and incessantly engaged in promoting it. Give him then no occasion of regret or grief.—*Remains of Rev. C. J. Paterson, edited by Archd. Hoare.*

Poetry.

PARAPHRASE OF THE 104th PSALM.

(Verses 1-9.)

O BLESS the Lord, my soul! his praise proclaim;
Let all within me bless his holy name.
O Lord, my God, supremely great art thou;
Before thy footstool seraphs humbly bow;
All the redeemed saints of earth and heaven
Join in the praise to thy perfections given;
And soon will every foe, with one accord,
In shame confess that Jesus Christ is Lord—
Praise that will ne'er invade thy right divine,
But make thy grace with added lustre shine.*

With majesty and honour doubly clad,
Thy presence makes the eternal city glad;
As with a garment, gloriously bright,
Thy sacred form thou coverest with light;
Beneath thy feet the heavens are stretch'd abroad,
Like the rich curtain o'er the ark of God,
That deck'd the tent in Shiloh, where of old
Its purple vail was hung on burnish'd gold.†
The waters of the firmament expand,
A vast foundation where thy chambers stand;
Nor could a fitter resting-place be giv'n
For Him who "builds his stories in the heav'n."‡
The clouds, like willing cherubs, at thy word
Now yield a chariot for their sovereign Lord;
And now, thy presence to no spot confined,
Thou walkest on the pinions of the wind.
Whether to lay the proud opposer low,
Or save thy people in each hour of woe,
Thine angels, like the winds, their work fulfil,
And swiftly rush to execute thy will;
Not e'en the winged lightning can exceed
The rapid swiftness of their willing speed:
Witness Elijah's word, who scarcely spoke,
Ere on his foes came down the with'ring stroke,
And fifty upon fifty failed to bring
One feeble prophet to their mighty king.§

By thee the strong foundations of the earth
Were laid, when first the universe had birth;
Like as a robe, the waters of the deep
Were seen o'er all her boundaries to sweep,
And the perpetual hills and mountains stood
Plunged far below the surface of the flood.
But when thy sovereign purpose was reveal'd,
And the Almighty voice in thunder peal'd,
The rolling billows, hastening to obey,
To their appointed stations fled away.
So when in after-times the deluge hurl'd
Far-wasting ruin on a guilty world,
The same Almighty voice its power restrain'd,
And shew'd that o'er the flood Jehovah reign'd;
His justice harden'd sinners died to prove,
While the saved ark bare witness to his love.

* In the time of king Charles I. the first service was at six o'clock, the second at nine.

† Phil. ii. 11. ‡ Ex. xxvi. 31-33; Judg. xviii. 31.
§ 2 Kings, i. 10-12.

But never more, while heaven and earth abide,
 Shall such a deluge pour its fatal tide;
 For He, who knows the waters to control,
 And calm the raging billows when they roll,
 Hath girt the ocean with a belt around,
 And marked it with an everlasting bound;
 And though his ark by other floods be press'd,
 When floating on the world's tumultuous breast,
 The Lord will guide his vessel through the storm,
 And every promise faithfully perform. T. P.

Miscellaneous.

GENERALISED CHRISTIANITY.*—But, my friends, whatever others may do, let not the Church ever give her sanction to that generalised Christianity which is only another name for infidelity, or abandon those articles and formularies of doctrine which have been handed down to us by the piety of our fathers. For what shall we, to whom this precious inheritance of Gospel-truth has been transmitted, be untrue to our trust, and out of a spurious affectation of liberality lock up its treasures from our children? Shall we suffer them to be tossed about by every wind of doctrine, or fall into the icy indifference of a pretended philosophy, because we neglected to imbue them in the days of their youth with the sound principles of an enlightened faith? Ah! that the people of this country—that the children of the Church of England, would sometimes call to mind the incalculable benefits which she was the chosen instrument for conveying to us! Not only was it by her that the light of true religion was first kindled in this land; not only is it under her auspices that the principles of toleration have been earlier introduced and more systematically acted upon in this country than in any other country on earth; but she alone of all the religious communities in this kingdom is fitted to bring the Gospel practically home upon all classes of society—the rich as well as the poor, the low as well as the high. For while we, the humbler ranks of ministers, through all the length and breadth of the land, are appointed to instruct the children of obscurity, poverty, and ignorance, in the doctrines and duties of Christianity, and to reconcile them to the inevitable sorrows and privations of their lot in this life by the glorious prospect of a life to come in the eternal presence of their God,—the higher orders of Church-officers are prepared to communicate a tone of religious feeling to influential members of the community, and have daily opportunities to become examples of true piety and enlightened charity to our nobles and to our princes. Following the banners of our Church, the soldiers of Christ, and champions of the faith in this favoured land, have resisted those assaults which in other countries have proved either death-blows to true religion, or fatal to its welfare; and while the emissaries of Satan have insinuated themselves by secret wiles, or marched in open triumph over the continent of Europe, the shores of Britain have presented an adamant barrier against the infidel assailant. And to whom but to the Church are we indebted for maintaining the defences of our faith? What Church, what religious establishment in any other nation in Christendom, has supplied champions of the cross equal to our own? Have all the ministers of all other religious communities done so much for the vindication of sound doctrine as the bishops only of the Church of England? Some teachers at home may have zeal and piety; others abroad may have learning and ability; but in what other body of religious instructors shall we find the same zeal, the same piety, the same learning and ability, combined? Or can we find in all the Christian world more self-

denying zeal, more humble piety, more exalted charity; or wish to die in any other communion with a better-founded hope, a fuller assurance of faith, than in that Church to which it is our happy privilege to belong? Against this Church, this holy and apostolic communion, the grand bulwark against the swelling tide of Romanism and infidelity, there is arrayed at this time a motley combination of open and implacable enemies; and one of the chief means by which they hope to undermine our Zion, and lay her battlements prostrate in the dust, is by removing religion from all connexion with the education of the people. Hence the zeal with which they aim at the separation of the Universities from the Church, though these Universities were founded and supported entirely by the munificence of individual Churchmen. Hence the insidious proposition lately made to withdraw parliamentary assistance from the national schools. Hence the bad activity with which they every where disseminate the absurd and contradictory proposition, that the state ought not to make provision for the religious instruction of the people, but yet ought to make provision for their secular education; though it is evident that man is naturally disinclined to that which they refuse to assist, but is impelled by every motive of interest and ambition to provide that for himself which they would encumber with their help.

HONEST LABOUR.*—"He who supports himself by his own labour is equal to any body. The richest man in the country is not more independent. Honesty, industry, and frugality, will give character and consequence to the lowest among you."† If a labouring man is honest, he ought to be honestly dealt with; if he is industrious, he ought to be rewarded; and if he is frugal, he ought to enjoy the fruits of his frugality. But how shall these fruits of his good conduct be secured to him? Assist him to become independent, by enabling him to support himself by his own labour. It is neither beneficial to any class of the community separately, nor to the country collectively, that the labouring classes should be reduced to so low a scale of subsistence, that they are only just raised above a state of starvation—scantily supplied with the bare necessities of life—living from hand to mouth. If such only is to be the reward of their labour, what degree of industry can be expected from them? Who is found to be the best labourer—the slave, or the free man—the ill-paid, or well-paid labourer? Whose labour is the most valuable—that man's who is raised to a state of proper independence, or his labour who is reduced to the lowest state of dependence? Any intelligent master will instantly give the preference to the former. Is it not clear that, by properly raising the condition of the labouring classes, both their respectability and usefulness will be increased? But how is this to be done, but by raising their wages, and thus increasing their comforts? "The liberal deviseth liberal things, and by liberal things shall he stand" (Isaiah, xxxii. 8). Again, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. xi. 24, 25).

* From "The Poor Man's Advocate; or, a few Words for and to the Poor: in three letters." By Herbert Smith, B.A., Chaplain to the New Forest Union Workhouse, Hants. London, Rivingtons, 1839.

† Gilpin's Sermon at the Funeral of William Baker, in 1791, with an Account of his Life; published by the Society for Promoting Christian Knowledge,—a very suitable work for circulation amongst the labouring classes in the present day.

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* From a Discourse preached in the parish church of Huddersfield, Dec. 26, 1838, by Rev. W. Sinclair, M.A., of Leeds.

REGISTER

OF

Ecclesiastical Intelligence.

MAY 1839.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of BATH AND WELLS, at *Wells*,
May 12.

By Bp. of LONDON, *May 26*.

By Bp. of LINCOLN, at *Lincoln Cathedral*,
May 26.

By Bp. of ELY, *June 9*.

By Bp. of RIPON, *July 28*.

ORDAINED BY Bp. of SODOR AND MAN,
at *Bishop's Court*, March 24.

PRIESTS.

King William's Coll.—J. Qualtraugh.

Literate.—G. Hamilton.

DEACONS.

Of Cambridge.—T. Drake, C.C.C.

Of Dublin.—T. Kermodie.

By Bp. of EXETER, at *Exeter Palace*,
April 7.

PRIESTS.

Of Oxford.—H. B. Bullocke, B.A. Exet.; C.

C. Domville, B.A. Wad.; H. J. Tooze, B.A.
Brasen.; J. Warren, B.A. Exet.

Of Cambridge.—R. H. K. Buck, B.A. Sid.
Suss.; G. Martin, B.A. St. John's; E. Pol-
whale, B.A. Trin.; J. Sawyer, B.A. Queen's;
P. P. Smith, B.A. St. John's.

DEACONS.

Of Oxford.—G. P. G. Cosserrat, B.A. Exet.;
W. Edcombe, B.A. Pemb.; G. T. Lewis, B.A.
Queen's; R. J. Oliver, B.A. Pemb.; F. T.
Stephens, B.A. Exet.; J. Wilkinson, B.A.
Mert.

Of Cambridge.—G. Hall, M.A. St. Ed. II.,
Lett. dim. Bp. Lichfield; W. Laing, B.A. St.
John's; A. H. Stogdon, Trin., *Lett. dim. Bp.*
Lichfield.

By Bp. of ROCHESTER, at *Bromley Palace*,
April 21.

PRIESTS.

Of Oxford.—T. Lloyd, M.A. Ch. Ch.

Of Cambridge.—F. Braithwaite, B.A. Clare;
L. Guthrie, M.A. Trin.; W. Parkes, B.A.
Trin., *Lett. dim. Abp. York*; A. Tate, M.A.
Emm.

DEACONS.

Of Oxford.—J. M. Dixon, B.A. Edm.; T. B.
Ferris, B.A. Trin., *Lett. dim. Bp. Ripon*; W. F.
E. Knollys, B.A. Mert.

Of Cambridge.—T. M. Allin, B.A. Queen's,
Lett. dim. Bp. Exeter; G. A. Clarkson, B.A.
Jes., *Lett. dim. Bp. Chichester*; C. Laing, B.A.
Queen's; W. Smith, B.A., J. M. Wilkins,
B.A. Trin., *Letts. dim. Abp. York*.

Of Dublin.—J. Storrs, B.A., Trin., *Lett.*
dim. Bp. Lond. for Foreign Possessions.

Of St. Bees.—H. Smith, *Lett. dim. Abp.*
York.

Preferments.

Plunkett, Hon. and Very Rev. T., Dean of Down, to be Bishop of Tuam, Ardagh, Killoale, and Achonry.
Grylls, T., Dean of Exeter. Hudson, E. G., Dean of Down.

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Allen, J.	{ Knowle St. Giles (P.C.), Somerset }	108	Preb. Wells Cath.	£219	Irwin, L.	{ St. Clement's (R.) Norw. }	2769	Cains Coll.	£98
Barker, W. G.	{ St. Paul's Walsall (P.C.), Stafford. }	..	Gov. School.	50	Jacobson, W.	{ Ifley (P.C.), Oxf. }	656	Archdn. Oxford.	
Barnes, R.	{ Ardington (V.), Berks }	404	Ch. Ch., Oxon.		Johnson, R. W.	{ Packwood (P.C.), Wair. }	319	Earl Cornwallis	59
Bolton, M. C.	{ Shimplingthorne (R.), Suffolk. }	496			Law, Hon. W. T.	{ Whitchurch Cano- nicum (V.), Dors. }	1399	Bp. Bath & Wells	*739
Bond, W.	{ Beauchamp Rod- ding (R.), Essex }	238	Rev. Dr. Barrett	*244	Llewellyn, D.	{ Easton Don, Wilts }	488	Marq. Ailesbury.	
Breese, J.	{ Belper (P.C.), Derby }	7890	Vic. of Duffield	*158	Mason, H. P.	{ Beesley (R.), Linc. }	159	Lord Chanc.	207
Brown, J. M.	{ Isham Superior (R.), Northamp. }	150	Rev. E. H. Hoare	*199	Nelson, J.	{ Gilston (R.), Herts }	233	Bp. London	*241
Cornwall, A. G.	{ Beverston (R.), c. Kingscote (C.), Glouc. }	450	Queen	*590	Ord, L. S.	{ Alnwiek (P.C.), North. }	6788	Bp. Durham	175
Dodson, T. P.	{ Willoughby-on- the-Wolds (V.), Notts. }	465	T. Dodson, Esq.	87	Rogers, S. G.	{ Northlath, Cloyne dioc. }			
Fiske, J. R.	{ Kettlebaston (R.), Suffolk }	215	Rev. T. Fiske	223	Sandys, G. W.	{ Grandborough (V.), Bucks }	341	Lord Chanc.	191
Geraghty, —	{ Ardquin (R.), Down dioc. }		Bp. Down and Connor.		Servante, W.	{ Kemply (V.), Glouc. }	302	D. & C. Hereford	*204
Glossop, F.	{ Dean (R.), c. East Grinstead, Wilts }	360	Rev. H. Glossop, &c.		Stowell, J.	{ German (V.), I. of Man. }	278	Bp. of Sodor & Man	*90
Granville, G.	{ Chelford (P.C.), Chesh. }	377	T. Parker, Esq.	135	Smith, C. L.	{ Little Canfield (R.), Essex }	277	Christ's Coll.	*327
Gunning, W.	{ Stavey (R.), Somers. }				Swanzy, H.	{ Incheegeela, Cork }		Bp. Cork & Cloyne.	
Haden, J. C.	{ Hutton, Essex }	400	D. & C. St. Paul's	*313	Thornburgh, F.	{ Kingswood }		Ministers, Rate- Payers.	
Herring, W. H.	{ Fordham (R.), Essex }	727	C. S. Onley, Esq.	*603	Todd, J. F.	{ Liskeard (V.), Cornw. }	402	Own petition.	*303
Holman, R.	{ Killymead }		Bp. Derry & Raphoe.		Vicars, J.	{ Hayle (P.C.), Cumb. }	272	Earl of Lonsdale	82
					Weston, W. H.	{ St. Michael Bed- wardine (R.), Worc. }	614	D. & C. Worc.	90
					Whitley, J.	{ St. Barnabas, Open- shaw New Ch., Lancash. }		{ Bp. Chester, Man- chester Coll. Ch., &c.	

Ansell, T. chap. Stoke Abbot Union.
Barker, W. G. head mast. Walsall Gram. Sch.
Bickerstaff, J. chap. Pembroke Union.
Colthurst, W. dom. chap. Bp. Killoale.
Drapes, J. L. vic. and libr. Cath. Church of
St. Canice, Kilkenny.
Graham, — chap. Medway Union.
Gregory, E. T. chap. Lord Lieut. of Ireland.

Hoare, E. N. chap. Lord Lieut. of Ireland.
Lewin, — chap. H.M.S. Ganges.
Ley, W. H. head mast. Hereford Cath. Gram.
School.
Mallett, D. chap. H.M. Dockyard, Bermudas.
McCall, Br. prince. Upper Canada Coll.
Polwhale, W. chap. Tavistock Workho. £50.

Richards, J. ass. class. mast. King Edward's
School, Birmingham.
Thompson, J. R. chap. Totnes Union.
Tusson, G. B. chap. Royal Regt. of Artillery.
Walker, J. Fell. of Brasen., Oxford, preacher
at Whitehall.
Walters, R. rur. dean Beltrilcoe.

Clergymen Deceased.

Trench, Hon. Power Le Poer, Archbp. of Tuam, &c.

Bishop, W. p. c. Thornton, Yorkshire (Pat.
Vic. Bradford), 62.
Bonk, J. rec. Paston, near Peterborough (Pat.
Bp. of Peterborough).
Bush, J. C. Pemb. Coll., Camb., 27.
Caparn, — vic. Takeley, Essex.
Dempsey, E. H., of Ballyfin, Queen's co.
Goodman, J. Ballyvallen, co. Kerry.
Grainger, L., at Barnetby-le-Wold, Linc.
Grinstead, G., at Margate.
Hull, F. E., at Rostrevor, Ireland.
Jones, E. cur. Wigan.
Meyrick, — rec. Winchfield, Hants (Pat. Rev.
H. E. St. John); vic. Ramsbury, Wilts (Pat.
Lord Chanc.).
Moore, F., at Kennington Common, 56.
Mules, W. rec. Bittadon, Devon (Pat. G. Bar-
bor, Esq.).

Ness, R. rec. West Parley, Dorset, 73.
Raymond, J. vic. Wimbish, Essex, 78.
Pascoe, J. vic. St. Keverne, Cornwall (Pat.
Mrs. Hill), 47.
Petat, T. rec. Isthaterp (Pat. Hon. W. Pon-
sonby); Beverstone, Glouc. (Pat. the Queen),
67.
Porter, J. T., at Salisbury.
Procter, W. p. c. Alnwiek (Pat. Bp. of Dur-
ham); vic. Long Houghton (Pat. Duke of
Northumberland); vic. Lesburg (Pat. Lord
Chanc.), 77.
Pye, H. A. rec. Lapworth, Warw. (Pat. Merton
Coll.); vic. Cirencester, Glouc. (Pat. Bp.
Glouc. and Bristol); rec. Harvington, Worc.
(Pat. D. & C. Worc.), 73.

Rider, R. C. cur. of Kentisbeare, Devon; and
rec. Stoke, Kent, 73.
Sampson, T. D.D. rec. Groton, Suffolk (Pat.
J. W. Willett).
Still, J. rec. Crickeade (Pat. Marq. Bath);
Fonthill Gifford, Wilts (Pat. Lord of Manor);
preb. of Sarum.
Strangways, E. rec. Melbury Osmond c. Samp-
ford (Pat. Earl of Rochester).
Watkins, T. preb. Winchester Cath. (Pat. D. &
C. of Winchester); vic. Collingburn King-
ston; vic. Minty, Wilts (Pat. Adm. Sarum).
Williams, E. rec. Rhosglyn (Pat. Bp. Bangor),
86.
Wright, P. rec. Marks Tey, Essex, and Trinity,
Colchester (Pat. Ball. Coll., Oxford); Bad-
diley, Cheshire (Pat. Sir H. Mainwaring), 80.

University Intelligence.

OXFORD.

March 15.—J. A. Dale, Balliol, Johnson's math. schol.

March 23.—J. A. Dale, Balliol, Univ. math. scholar.

R. R. W. Lingen, Trin., Univ. schol. Lat. literature.

A. W. Haddan, B.A., schol. Trinity, Johnson's theol. schol.

April 10.—Rev. A. T. Gilbert, D.D., vice-chancellor, to be delegate of the Press, vice late Prof. Rigaud.

In convocation, the Rev. J. Ley, M.A., stud. of Ch. Ch., was admitted *senior proctor*; and A. G. Lethbridge, M.A., *junior proctor*, for year ensuing. The Rev. W. L. Brown, M.A., stud. of Ch. Ch.; the Rev. J. R. Hall, M.A., stud. of Ch. Ch.; Rev. W. Jacobson, M.A., vice princ. of Magd. Hall; and Rev. W. K. Hamilton, M.A., fell. of Merton, appointed *pro-proctors*.

CAMBRIDGE.

March 23.—B. M. Cowie, P. Frost, W. Bishop, S. Blackall, G. Currey, elected fell. St. John's; also F. W. Harper, — Coates, Platt fell.

Notice has been given, that the following will be the classical subjects of examination for the degree of B.A., in the year 1841:—Homer's *Iliad*, books VII., VIII., IX., X.; Sallust's "*Bellum Catilinarium*."

A short time ago a deputation of the inhabitants of Ramsgate waited upon the Rev. Dr. Bland, formerly fellow and tutor of St. John's, in this university, with a resolution to the following effect:—That "having heard with regret that the reverend doctor is about to leave Ramsgate, they feel very desirous, previous to his departure, to offer him some public tribute of respect for his constant endeavours during the many years he has resided in the place, to promote the benefit of the town; for his uniform rectitude and kindness; for his conscientious and zealous performance of the important duties of a Christian minister while in charge of the parishes of St. Lawrence and Ramsgate." They therefore invited him to a public farewell dinner, which was given at the Albion Hotel, on the 19th inst., and was attended by several of the clergy of the neighbourhood, and some of the most influential inhabitants and tradesmen of the town. After dinner, the

chairman, in a very eloquent and flattering speech, presented him with a handsome silver inkstand, bearing the following inscription:—"Presented to the Rev. Miles Bland, D.D., F.R.S., F.S.A., by his friends at Ramsgate and St. Lawrence, who respect his worth, appreciate his public services, and regret that he is leaving them."

April 5.—I. P. Cory was elected a senior fellow, the Rev. R. Murphy was elected Stokys fellow, W. F. H. Jerrard was elected a Frankland fellow, the Rev. M. Gibbs was elected a Frankland fellow, and J. Tozer was elected a fellow on the Wortley foundation of Gonville and Caius college. At the same time, it was agreed that in future years there should be an examination in anatomy and physiology to be passed, as well as the examination in chemistry, for the Mickleburgh scholarship, by all students in medicine, in or after their second year; and that an exhibition should be given to the best answer in that examination, and also to the best in the examination in moral philosophy.

The examination for the Tyrwhitt's Hebrew scholarships will commence on the second Wednesday in May; and all candidates must send in their names to the vice-chancellor on or before the first of that month.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

On Tuesday, March 19, a special general meeting was held; the Archbishop of Canterbury in the chair. The secretary read that part of the minutes of the last monthly meeting which related to the calling of the present meeting. He then read the following petition, which the standing committee had prepared in pursuance of the directions of the board:—

"To the Honourable the Commons of Great Britain and Ireland in Parliament assembled,

"The humble Petition of the Society for Promoting Christian Knowledge,—

"Sheweth,—That in the opinion of your petitioners it is the bounden duty of every Christian state to provide for the religious instruction of its subjects in every part of its possessions and dependencies. That Great Britain is now, by Divine Providence, entrusted with a larger extent of foreign possessions and dependencies than has ever been committed to the charge of any nation in the world; and that consequently her responsibilities are greater than those of any other state. That the obligations of the British nation with regard to the religious instruction of the people in those distant parts of the empire have never been adequately discharged. That in the older colonies the provision originally made for religious instruction was in most cases insufficient for the wants of the people; and that the rapid growth of the population, combined with other causes, has now increased their spiritual destitution to a lamentable extent. That in the new colonies settlements have recently been founded without any measures whatever being taken by the government or the local authorities for the religious instruction of the inhabitants, or for the celebration of divine worship according to the rites of the Church of England. That the consequences of this neglect have become most painfully apparent; and that in

some cases our fellow-countrymen have been suffered to fall into a state of practical heathenism and immorality which it is frightful to contemplate. That the mother-country having been greatly relieved, and its resources considerably increased by emigration, it is on that account peculiarly imperative on the state to see that the emigrants themselves are not deprived of the spiritual advantages which they enjoyed at home. That the system of transportation, by which thousands of the worst members of society are annually removed from the mother country, creates a powerful claim on behalf of the colonies into which they are sent, and imposes upon the parent state the strongest obligation to provide both for the spiritual wants of the free inhabitants, and for the religious instruction and reformation of the unhappy convicts themselves. That the condition of the West India Islands, under the present circumstances of the negro population, demands more effective measures for giving to the whole of the people in those islands the blessings of a Christian education. That your petitioners, being deeply impressed with the necessity of supporting and sustaining the Church in her majesty's colonial possessions, cannot but express their alarm at the propositions which have been made for alienating the lands set apart in Canada, under the authority of parliament, for the maintenance of the clergy; and also at measures of a similar character which are in progress in other parts of British America. That your petitioners feel grateful to the legislature and the government for all such efforts as have been made to relieve the spiritual destitution of the colonies, though they lament that those efforts have hitherto been insufficient.

"Your petitioners therefore humbly pray,

"That your honourable house will be pleased to sanction and adopt such further measures as may be necessary for providing more effectually for the religious instruction of the colonies; for an increase in the number of bishop

and clergy wherever they are required; for the protection of the existing property and lands of the Church; and for the erection of new churches and chapels to an extent commensurate with the wants of the colonists; and they earnestly implore that no new colonies may be founded without express provision being made for the instruction of the inhabitants in the truths and duties of Christianity according to the principles of the Church of England."

The Bishop of London moved, that this petition be adopted, which was seconded by Lord Bexley. On the motion of the Bishop of Nova Scotia, seconded by W. Cotton, Esq., the Archbishop of Canterbury was requested to present the petition to the House of Peers; and the Right Hon. H. Goulburn to the House of Commons.

General Meeting, April 9.—The following members of the society were proposed to the board to form the tract-committee for the ensuing year:—Revs. Dr. O'Lyly, Deatry, R. G. Baker, J. Lonsdale, J. E. Tyler, J. G. Ward, C. B. Dalton. The secretaries reported that they had been directed by the standing committee to give notice that the following will be proposed at the meeting in May to be added to the standing committee:—Revs. W. Short, B. Harrison, Hon. R. Eden, W. W. Champneys, T. Ainger, E. Baddeley, Esq.

ADDITIONAL CURATES' FUND SOCIETY FOR IRELAND.

Dublin.—The first annual meeting of this society was held April 4, in the Rotunda. The principal dignitaries of the Church were on the platform, and the body of the building was crowded by a most respectable assemblage.

The Lord Primate, on taking the chair, thanked the meeting for the kind manner in which they had received his name, and read a prayer. He then explained the object of the society, to establish a fund for supporting additional curates throughout the kingdom, and thus concluded:—The objects which this society proposes, are, to place and maintain additional curates; first as a temporary, and if funds will admit, a permanent provision to keep them in stations where their services may be rendered most effectual. The title of the society, will, in fact, state its claims and object: a society for providing pastoral instruction and divine worship in Ireland according to the rites of the Church of England and Ireland, under the superintendence and control of the prelates of that Church. The plan was submitted to the clergy, and by them to their respective congregations, earnestly imploring success upon the undertaking under the blessing of the great Shepherd and Bishop of our souls. "I think I may almost say," added his grace, "that all the clergy have responded to the call of the bishops, by a prompt and cordial approval of their plans. I am asked, what I am to expect from the influential laity of our communion? I answer, this meeting is a pledge of their powerful support. I am proud to see that Irish noblemen and gentlemen have come forward in such a cause, and never will I despair of the stability and ultimate triumph of the Established Church from this present display of the zeal for its welfare and devotedness to its service, which has brought you together this day, under personal inconvenience, as I know it to be. The assurance of support received from many noblemen who are unavoidably absent, emboldens me to hope that the objects of this society may in time be extended to the making of provision for additional church-accommodation for the poor, and also for procuring residences, where necessary, for the officiating clergymen. I will no longer detain you from the business of the day; I only pray, that God may bless these our humble endeavours to promote his glory, and the good of our fellow-men."

The secretary then read a letter from Lord J. Russell, notifying her majesty's intention of becoming the patroness of the society. Letters were also read from the Marquess of Downshire, the Earls of Roden, Clancarty, Bandon, Dunraven, Lord Carbery, the Bp. of Killaloe, the Hon. S. Maxwell, M.P., Mr. Recorder Shaw, &c., and stating their regret at not being able to attend. A letter from the late Archbishop of Tuam, describing the great dearth of Gospel ministers in the greater portion of his archdiocese, was also read; and the meeting was subsequently addressed by the Archbishop of Dublin, Mr. Sergeant Jackson, M.P., the Bp. of Derry, J. B. West, Esq., Bp. of

Down and Connor, Rev. Mr. Cuming, Right Hon. F. Blackburn, Rev. R. Daly, Dr. Singer, T. B. Smith, Esq., the Dean of Clogher. The Bishop of Derry alluded, in very complimentary language, to the zeal and piety of the late lamented Archbishop of Tuam, and passed a high eulogium upon the energetic devotion, the cool wisdom, and the many great advantages that the illustrious and lamented individual conferred upon religion and society at large. The deepest sensation seemed to pervade the entire assembly upon the mention of the Archbishop of Tuam's name, and several persons were seen to shed tears.

PROTESTANT ASSOCIATION.

Popish Chaplains for English Prisons.—A meeting of the members and friends of the above association was held April 8th, at Exeter Hall, for the purpose of petitioning both houses of parliament against the clause in the prisoners' bill for providing Roman Catholic chaplains for English prisons. Mr. Blacklock, M.P., presided. The meeting having been opened with prayer, the chairman said, the meeting must well know that there was at this moment a great effort being made throughout the country by the popish party to deprive us of those blessings which we had received from the Protestant Reformation. They were told that the concessions made by the Church ten years ago were to spread peace throughout the land, and engender Divine love among all classes of Christians. He could but look at that occasion as the commencement of an era which called for the unceasing vigilance of the Protestant community; and the repeated attempts which had since then been made by popery to obtain the mastery over the Christian world were an instructive lesson to us for our guidance in treating further demands from Romanism. Though he looked with some degree of concern at these attempts, yet he was persuaded there was a strong Protestant feeling awakening at length from that lethargy which political questions had in a great measure induced. The introduction of the clause, to petition against which they had that day assembled, was not in any way required. By the 31st section of the 6th Geo. IV., any prisoner could, upon application, be visited by a minister of his own persuasion. This was but a covert attempt to bring about the establishment of the popish religion. It was an attempt to make popery a part of the establishment of the country. As an instance of the open manner in which popery was now beginning to shew itself in this country, he would observe, that at the last York assizes the high-sheriff, who was a popish person, had the audacity to place in the carriage along with the judge, when going to hear the assize-sermon, a popish priest dressed in full canonicals. Meetings ought to be called throughout the country for the purpose of petitioning parliament against the insidious attempts now being made by the Romish party to establish their religion in this country. The meeting was addressed by Dr. Croly, Messrs. Monro, Thelwall, W. Wylie, J. R. Page.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

At the meeting held at their chambers, on the 18th of March, the Archbp. of York in the chair, amongst other business, grants were voted towards increasing accommodation in the church of St. Margaret with St. Peter-le-Willows, city of York; enlarging the chapel at Heavingham, Cumberland; increasing accommodation in the church of Blodworth, Notts; building a church at Sibford, par. of Swatcliffe, Oxfordshire; building a chapel in the Quinton district, par. of Hales Owen, Salop; building a church at Harlech, Merioneth; a church at Knoleshill, par. of Hurly and Wargrave, Berks; rebuilding church at Llanstifford, Denbighshire; building a gallery in church at Southwram, par. of Halifax; repairing church at Hope Bowdler, Salop; increasing accommodation in chapel at Congleton, Cheshire; increasing accommodation in church at Kempson, Bedfordshire; repairing church at Wold Newton, Yorkshire; enlarging chapel at Manningtree, Essex; building church at Camborne, Cornwall; and erecting tower, &c., to chapel of All Saints, Norwood, Surrey.

Diocesan Intelligence : England and Ireland.

DURHAM.

Newcastle.—The effort to build two additional churches within the parishes of St. John and St. Andrew, in this town, is going on prosperously. Collections continue to be made from house to house within the two parishes, and 754*l.* have been subscribed for the new church in St. John's parish, and 1,560*l.* for that in St. Andrew's.—*Newcastle Journal.*

ELY.

On March 13, a meeting was held of the Cambridge Auxiliary of the Church-building Society, the vice-chancellor in the chair. The report stated that the parent society, since its establishment, has assisted in providing church-sittings for 398,960 persons, of which number the free for the use of the poor are 292,339. Prof. Scholefield, in seconding a resolution which stated that the spiritual destitution of the country called for increased and unceasing exertions, remarked:—In his consideration of the subject before them he had fastened upon three points: 1. Heathenism; 2. Socialism; 3. Parochialism. To these then he would direct their attention. The deficiency which this society had in view to supply had caused the first of these divisions. The report furnished abundant evidence of the immense numbers that must exist in that state; for it was, he would almost say, a mockery to think that the mere act of baptism, with no after-communion with the church into which they had been received, prevented them being called by that epithet. What was the remedy now offered to the masses in our manufacturing towns? It was socialism. This baneful system, which was nothing but infidelity in disguise, was now spreading itself far and wide; and was, he was sorry to say, exhibiting its branches in this county and diocese. He need not tell them that that system warred not only with religion, but, if carried out, would prove totally subversive of the present order of things. The true remedy, then, for the heathenism of the land, was the carrying out the objects of this society; namely, his third division—parochialism. He would plead for the extension of the parochial system, and, though anxious to preserve vested interests, he would boldly and fearlessly say that he believed the breaking-up of large parishes into small ones would effectually stay the plague; and, under the blessing of God, eradicate for ever the disease. The parochial system was the machinery by which this good was to be effected. He had some time since conversed with a friend, whose parish comprised upwards of 100,000 souls, and he had only accommodation for 25,000. His friend had asked him what he was to do with the 75,000; and he had advised him to make an appeal to the public for funds to build ten churches. He did that on the ground, that if the application were made for one church, when that was supplied, people would be remiss in coming forward for a second. He had no reason to believe that his advice had been acted upon, but he was pleased to see that a similar plan had been adopted at Leeds; which was now well known as the "Leeds Ten-Churches' Fund." He was peculiarly delighted to see the beautiful and commodious church in Barnwell raising its towers; and, after that of his friend, Mr. Langshaw's, their secretary, had been completed, there was only one thing of the kind more he wished to see, and that was another new church in the extensive and populous district of New Town. In 1811, the population of Barnwell was only 448, with church room for about 150 persons; in 1821, the population was 2248, with only the same accommodation. In 1831, the population had increased to 6000, and now it was at least 8000. That fact had at last excited attention; for until a deserted meeting-house had been purchased, the same destitution continued. It was a delightful sight to him to see the new church nearly finished; but still New Town would remain destitute. He hoped that would soon be remedied; and he was happy to be able to inform the meeting that negotiations were now going on for that purpose. The various resolutions were carried unanimously.

Tablet to the Memory of the late Rev. C. Simeon.—A very beautiful tablet is now in the course of erection in Trinity Church, Cambridge, to the memory of the above highly esteemed individual. The workmanship is very elegant, in

the decorated Gothic style, with two figures on each side representing Religion and Piety; and at the top of the inscription is the coat of arms of Mr. Simeon, with the motto "*Serviendo*" underneath. It is erected solely at the expense of the parishioners, and bears the following inscription:—

In Memory of the Rev. CHARLES SIMEON, M.A., Senior Fellow of King's College, and forty-four years vicar of this parish, who, whether as the ground of his own hopes, or as the subject of all his ministrations, determined to know nothing but Jesus Christ, and Him crucified.

Cambridge Chronicle.

GLOUCESTER AND BRISTOL.

Cheltenham : *Testimonial to the Rev. Francis Close.*—The committee of gentlemen who had undertaken the management of the subscription which had been entered into for the purpose of purchasing a residence for our respected incumbent, the Rev. F. Close, have transmitted the sum of 2,235*l.* 12*s.*, the amount collected, to the rev. gentleman, to be by him applied in part payment for his new residence at Lansdown. The following is Mr. Close's reply:—

"Monson Villa, March 12, 1839.

"My dear Sir,—Accept my grateful acknowledgments yourself, and be so good as to convey the same to the committee who have remitted to me through you so liberal a token of their regard. You have placed me in some difficulty by accompanying so munificent a contribution with an expression of regret that it does not reach the amount anticipated by some more sanguine friends. Most truly can I say that it far surpasses my expectation; and allow me to assure you, that totally irrespective of the pecuniary amount, this renewed testimony of the kind feeling and approbation of so large a portion of my parishioners is peculiarly grateful to me; that it is calculated to strengthen the many ties, already existing, which bind me to a parish in which I have now laboured just fifteen years; and, let me add, particularly tends to unite me more closely with the congregation assembling in my parish church, in which I have exercised my ministry nearly thirteen years. Let me earnestly request that all those kind friends who have thus expressed their feelings towards me would add yet another favour, far more valuable, viz. their earnest and continued prayers for the blessing of God's Holy Spirit upon my public ministrations and private conduct; that in both I may be found faithful; and may at length render up my account with joy and not with grief. — Believe me, &c. &c.

"Joseph Wilkinson, Esq."

"FRANCIS CLOSE."

HEREFORD.

St. Martin's, Hereford.—The committee entrusted by the parishioners to effect this important object have much gratification in announcing, that they have commenced their exertions to effect the supply of the means of public worship in a church of their own, to a population of 1,300 persons. A most eligible site has been procured, which will afford, by its central position, accommodation to the inhabitants in general, including the rural districts of the parish, viz. Lower Bullingham and Grafton, at present unprovided with the means of church-communion.

Sunday Wakes.—The committee of the Society for the Suppression of Sunday Wakes, of which the Bishop of Hereford is president, have called a special meeting of the subscribers, for the purpose of taking into consideration the expediency of petitioning the legislature for the abolition of wakes on the Lord's-day. During the last session of parliament several members on both sides of the house were applied to, and promised to give any proposed measure their support. In the county of Hereford there is a strong feeling against them.

LICHFIELD.

Bill for introducing Popish Chaplains into Prisons.

"To the Right Honourable the Lords, &c.

"The petition of the Committee of the Derby and Derbyshire Auxiliary Established Church Society,

"Humbly sheweth,—That your petitioners have observed with deep regret, that by a clause in a bill for regulating prisons in England, a provision has been again introduced into the House of Commons for authorising

the appointment in certain cases of teachers other than clergymen of the Church of England to be chaplains of prisons, with salaries paid at the public expense. That the Divine authority of the Christian faith, and (since the Reformation) the doctrines of the Church of England founded thereon, have ever been recognised by the legislature of this country, and that, whilst your petitioners would advocate the amplest toleration of dissent, whether Roman Catholic or Protestant, it appears to them that it would be altogether inconsistent in the legislature to give public support and sanction to any other doctrine and worship than those of the national Church. That such support and sanction would tend to confound the distinction between truth and error. And that the plan proposed would introduce into those prisons, where it would come into operation, confusion and mischief, without advantage to the criminals confined therein, to whom the ministers of their own persuasions (if they profess religion) have already free access, and who, as it appears to your petitioners, are the last class of her majesty's subjects, who, in addition to this privilege, should receive positive countenance and encouragement of the state in rejecting the doctrines and worship, which alone the state is bound, and every member of the legislature sworn, to support. And your petitioners therefore earnestly beseech your right honourable house not to sanction the introduction of so dangerous a principle as that which such a provision would involve, but to reject the same; and your petitioners will ever pray, &c.

The Potteries.—2000*l.* has been subscribed by H. and T. Minton, Esqrs., of Stoke, for commencing a fund, to be applied in the erection of additional churches in the Potteries. S. Child, Esq., of Newfield Hall, has also contributed 500*l.* to the above purpose, and also 50*l.* towards a school at Tunstall, where it is intended to have divine service every Sunday.

Sabbath Observance.—The inhabitants of Ockbrook have followed up the request made by the principal persons of the parish to the postmaster of Derby, not to forward their letters on the Lord's day, by an arrangement that their postman shall no longer proceed to Derby, either to carry in or to receive their letters on that day.—*Derby and Chesterfield Reporter.*

LINCOLN.

Aylesbury.—On April 3, a large meeting of the friends and supporters of a national system of education, based on the principles and doctrines of the Church of England, was held at the County-hall. Sir W. L. Young, Bart., presided.

LLANDAFF.

Education.—On April 3, a meeting, convened by the bishop for the provision of more extensive means of education upon religious principles, was held at Usk. The room was crowded with the principal gentry and others. The bishop presided.

LONDON.

Sion College.—March 30, at a meeting of the president and fellows, a petition was unanimously agreed upon to be presented to both houses of parliament against the 14th clause in the Prisons Bill, authorising the paid introduction of teachers of all religions, where the prisoners

amount to fifty professing such religion. Petitions against the same clause from Bristol, Hastings, and Derby, are also in a course of signature.

RIPON.

Observance of the Sabbath.—A meeting was held at Dewsbury, on Easter Monday; the vicar of Dewsbury in the chair. Addresses were agreed upon to her majesty and the lords of the treasury, against the proposed transmission of letters through the London Post-office on the Lord's day. Petitions to the same effect to both houses of parliament were also agreed to.

WORCESTER.

A plan for the enlargement of St. John's chapel, Deritend, has been agreed to, and a subscription commenced towards its accomplishment. By the proposed alterations, 174 sittings will be obtained for the poor, at an estimated cost of 850*l.*, of which sum the Rev. E. Palmer, the minister, liberally promised to contribute 300*l.*—*Worcester Guardian.*

The committee of the Birmingham Ten-Churches' Fund have given notice, that they are prepared to receive designs for the first two churches proposed to be erected.

NEW CHURCHES PROPOSED.

Scarborough, Yorkshire.

CHURCHES CONSECRATED.

Lincoln.—Wragby Church.

Ripon.—Leeming, near Bedale.

OPENED BY LICENSE.

Ripon.—St. James's, Bradford; St. John's, Bradshaw, March 17. Noss Mayo, Revellstoke (formerly a Dissenting meeting-house).

Chester.—St. Barnabas, Openshaw, March 31.

FOUNDATIONS LAID.

Huntshill chap., Somersetshire; Christ Ch., Wetherby, Yorkshire; Darnall, Yorkshire.

Tributes of respect have recently been presented to the following Clergymen:—

Armitage, R., cur. Sellack.

Bland, Miles, D.D., Ramsgate and St. Lawrence.

Bolton, M. C., from Negroes of Jamaica.

Bromley, J. H., par. Hull.

Causton, T. H., from par. St. Botolph, Aldersgate.

Close, F., P.C. Cheltenham, 2,235*l.* 12*s.* for a parsonage-house!

Dufton, J., vic. Rillington, York.

Dry, T., par. St. Michael, Queenhithe, London.

Gompertz, S., par. Lambourn, Essex.

Hewson, F., cong. St. Paul's, Worcester.

Field, J. K., Stoquember.

Kent, R., Pennybridge, near Ulverstone, Lancashire.

Mattinson, J., cur. Hey Chapel, near Odiham, 310*l.*

Mostyn, G., par. Tubbercurry, Ireland.

Panting, L., par. Hodnet, Salop.

Smith, J., late vice-princ. Brasenose, Oxford, monument about to be erected by junior members,

SCOTTISH EPISCOPAL CHURCH.

Glasgow Scottish Episcopal Church Society.—It is gratifying to be enabled to state, that on April 3 a public meeting was held in the Assembly Rooms, Ingram Street, for the purpose of constituting the Glasgow Diocesan Branch of this society. The audience was large and respectable. The Right Rev. Bishop Russell presided; and on the platform were the clergy, and a number of highly influential gentlemen connected with the Episcopal Church. After prayer, the right rev. chairman shortly stated the objects for the accomplishment of which the meeting had assembled, those of providing for the spiritual wants of the poor Episcopalians in the diocese, by means of pastoral instruction, the establishment of libraries, and the employment of schoolmasters. He reminded them, that they meditated no interference with the rights or privileges, or even with the feelings, of others. They went not forth in a prose-

lytising spirit, so as to invade the domains of other classes of Christians; they entered upon no crusade against any sect, but they sought aid for those who profess to be members of their communion. Perhaps there was no body of Dissenters who would profit so much, were the Established Church of Scotland deprived of the revenue, which by the existence of the law was extended to her; but instead of co-operating with those who wish to strip her of her emoluments and power, they had been uniformly on the side of her friends, and, sacrificing apparent interest to fixed principle, had refrained from participating in the doings of all those who would undermine her by insidious policy, or overthrow her by open attacks. He implored the Divine blessing on their labours.

The Rev. E. B. Ramsay explained the objects, the constitution, and the progress, which the parent society had

made. It was to meet the poverty of the Church that the society was instituted. He referred to returns of the incomes of the different congregations: some were 70*l.* to 80*l.* per annum; three about 60*l.*; four about 50*l.*; five about 40*l.*; three about 35*l.*; three 20*l.*; two from 6*l.* to 8*l.*; two only 2*l.*; and from another congregation the return was absolutely nothing.

The meeting was subsequently addressed by Rev. W. Routledge, Revs. R. Montgomery, Wade (of Paisley), Martin (of Greenock), Prof. Burns, and Mr. G. Burns. The Duke of Montrose has accepted the office of president

of the branch; and the Rev. David Aitchison was appointed secretary.

Including a donation of fifty guineas from the Duke of Roxburghe, and twenty-five from the Duchess, upwards of 200*l.* were collected at the meeting.

An influential meeting has just been held at Aberdeen also for constituting a diocesan branch. The claims of the society are now becoming more extensively known; and many prelates of the English Church, as well as distinguished clergymen and laymen, have promised their warm support.

COLONIAL CHURCH.

QUEBEC AND MONTREAL.

Copy of a letter from the Rev. F. L. Osler, one of the missionaries of the Upper Canada Clergy Society:—

Tecumseth, Dec. 18, 1838.

Dear Sir,—About a month since, I sent the copy of my last quarter's journal, under cover, to Sir G. G.; but as the country, through which the mail passes in Lower Canada, is in a very disturbed state, and letter-bags have been taken by the rebels, it is possible the packet may never reach England: I have therefore thought it best to write to you *via* New York, at present the safest, and by far the quickest mode of conveyance. I am sorry to say that again the cry of war is heard in the land, not as heretofore caused by rebels from amongst ourselves, but from the wanton and unprovoked attacks of American citizens; forty thousand of whom, bound together by secret oaths and signs, have sworn to subdue Canada. Two attempts they have already made, one at Prescott, the other near Sandwich; in both of which they were defeated. I am happy to say that our rulers have not been unmindful of Him "who is the only giver of all victory." Last Friday was, by authority, kept as a day of solemn fasting, humiliation, and prayer to Almighty God, that he would be graciously pleased to restore the blessings of peace. We are indeed a sinful people; but I do trust that in judgment he will remember mercy; for unless he is pleased to shew it us, we can expect none from our enemies, whose pay is to be unlimited license to plunder. I feel much anxiety for my people; few of them, alas, are prepared to die; and the feeling, I am sorry to say, too prevalent amongst them, is that of revenge: they suffered greatly last winter, and thought it hard that the rebels, who had caused them so much suffering, should be allowed to return home unpunished, to laugh, as they really did, at the loyalists for their pains.

My best thanks are due to the committee for their unexpected kindness, in making up part of the loss I sustained through the total failure of the Agricultural Bank. I can truly add, that I needed it, for in every respect my burden is almost more than I can bear: all who are in distress, for near twenty miles round, come to me; and, in whatever direction I turn my attention, there is scarcely a ray of light to illumine the moral darkness which covers the land. It does go to my heart to be accosted, as I often am, when riding through the woods, or along the roads, "Are you not coming to our place, sir? no clergyman has been in our parts for two or three years." "When are you coming to see us? we have been a long time expecting you," &c. The poor people, feeling their own wants, and not thinking of what I have to do, often, I fear, fancy that I am neglecting them. I am the only clergyman within any reasonable distance of them; and, as a matter of course, they come to me. For some time past the roads have been in such a state, as to render travelling far into the bush impossible; and many places, from ten to thirty miles distant, I had promised to visit, D. V., when the sleighing set in; and now that it is, my horse is laid up, consequently I am almost a prisoner; indeed with one horse I cannot do my duty, and two I cannot afford to keep, much as I need them; for it is hard to see hundreds perishing for lack of knowledge, without striving to help them. Mr. Atthill has lately been appointed, *pro tempore*, to Newmarket. I rode out to visit him a few days since, but he had gone to Toronto. I received a letter from Mr. O'Neil a few days ago, who is just recovering from an attack of that troublesome complaint, the "ague." Mr. O'Meara is gone amongst the

Indians. Mr. Hill I saw, though only for a few minutes, in Toronto; he appears to be indeed an excellent man. Our good bishop visited my charge, and confirmed some of my young people about two months since; he desired to be most kindly remembered to you. The Sunday-school books, kindly sent by the society, reached me safely; but some books, together with a case of various articles, sent by a lady, I have heard nothing of, and fear they have been taken by the American bandits. Only three of my Sunday-schools are now in operation, owing to the very unsettled state of affairs. Should it please God to restore peace, I hope to establish three or four new schools in the spring. The school-house at Bond Head is about two-thirds finished, and cannot be completed till spring. I cannot but feel much gratified that any of the reports I have forwarded should have given satisfaction and encouragement to the society, although the feeling I have, on a review of my past labours, is any thing but that of satisfaction; it is rather one of deep humiliation and abasement for my unprofitableness. Oh! that I may be delivered from blood-guiltiness; and ever be enabled, by the aid of God the Holy Spirit, faithfully to preach Christ and him crucified, speaking the truth in love. That the Lord may pour down his choicest blessing upon each member of the society and its operations, is the constant prayer of, dear sir, &c. &c.

F. L. OSLER.

Donations and subscriptions to the Upper Canada Clergy Society will be thankfully received at the society's office, Exeter Hall, or at Messrs. Herries, Farquhar, and Co.'s, Bankers, St. James's Street.

MALTA.

Protestant Church.—At a meeting of the Protestant inhabitants of Malta, convened by public advertisement, and held in the Government Library, on Tuesday, Feb. 5, the following address to her majesty the queen-dowager was unanimously adopted:—

"The Address of the Protestants of Malta to her Majesty the Queen-Dowager.

"We, the Protestant population of these islands, impressed with the highest admiration of your majesty's munificent and pious intention to build a church for our use, desire, with the profoundest respect, to offer, in common, some testimony, unworthy indeed, but sincere, which shall mark the heartfelt gratitude with which we receive so inestimable a gift. From the hour of your majesty's connexion with the British empire, we have not failed to perceive, with the rest of our countrymen, the excellent influence of your majesty's quiet example in the cause of virtue and religion upon the whole community, nor less so, your majesty's attachment to the pure and apostolic branch of Christ's Church established in the realm of England. Many have been the splendid occasions wherein your majesty has been gratefully hailed as the liberal patroness of our Christian institutions; but, manifest as were these indications of your majesty's pious zeal, we were unprepared to expect from your majesty this accomplishment of our long-cherished and most ardent wishes; and we are confident, that the sacred edifice now about to adorn this city, will not be reckoned the least of those noble acts which will render the honoured name of your majesty conspicuous in the page of history, and in the pious annals of the Church. By means of your majesty's Christian benevolence, a bright prospect has now opened upon us; and soon all our Protestant brethren, from the least to the greatest, will be enabled to join together in the public exercises of our holy faith. Your majesty's

visit to this island has been productive of great good to all. May it be blessed to your majesty in a perfect restoration of health. Fervently we pray the Almighty, that your majesty may live long to hear of, if not to witness in person, the prosperity of this your labour of love and zeal for the glory of God. And may the Lord God cause righteousness and praise to spring forth from it—a glorious proof of the faithfulness of his word, that 'Kings shall be the nursing-fathers, and their Queens the nursing-mothers of the Church.'

"Malta, Feb. 5, 1839."

To this address her majesty has been pleased to return the following most gracious reply under her own hand:—"I thank the Protestant inhabitants of Malta for their affectionate address. Nothing can be more gratifying to my feelings than to receive this testimony of their gratitude for a work which will give me so much real satisfaction to undertake. Although far distant when the sacred edifice shall be completed, I assure them that my prayers shall be offered up with theirs, that St. Paul's Church may prove a blessing and a spiritual comfort to themselves and their posterity. (Signed) ADELAIDE."

"La Valetta, Feb. 15, 1839."

And on Monday, the 18th inst., when his excellency the governor was pleased to read this answer to the Protestant inhabitants re-assembled in the Government Library, it was unanimously resolved, "That a frame, or box of gold, be provided by subscription, for the purpose of preserving her majesty's autograph letter, to be kept in the Protestant Church of St. Paul, now about to be erected out of her majesty's generous bounty."

On March 20, her majesty laid the first stone of the Protestant church.—*Malta Gazette*.

MADRAS.

Ordination, Jan. 6.—*Priest*: W. Taylor.

Deacons: Catechists, Kohlhoff and Heyne.

Vepery: Confirmation.—One hundred and twenty-five native Christians were confirmed at the church, Jan. 8. The bishop addressed them through the agency of Mr.

Taylor. The candidates were of various ages, from fourteen to seventy.

Visitation.—The bishop's primary visitation commenced at the cathedral, Jan. 10.

JAMAICA.

Thirteen curacies are now vacant in this diocese, and nearly twenty national schools waiting for masters.

The Society for the Propagation of the Gospel has recently sent out two schoolmasters and one catechist, with prospect of ordination. A clergyman will sail in the course of the month.

Ordination, Jan. 27.—*Priest*: J. F. Sessing, missionary of the Church Missionary Society.

Statistics.—There are twenty-one parishes in the island of Jamaica, in each of which there is a church in connexion with the Establishment. There are, besides, thirty-two chapels of ease, and a few licensed places of worship. The ordained clergy are 66 (including five missionaries of the Church Missionary Society); catechists, 7. There are in addition 103 places of worship of other denominations; Church of Scotland, 3; Roman Catholic, 4; Jewish synagogues, 3; Wesleyans, 29; Baptists of various kinds, 37; Mission chapels, various denominations, 27.—*Journal of Statistical Society of London*.

BARBADOS.

The bishop may by this time be supposed to have reached his diocese, having left England on the 3d of March.

AUSTRALIA.

Rev. R. T. Bolton, M.A. of Clare Hall, and Rev. C. Spencer, M.A. of Christ's College, Cambridge, have taken their passage to Sydney in the Strathfieldsay, to leave Plymouth the 8th of April. They have been appointed, on the recommendation of the Society for the Propagation of the Gospel, with the sanction of the Bishop of London, to chaplaincies on the ecclesiastical establishment of New South Wales. Three more clergymen are about to proceed to the same colony.

Miscellaneous.

National Education: Establishment of a Government Board.—The committee of the Lay Union for the Defence of the Established Church think it their duty to call the attention of the public to the present critical position of the great question of national education. On the 5th of Feb., Mr. Wyse (the chairman of the Central Society of Education, and himself a member of the church of Rome) gave notice of his intention to move on the 20th an address to her majesty, that she would "be graciously pleased to appoint a board of commission of education in England, with the view especially of providing for the wise, equitable, and efficient application of sums granted, or to be granted, for the advancement of education by parliament; and for the immediate establishment of schools for the education of teachers, in accordance with the intention already expressed by the legislature." On the 12th, Lord J. Russell, on the part of the government, stated to the House of Commons, that it had been resolved to appoint such a board, for the purposes which, as described by his lordship, were declared by Mr. Wyse to be precisely identical with those defined in his notice of motion. And accordingly on the 20th, Mr. Wyse withdrew his motion, on the ground that it had been already adopted by her majesty's ministers. To find the government thus acceding to, and adopting fully and unreservedly, the first demand of the chairman of the Central Society, is sufficiently alarming. Still, however, it may be said, that the simple appointment of a board is in itself a merely formal step, involving necessarily neither good nor harm; that the main question is, how that board is to be constituted, and with what *animus* it is likely to be inspired? Now, the only answers that can be given to these questions are such as tend greatly to increase the apprehensions already excited. The board is to consist of the Lord President of the Council, the Lord Privy Seal, the Chancellor of the Exchequer, the Secretary of State for the Home Department, and the Master of the Mint. Thus, to use the words of Lord John Russell's recent letter to the Marquess of Lansdowne, "the consider-

ation of all matters affecting the education of the people' is devolved on a commission, consisting of five laymen, no one official representative of the Church forming any part of the board; and, in fact, there being no security whatever, amidst the changes now going on, that a majority of the commission may not consist, in the course of a few months, of men avowedly opposed to the interests of the established Church. Changing with every change of the government, fluctuating with all the fluctuations of the House of Commons,—such a board might, at no distant period, become the subservient instrument of the same hostile phalanx which now turns the scale in parliament, and exercises so fatal an influence over the councils of the nation. So much for the constitution of the board. The *animus* by which it is likely to be inspired, emanating, as it does, immediately from government, may be estimated from a single circumstance. In the year 1831 a board of education was formed for Ireland. There can be no doubt, from the character of the author of that measure, that it was honestly intended to act impartially between Protestants and Romanists in that country. In practice, however, it has been found to operate as unequally and partially as possible. By the evidence given before the committee of the House of Commons in 1837, it appears that in that year the number of scholars attending the schools established by the Irish board, in the three provinces of Munster, Leinster, and Connaught, was 71,788 Romanists, and 1136 Protestants, being in the proportion of more than 60 to 1. Such is the system, carried on in open opposition to 19-20ths of the parochial clergy of Ireland, which is declared by the government to have been "eminently successful," and to which the annual sum of 50,000*l.* is now voted; in which vote it is the intention of government to persevere. On the other hand, in England, an annual grant of 20,000*l.* only has been given during the last six years to the general purposes of education, and has been distributed by the treasury on the really impartial plan of aiding the two existing societies—the National and the British and

Foreign—in exact proportion to the sums raised by their means by voluntary contributions, for the building of school-houses. It appears, however, that the Church, embracing the great majority of the population, and displaying also superior energy in her efforts to educate the poor, has contributed far more largely, and has, therefore, obtained a greater proportion of the public grant, than the entire body of Dissenters. Out of the sum of 120,000*l.*, so granted by parliament during the last six years, the National Society has obtained 84,866*l.* Now, nothing can be clearer than that the superiority of the Church in this matter was not the result of any partiality in the mode of distribution, but solely of her own greater extent and energy. If the Dissenters had made equal pecuniary efforts to meet the wants of the poor, they would have participated in a fully equal proportion of the parliamentary grant. But because they have not done so, and because, under this system of distribution, the Church has entitled herself to the larger proportion, it is now said that the experiment has failed, and the grant is for the future to be withdrawn. Nothing can exhibit more clearly the *animus* of the whole proceeding. In Ireland, a system which was intended to work impartially works as partially and unequally as possible; but it works to the injury of the Church, and is, notwithstanding, to be strenuously persisted in. In England, a grant which was also professedly intended to be impartial in its distribution, is so in fact, and, in consequence of being so, works no injury to the Church. That grant, however, is said to have failed of its purpose, and is to be given no more. The new board, now about to be constituted, is to receive the public funds devoted to these objects, and is to dispose of those funds on some new principle yet to be explained; but of which we can only fear, from the above example, that its real effect will be to lower and undermine the established Church. Thus stands the question at the present moment. The most anxious attention of the members of the Church ought to be directed to it; for security can only be expected from their own resources and exertions. It is most important that, in the first place, the existing institutions for education, diocesan and others, should be strengthened, extended, and improved in efficiency. Boards have been already formed for the principal dioceses of England and Wales; and the committee are justified in the expectation that the whole kingdom will shortly exhibit a complete system of diocesan and local organisation, in connexion with the National Society, embracing in its operations every parish in the land, and bringing all Church of England schools into effective and harmonious combination for the Christian education of the people. As an essential part of this plan, the National Society is prepared to found a metropolitan institution, under the superintendence of a clergyman of the established Church, for the boarding and training of schoolmasters and schoolmistresses. The committee would, in conclusion, earnestly press upon the friends of the Church, that petitions to parliament should be immediately sent

up from every town, and village, and parish, praying that the education of the people may not be taken out of the hands of the parochial clergy, by the institution or advancement, as in Ireland, of rival schools, under the sanction and rule of a government-board, from which all instruction in the doctrines of the Church would be excluded, and which would, nevertheless, be encouraged by the patronage of the crown.

By direction of the committee,

SAMUEL MILLS, Sec.

Lay Union Committee room, 28 Cockspur Street,
London, Feb. 28, 1839.

King's College, London.—It is proposed to establish three scholarships for the medical students of King's College, each of the yearly value of 40*l.*, and tenable for three years. Arrangements have been made by the medical professors of the College to provide for two of these scholarships, on condition that means shall be obtained for the permanent endowment of a third. The medical students of King's College not only enjoy ample opportunities of acquiring professional knowledge, but have also access to courses of instruction in various branches of literature and science, as well as in religious knowledge, according to the principles of the Church of England. The great majority of medical students are debarred, by the very nature of their professional engagements, at the outset of their career, from the means of improvement in non-professional subjects. It is therefore the more desirable, that when they come to London to attend the necessary courses of medical lectures, they should be encouraged to avail themselves of the great advantage which King's College offers to them of a more extended education upon sound and Christian principles. The endowment of the proposed scholarships will furnish the successful candidates with the means of prolonging the period of their education, and of thus qualifying themselves more fully for the active exercise of their profession. It will, at the same time, operate as a salutary stimulus to the general body of medical students in the College, as it is proposed that the examination for the scholarships shall be of such a kind, that the students of the first or second year, as well as those of longer standing, may become candidates. Upon the moral benefit likely to accrue to medical students from being placed, during their stay in the metropolis, within the immediate influence of religious instruction and good example, it is unnecessary to enlarge.—*Ecclesiastical Gazette.*

New York: Religious Statistics.—The following is a statement of the churches and chapels in the city of New York:—Episcopalian, 28; Methodist Episc. 12; Presbyterian, 37; Baptist, 20; Independent Methodists, 8; Reformed Dutch, 15; Roman Catholic, 6; Friends, 4; Lutherans, 2; Universalists, 3; Unitarian (Socinian), 3; Independent, 2; Jewish Synagogues, 3; Moravian, 1; Misc. 2; total, 146.—*Journal of Statist. Society of London.*

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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JUNE 1, 1839.

PRICE 1½d.

THE PRINCIPLE AND BENEFICIAL INFLUENCE OF CHRISTIAN PATIENCE AND PERSEVERANCE.

BY THE REV. W. STONE, M.A.
Curate of Whitmore, Staffordshire.

I.

IN the great persecutions which the apostles were called to undergo, and the severe afflictions naturally and necessarily to be expected by Christians in common with the world, it was likely that we should find our Lord and Master forewarning and preparing the minds of his Church and people to that effect, by wholesome precepts of advice and exhortation. The opposition which the simple and faithful preaching and practice of the doctrines of the Gospel might excite in the breast and conduct of unbelief, idolatry, and superstition, added to the other sorrows and trials incidental universally to the lot of human life, would require, on the part of the ministers and disciples of Christ, a firmness of purpose and serenity of spirit far beyond the power of nature to bestow, and dependent supremely upon the special preventing and co-operating grace of God.

Public calamities, called forth by public crimes, our Lord foretold were fast coming upon the Jews. That generation of people was not wholly to pass away till the judgments foreshewn would be surely fulfilled.

To the immediate followers and friends of the cross of Christ this intimation of the approaching trial was, through the Divine mercy, of the greatest service. They were thus armed with holy armour for the battle, and "the good fight of faith," under peculiar hardships of the contest, was fought by a

noble company of saints and martyrs, equipped beforehand "by the word of truth" and "the armour of righteousness on the right hand and on the left," to witness a good confession before many witnesses, and bear a noble testimony unto death, of the soundness of their faith, "knowing in whom they had believed," and of the security of their hope, "committing the keeping of their souls in well-doing" into the hands of a "faithful Creator."

The duty of Christian patience and perseverance such as theirs, and such as our Lord enjoins and requires, is one of very extensive practical influence and important beneficial result. It enters into the details of daily life, and is of most essential obligation, as well as of most salutary operation upon the mind and conduct of all Christian believers. "In your patience," says our blessed Lord, "possess ye your souls."

Here and elsewhere we find the keeping and preservation of the soul ascribed to the necessary exercise and influence of true Christian patience; as also, in other passages, the loss and ruin of the soul, in all who hear the word of the truth of the Gospel and decline from it, is attributed to the abuse and neglect of this influence and duty. "Blessed are they that hear the word of God, and keep it:" "if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free:" "he that shall endure unto the end, the same shall be saved."

On the other hand, says our Lord, among other similar passages, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God:"

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"if any man will come after me, let him deny himself, and take up his cross daily, and follow me; for whosoever shall seek to save his life shall lose it, but whosoever will lose his life for my sake, the same shall find it: for what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." In the parable also of the sower, the three kinds of hearers to whom "the seed of the word" proved in the end unprofitable, are they who may be classed under the head of the *impatient*,—the forgetful, the careless, the backsliding hearers. Therefore our Lord, drawing, according to his custom, a practical conclusion from the whole parable, warns Christian hearers against this danger, saying, "Take heed how ye hear; for whosoever hath"—whosoever patiently heareth and receiveth the word—"to him shall be given"—to him increase of light and grace shall be given; and "whosoever hath not"—whosoever continueth not in the things which he has heard, but letteth them slip from his mind or his practice, "from him shall be taken even that which he seemeth to have"—he shall lose all the benefit of having heard, and his fancied knowledge of the word shall not profit.

The general principle of this duty, thus stated in outline, may be considered under the head of,—I. Patient continuance in the faith and hope of the Gospel. II. Patient perseverance in well doing in the face of trials and temptations.

I. Under the former of these we may consider the necessity of "keeping the heart with all diligence," and being "stedfast in faith, joyful through hope, and rooted in charity."

"Abide in me," said our blessed Lord, "and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." "As the Father hath loved me, so have I loved you: continue ye in my love." . . . "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you: herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples" (John, xv.). Again, Jesus answered and said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John, xiv. 23).

In these few passages, extracted from a single continuous discourse of our Lord to his disciples, we observe that patience and stedfastness of faith is the only faith which produces good and plentiful fruit; that it is

the only faith which is intimately and inseparably connected with Christ's love; that it is the only faith which God will accept and bless, as it is the only one by which he is honoured and glorified; and that it is only in that heart where it is found, that the Father and the Son, by the Spirit, will take up their abode and residence.

In vain, then, do any hear the word at first with joy, and embrace the faith with readiness of understanding, and profess it with fluency of the lips, if they suffer the thorns and weeds of worldly cares, riches, pleasures, or any other attraction and occupation, in time to choke it, so that it becomes unfruitful. If the force of trial and temptation succeed in seducing men to believe and countenance erroneous doctrines, or to hold in a dead and neglectful state, "in unrighteousness," that lively truth which they had first received; if professing, and nominal, and apparent believers fall away from what they have been taught, and what they have for a time practised, forsaking what has been their first and true love;—it cannot be expected but that the blessing of the Divine presence and favour should likewise be removed from them, and they be left to themselves, to eat the bitter fruit of their own wayward devices. The apostle puts the nature of this danger of religious declension in a very alarming light, when he declares (Heb. x. 26-27), "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries:" and again (Heb. vi. 4-6), "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

It cannot, indeed, be reckoned to the advantage of any members of the Christian Church, that they have received the word, the ordinances, or other privileges of the faith, while conscience and facts force upon them the conviction of a wilful abuse of the sacred gifts; having turned aside from the fair fields of the Gospel simplicity and purity to the barren rocks and wild poisonous weeds of human imagination, and so deserted, or mixed up error with, the fountain-stream of revealed wisdom, as to have made for themselves *another* gospel, or so perverted the *truth* as to have obscured the whole, and rendered it unwholesome and unserviceable.

Nothing short of patience, of faith, and continuance in the word, is sufficient to stamp a genuine and sincere reception of "the truth as it is in Jesus." And this, it may be observed, can only take place where the truth is received "in the love of it." Love is the inward bond which alone is capable of preserving the true graft of faith firm in the heart. Love, the Spirit's fruit, cherishes it, as the rain, and dew, and gentle sunshine of heaven nourish the seeds and plants of the earth. The word, therefore, must be accepted, not only "with joy," as by one who has heard agreeable things, but it must be welcomed with the spirit of desire and affection as by one whose heart has been touched by a saving, necessary, and indispensable benefit. We must feel, with the apostle (2 Cor. v. 14), "the love of Christ constraining us," before the ground of the heart can be so prepared, and the principle of divine life so impressed, that the faith shall be maintained in a healthy, thriving, and patient state.

The patient hearer and believer is not he who is "like unto a man beholding his natural face in a glass," who "beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was;" but he is one who "looketh into the perfect law of liberty, and continueth therein" (James, i. 23-25). He is not one "carried about by every wind of doctrine;" nor "like a wave of the sea, driven with the wind and tossed." He is not "a double-minded man, unstable in all his ways:" not one who believes this or that, as deceivers shall sport with his credulity; nor one that deviates to this or that side of truth, as time, and circumstances, and false expediency influence and lead him.

The patient believer—who in patience of faith possesses his soul—is one who, being "rooted and grounded in love," is steadfast, unmoved, firm, and serene; built upon the true foundation-rock laid in Zion, "Christ crucified;" following no other doctrine than the records of divine truth clearly dispensed, and abiding by no other hope than the will and promises of God plainly hold out. In simplicity and godly sincerity he "holds the beginning of his confidence steadfast unto the end;" not being "of the number of those who draw back to perdition, but of those who believe to the saving of the soul." He thus "puts to silence the ignorance of foolish men;" and glories rather in being counted a "fool for Christ's sake," than "wise after the flesh." This faith, and this hope, "he has, as an anchor of the soul both sure and steadfast." He seeks him whom his soul loveth; and so long as that love abides pure and undefiled from any contaminating mixture of the love of sin or of the present evil world,

his faith is fixed, and his hope solid and enduring, and his armour of spiritual defence serviceable in every trial and conflict, and under all variety of worldly change and accident.

In weakness this is his strength—God is on his side, taking his part, making all things work together for good. In poverty this is his riches—he is enabled to possess a cheerful and contented spirit, patiently rejoicing in what God is pleased to ordain concerning him for the present, and faithfully looking for what he has been gracious to promise as his inheritance in futurity. In danger and temptation this is his refuge—"God is able to make all grace abound toward him, that he, always having all sufficiency in all things, may abound in every good work," for his deliverance out of the snare of the enemy, and for his being preserved "faithful unto death," "blameless unto the coming of our Lord Jesus Christ."

Thus he has a witness within himself, "the Spirit itself bearing witness with him," that what he has believed is "the truth of God;" that the Gospel which he has, through divine grace, received, is "the power of God unto salvation." Counting, therefore, the value and excellence of the benefit both present and future, he has the fullest and most solid ground for cleaving stedfastly unto Him in whom he hath believed.

Biography.

THE LIFE OF JAMES USHER, ABP. OF ARMAGH.*

THE Irish branch of the Establishment has been adorned with very many illustrious names—men who have been honoured in their generation, and whose memory is embalmed in the affectionate recollections of the Church. It is pleasant, amid the sufferings which our brethren in the sister island have of late endured, to look back to earlier periods, and to see how their forefathers, struggling in the same cause, were strengthened by the Divine Spirit. Their example must be diligently followed by us. Among these luminaries, one of the brightest was Archbishop Usher. He lived in troublous times. His faith and patience were peculiarly tried. But he had learned to repose an unshaken confidence in One who never fails those that trust in him: and therefore, though persecuted, he was not forsaken; though cast down, he was not destroyed. A sketch of the history of this remarkable man will not, I think, be uninteresting or unprofitable to the readers of these pages.

One of the family of Nevil was, in the time of king John, attached to the court of that prince, during his residence in Ireland, in the capacity of usher. As

* Life and Correspondence of Archbishop Usher, by Dr. Parr, and Hone's Lives of Eminent Christians, may be consulted. See also Immanuel: edited by J. N. Pearson, M.A., 1829, to which a brief but interesting notice of Archbishop Usher is prefixed.

this was a post of honour, he assumed for a surname the appellation of the office he bore; and having settled in Dublin or its neighbourhood, he became the parent of a long line of men who occupied situations of trust in their adopted country. Of this house James Usher was born January 4, 1580. His father, Arnold Usher, was one of the six clerks of Chancery; and his mother was the daughter of James Stanyhurst, recorder of Dublin, and speaker of the Irish House of Commons. His paternal uncle, Henry Usher, was archbishop of Armagh; and Richard Stanyhurst, his mother's brother, was a distinguished scholar, who, having become a convert to popery, was afterwards engaged in a controversy with his nephew.

The early education of James Usher was entrusted to two maiden aunts, who had been blind from childhood, but in whose bodily darkness the spiritual light of Divine truth was brightly shining. They devoted themselves to the sowing of good seed in the mind of their young relative; and never was ground more fertile, or promising to repay the labour bestowed on it with a richer harvest; for the child was, as to his natural temper, docile and quiet; his memory was good; his industry remarkable; so that he gave even then indication of the talents which adorned his riper years. Neither was the anxiety of his aunts disappointed in regard to religion, since strong impressions were early discoverable in him; and when he was but ten, a powerful effect was produced on his heart, by God's blessing on a sermon from Rom. xii. 1. From that period he seemed gradually to grow in grace and in the faithful service of Christ.

About this time he was placed at a grammar-school kept in Dublin by two Scotchmen, named Hamilton and Fullerton, who were despatched by King James, previously to Queen Elizabeth's death, to reside in Ireland and maintain a correspondence in his favour with the leading Protestants of the country, and who thought that they should best conceal their quality, and serve their master, by establishing a seminary for youth. Under their care Usher rapidly advanced in his studies. He was soon much captivated with poetry; but this inclination he afterwards restrained, through a fear that it would impede his more serious pursuits. To history he peculiarly devoted himself; and having read a work of Sleidan's, he resolved to enter on "the study and search of antiquity and all sorts of learning." After passing through the routine of school, he did not lose the excellent superintendence of his teacher, Mr. Hamilton; for the university of Dublin having been just founded, Hamilton was appointed to the first fellowship, and Usher was one of the three first students, or, as some say, the very first. He entered college in 1593. Of his progress here, a notion may be formed from two remarkable facts: the one, that before he was sixteen, he had not only formed the plan of his great work, "*The Annals of the Old and New Testament*," but had completed the first draught of it; the other, that at nineteen, he was found qualified to enter the lists with the celebrated Jesuit, Richard Fitzsimon, and compelled him to confess his extraordinary powers. Usher was most careful, while acquiring human learning, to consecrate his acquirements to God. He gave much time to prayer, and was fond of resorting, especially on Saturday

afternoons, to a solitary place by the water-side, where, unseen by mortal eye, he might hold close communion with heaven. And even in these years of boyhood, when the ardent spirit too frequently pursues its object of desire or ambition with exclusive zeal, he was most watchful to chasten his love of learning, and to supplicate that it might not abate his devotional fervour. With such a turn of mind, it is not surprising that, on the death of his father in 1598, he decided on entering the ministry; and dividing with his brother and sisters the estate to which he had succeeded, he reserved for himself only so much as would maintain him at college, and enable him to purchase books.

In the year 1600, when about twenty years of age, Usher became M.A., and was appointed to the office of catechist-reader in his college. While in this situation, he, with two other young unordained men, was appointed, in consequence of the scarcity of preachers, to preach in Christ Church cathedral. Here he was led to treat of the popish errors; and though he soon desisted from this practice, as feeling it was improper in a layman to undertake public ministrations, yet his conduct in it, and the excellence of his lectures in the university, held out such promise of eminence as a divine, that he was importuned by his friends no longer to defer offering himself a candidate for holy orders. These accordingly he received from the hands of his uncle, the Archbishop of Armagh. About this time he was collecting materials for the work he afterwards published under the title of "*A Body of Divinity*." He also commenced a more herculean task. Having his suspicions aroused that the Romanists were in the habit of unfairly pretending the authority of the Fathers to their cause, he determined to read, if God should give him life, "the Fathers all over, and trust none but his own eyes in the search of them." Accordingly he began with those of the first century, and perusing a certain quantity every day, in chronological order, at the end of eighteen years he had gone through them all.

Usher's character was now well established as a scholar and a divine; so that when, in 1603, the English army in Ireland subscribed 1800*l.* towards the university library, he was one of the individuals chosen to proceed to London for the purpose of selecting valuable books. Preferment was soon bestowed upon him. He was first made chancellor of St. Patrick's; and then, at the early age of twenty-six, professor of divinity. The provostship of the college he afterwards refused. It was his custom to visit England once in about three years, when he usually spent a month at Cambridge, another at Oxford, and the remainder of his time in London. In one of these visits, in 1614, he published in London his first "*Treatise on the State and Succession of the Christian Churches*." The object of this work was to shew, that even in the darkest ages, Christ has always had a visible Church free from the corruptions of Romanism, and that we in this country do not owe our Christianity to Rome. The book was presented by the Archbishop of Canterbury to King James I., as the first-fruits of the university of Dublin. It has been of admirable use to later writers, and its main positions have never been refuted. About the same time, he married the orphan

daughter of his friend Dr. Chaloner, with whom he enjoyed an union of forty years.

In 1615, Usher was employed in the task of drawing up a body of articles for the Irish Church. They approached more nearly to the doctrines of Calvin than the English articles, for they incorporated those of Lambeth. They were agreed on, being 104 in number, by the archbishops and bishops of Ireland, and received the king's ratification; but in 1634 they were virtually set aside by a canon for the introduction of the articles of the Church of England. In consequence of the share he took in this affair, Usher was stigmatised as being puritanically inclined; but in order to remove the prejudice existing against him in the king's mind, the lord-deputy of Ireland and his council despatched a letter of high commendation of him to the English privy-council. The king then took an opportunity of conversing with him, and was so much pleased with his character and attainments, that he nominated him, in 1619, to the vacant bishopric of Meath.

In his new and exalted situation he diligently exerted himself to train up a virtuous, devoted, and learned clergy. His admonitions to those who were undertaking the ministerial office well deserve to be pondered by every pastor. They were in substance as follow:—

"1. Read and study the Scriptures carefully, wherein is the best learning and only infallible truth. They can furnish you with the best materials for your sermons; the only rules for faith and practice; the most powerful motives to persuade and convince the conscience; and the strongest arguments to confute all errors, heresies, and schisms. Therefore, be sure, let all your sermons be congruous to them. And it is expedient that you understand them as well in the originals as in the translations.

"2. Take not hastily up other men's opinions without due trial, nor vent your own conceits; but compare them first with the analogy of faith and rules of holiness recorded in the Scriptures, which are the proper tests of all opinions and doctrines.

"3. Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main end of preaching.

"4. Insist most on those points which tend to effect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life. Press these things home to the consciences of your hearers as of absolute necessity, leaving no gap for evasions, but bind them as closely as may be to their duty. And as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message as near as may be in God's words—that is, in such as are plain and intelligible, that the meanest of your auditors may understand. To which end it is necessary to back all the precepts and doctrines with apt proofs from holy Scriptures, avoiding all exotic phrases, scholastic terms, unnecessary quotations of authors, and forced rhetorical figures; since it is not difficult to make easy things appear hard, but to render hard things easy is the hardest part of a good orator, as well as preacher.

"5. Get your heart sincerely affected with the things you persuade others to embrace, that so you may preach experimentally, and your hearers may perceive that you are in good earnest; and press nothing upon them but what may tend to their advantage, and which you yourself would enter your own salvation on.

"6. Study and consider well the subject you intend to preach on before you come into the pulpit, and then words will readily offer themselves. Yet think what you are about to say before you speak, avoiding all uncouth fantastical words or phrases, or nauseous, indecent, or ridiculous expressions, which will quickly bring your preaching into contempt, and make your sermons and person the subjects of sport and merriment.

"7. Dissemble not the truths of God in any case, nor comply with the lusts of men, nor give any countenance to sin by word or deed.

"8. But, above all, you must never forget to order your own conversation as becomes the Gospel; that so you may teach by example, as well as precept, and that you may appear a good divine every where, as well as in the pulpit; for a minister's life and conversation is more heeded than his doctrine.

"9. Yet, after all this, take heed that you be not puffed up with spiritual pride of your own virtues, nor with a vain conceit of your parts and abilities; nor yet be transported with the applause of men, nor be dejected or discouraged by the scoffs or frowns of the wicked or profane."

These admonitions the bishop endeavoured to impress upon the clergy of his diocese. It must, however, be admitted that this excellent man did not use the power entrusted to him with all the vigour the times required. "He had too gentle a soul," says Bishop Burnet, "to manage the rough work of reforming abuses: . . . he prayed for a more favourable conjuncture, and would have concurred in a joint reformation of these things very heartily, yet he did not bestir himself suitably to the obligations that lay on him for carrying it on." Who can, while he thinks on these things, and perceives how the weakness and corruption of nature remains in even the holiest servants of God, help feeling the deepest shame and sorrow at the miserable wound which sin inflicted? And who that feels this is not penetrated with the liveliest gratitude, as he looks upon the love of Him who consented to die for sinners, that he might purify them to himself, and present them at last spotless before his Father's throne?

The Bishop of Meath was soon to be advanced to a higher station; for while he was in England, in the year 1624, news arrived of the death of Dr. Hampton, archbishop of Armagh. Usher was immediately fixed on to be his successor, and accordingly was appointed to the exalted post of the primacy of Ireland. Here the same meek virtues and devoted piety distinguished him which he had exhibited in a more confined sphere.

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[To be continued.]

LEVIATHAN.*

THIS is the name of a most formidable creature mentioned in the Old Testament, the identity of which

* From "The Natural History of the Bible." Edinburgh Printing and Publishing Company.

has occasioned as much dispute as the behemoth. The Jews make the leviathan to be a great fish, which swallowed another fish nearly a thousand miles in extent! At first there were two, male and female; but the female was killed, and is laid up in salt for the great feast of the Messiah in the latter days; for if they had both lived and propagated, the world would have been destroyed.

The alternatives respecting the leviathan have been nearly limited to the whale and crocodile. The old commentators suppose the former to be intended; while nearly all the modern have identified it with the latter, which has chiefly resulted from the arguments of Bochart, who, though he did not originate the opinion that the crocodile was the leviathan of Job, has so ably discussed the subject as to place it almost beyond the possibility of a doubt.

Dr. Good, in a note on the text in Job (xli. 1), gives an admirable summary of the argument which identifies the leviathan with the crocodile rather than with the whale. "It is a sufficient objection to the whale tribes, that they do not inhabit the Mediterranean, much less the rivers that empty themselves into it; some of the species have occasionally been found in this quarter, but the great whale perhaps never. This family of marine monsters, moreover, have neither proper snout nor nostrils, nor proper teeth. Instead of a snout they have a mere spiral or blowing hole, with a double opening at the top of the head, which has not hitherto been proved to be an organ of smell, and for teeth a hard expanse of horny laminae, which we call whalebone, in the upper jaw, but nothing of the sort in the lower. The eyes of the common whale also, instead of answering the description here given, are most disproportionately small, and do not exceed in size those of an ox. Nor can this monster be regarded as of fierce habits or unconquerable courage; for instead of attacking the larger sea animals for plunder, it feeds chiefly on crabs and medusas, and is often itself attacked and destroyed by the ork or grampus, though less than half its size. The crocodile, on the contrary, is a natural inhabitant of the Nile and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, it will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight teeth; and is furnished with a coat of mail so scaly and callous as to resist the force of a musket-ball in every part except under the belly."

In confirmation of these excellent and concise observations, the crocodile is evidently indicated in other passages where the leviathan is mentioned. In the 74th Psalm it is said, "Thou breakest the head of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness." In this and the preceding verse, where dragons are mentioned, Pharaoh and his host are figuratively denoted by these terms; and the use of the name leviathan, as a symbol of the Egyptians, or of their king, strengthens the conclusion that the crocodile is intended, as it only could have been known to the Jews as an inhabitant of the Nile. As to the phrase of the Psalmist, that the leviathan became meat to the people inhabiting the wilderness, Herodotus expressly assures us that "they who lived in or near Elephantine make crocodiles an article of food." The prophet Isaiah, in describing the care of God over the Church, says, "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan the crooked serpent." In the Septuagint, the word piercing is rendered fleeing, which may be supposed to apply to the haste with which the

crocodile retreats to the water when it has secured any prey on land. The epithet crooked does not necessarily denote any real crookedness in the form or attitude of the animal, but may equally be translated winding, and applied to its devious course in running or swimming.

Another consideration in favour of the crocodile being indicated under the name leviathan, arises from the circumstance of its being an inhabitant of the same river with the behemoth or hippopotamus. These two animals are also often associated by the ancients, who represented in some of their paintings the river-horse browsing on the plants of an island, and the crocodile lying among the reeds.

But the leviathan will be the more evidently identified with the crocodile by analysing the magnificent description of him in the book of Job, and illustrating it as we proceed. It is said of him, "Canst thou draw out leviathan with a hook, or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn?" Now, none of these processes are applicable to the modes of taking the whale, or to any land animal; but they all apply to the crocodile. The most common way of killing the crocodile is by shooting him in his only vulnerable part, which is under the belly, where the skin is soft, and not armed with scales like the back. But Herodotus, whose description of this extraordinary creature is now universally admitted to be correct, thus writes: "Among the various methods that are used to take the crocodile, I shall only relate one, which most deserves attention. They fix on a hook a piece of swine's flesh, and suffer it to float into the middle of the stream; on the banks they have a live hog, which they beat till it cries out. The crocodile, hearing the noise, makes towards it, and in this way encounters and devours the bait. They then draw it on shore, and the first thing they do is to fill its eyes with clay: it is thus easily managed, which it would not otherwise be." Pococke also says, that they make some animal cry at a distance from the river, and when the crocodile comes out, they thrust a spear into his body to which a rope is tied; they then let him go into the water to exhaust himself, and afterwards drawing him out, run a pole into his mouth, and jumping on his back tie his jaws together. Another writer informs us that the "leviathan means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile, to wit that this voracious animal, far from being drawn up with a hook, often bites off and destroys all fishing-tackle of this kind which is thrown out into the river. I found in one that I opened two hooks which it had swallowed, one sticking in the stomach, and the other in a part of the thick membrane which covers the palate."

We are also told of "binding his tongue with a cord." A more explicit rendering would be, "Canst thou bind his jaws with a cord or noose?" This is explained by a process of taking the crocodile described by Thevenot. Pitfalls are made and covered over in the usual way, and crocodiles fall into these when they happen to pass over them. They are left in the cavities several days without food, when, being weakened and subdued by hunger, ropes are let down with running nooses, wherewith they fasten their jaws and drag them out. "Canst thou put a hook into his nose?" The word hook in the original means a rope or muzzle made of bulrushes; the boring of his jaw with a thorn means also a hook or any sharp-pointed instrument, or it may signify a clenched ring of iron passed through the nose of a beast, to manage him better by means of a rope fastened to it, as is still used in the east in the case of buffaloes and dromedaries.

Of the leviathan it is farther asked, "Wilt thou play with him as with a bird? or wilt thou breed him among thy maidens?" Although this is represented

as improbable, it is to be observed that, like many of the other questions, it is put in an ironical manner to Job, as shewing the danger of approaching such a ferocious animal. It has been urged as one of the objections to the conclusion concerning the crocodile, that the behemoth is represented as untamable, whereas the crocodile has been tamed. "This animal," says Herodotus, "by many of the Egyptians is esteemed sacred; by others it is treated as an enemy. Those who live near Thebes and the Lake Moeris hold the crocodile in religious veneration. They select one, which they render tame and docile, suspending golden ornaments from its ears, and sometimes gems of value; the fore-feet are secured by a chain. They feed it with the flesh of the sacred victims, and other appointed food." Strabo mentions one of those tame crocodiles which he saw at Arsinoë. The animal allowed the priests to open its mouth and cram it with good things, and, when satisfied, would jump into an adjoining sheet of water, and swim about. We are told that the crocodiles of Rio San Domingo in Western Africa are so tame that they hurt no one, though they are most formidable animals elsewhere. Children play with them, ride upon their backs, and sometimes beat them, without their shewing the least resentment. This, it is supposed, is owing to the care of the inhabitants in feeding and using them well. But the following story, given by an ancient writer, best illustrates the danger of playing with the crocodile as with a bird. "An Egyptian woman brought up the young one of a crocodile; the Egyptians esteemed her singularly fortunate, and revered her as the nurse of a deity. The woman had a son, about the same age with the crocodile, and they grew up and played together. No harm ensued while the crocodile was gentle from being weak, but when it got its strength it devoured the child. The woman exulted in the death of her son, and considered his fate as blessed in the extreme in thus becoming the victim of their domestic god." The crocodile, we are told, is particularly hostile to boys and girls, who sometimes, when approaching the Nile too incautiously, fall victims to his ferocity. Several instances of the crocodile devouring children are mentioned by Ælian.

It is asked, "Canst thou fill his skin with barbed irons? or his head with fish-spears?" The weapons here mentioned are undoubtedly those which were used in ancient times, as they still are, for striking large fish at a distance; but the question is totally inapplicable to the whale, who, it is well known, is generally killed by barbed hooks or harpoons. The crocodile, on the contrary, is impervious to pointed weapons except in the belly. The impenetrability of his scaly back is here indicated, which is afterwards more fully described, and the attempt to wound him with missile weapons is ridiculed. It is said that the inhabitants of some countries where he abounds have a dexterous way of killing him in the water. Being expert swimmers, they daringly plunge in after him, dive beneath him while he is in the act of making towards them, and inflict a mortal wound on him in the belly.

"Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?" This alludes to the terrible appearance of the crocodile, which is such as to excite dismay in the beholder. The hope of him who shall lay hands personally on the crocodile is vain, or, as it is rendered in a note in an old version, "If thou once consider the danger, thou wilt not meddle with him." Dread will seize the assailant; and he will think of flight rather than of battle when he discovers that his skin is capable of resisting every stroke. "None is so fierce that dare stir him up." Pliny and others describe the crocodile as often reposing asleep on the shore when satisfied with the fish or other food he has devoured. It is

then extremely dangerous, and almost inevitable destruction, to approach or stir him up, or awake him.

It is next said, "I will not conceal his parts, nor his power, nor his comely proportion," namely, for fighting or combating; denoting the advantage of his structure both for his own security and for destroying and devouring. "Who can discover the face of his garment? or who can come to him with a double bridle?" The expression here used means the double fold of his jaws. The face of his garment signifies the upper external garment, as if the question had been asked, Who is able to turn over that skin with which he is covered as with a garment? It is well known that the crocodile does not cast his skin like serpents. The sentence seems to indicate the terrible and impervious helmet which covers the head and face of the crocodile; and the translation might be given, Who can uncover his mailed face? Pliny, however, mentions with admiration a bold and dangerous undertaking which an ancient people, dwelling not far from the cataracts of the Nile, practised against the crocodile. They contrived to get on his back when in the water. When the animal threw up his head with open mouth to bite them, they seized the opportunity of inserting a stake transversely between his jaws, and, taking hold of the opposite ends with each hand, they held him, as it were, with bit and bridle, and brought him a prisoner to land.

The sacred poet, in this dialogue, which he represents the Almighty as holding with Job, now enters on a minute description of the leviathan, which is remarkably in unison with the war-horse and behemoth. "Who can open the doors of his face?" The immense jaws of the crocodile are here described; his mouth is so large that it has been said, "when the crocodile begins to gape, in order to take in his prey, he becomes all mouth." He separates his jaws at pleasure with a vast and hideous opening like folding-doors; and the mouths of some crocodiles are said to be so large that they can take in a sheep at once.

"His teeth are terrible round about," or rather, the rows of his teeth are terrible. The teeth of the crocodile are numerous, large, of unequal length, conical, hollow at the base, and disposed in a single row. These teeth are each hollowed at the base in such a manner as to serve for the case or sheath of the germ of the tooth destined to replace it, and which is to be of greater volume; so that in crocodiles the number of the teeth does not vary with age as in many other animals. The entire conformation of the mouth confers on the reptile a peculiar power of deglutition and respiration, of the greatest consequence to his economy when he is below the surface of the water and has seized his prey in that situation, or, when the muzzle alone is above the surface, in carrying on respiration. There is a single row of thirty-six pointed teeth in each jaw, and the tongue is flat, fleshy, and attached very nearly up to the edges, which made the ancients believe that the crocodile wanted that organ. Nothing that the crocodile once seizes can escape. He never quits his hold; even strong levers forced between the jaws for that purpose have proved ineffectual; and, shaking his prey to pieces, it is swallowed without mastication.

The description proceeds, "his scales are his pride, shut up together as with a close seal;" or, his strong pieces of shields shut him close as with a seal. This description can only be applicable to the crocodile, for the skin of the whale is smooth and free from scales. "One is so near to another that no air can come between them; they are joined one to another, they stick together that they cannot be sundered." It has been often observed in this sketch, that the back of the crocodile is impenetrable to bullets. The back and tail are covered by great and strong squared scales, elevated into a ridge, as if the body of the reptile was covered by iron plates closely united together;

but those of the belly are squared, delicate, and smooth. Lead bullets, even when they penetrate his vulnerable part, are often insufficient to kill the crocodile, unless they reach the brain, the spine, or some of the larger blood-vessels.

"By his neesings a light doth shine," namely, when he sneezeth, a flash of fire, as it were, breaks forth at his nostrils and eyes. Naturalists inform us that after the crocodile has lain long under water, where he is compelled to restrain his breath, when he emerges, his breath is hot, and bursts out so violently that it resembles fire and smoke. "His eyes are like the eyelids of the morning." The eyes are placed near the top of the head, and Herodotus describes them as resembling those of a hog. They are not remarkable for their size and brilliancy, but it is stated that they first become visible when the reptile rises above the water. The ancient Egyptians employed the eye of the crocodile as a hieroglyphic to denote the rising of the sun.

We are next told of the leviathan, that "out of his mouth go burning lamps," and that "sparks of fire leap out; out of his nostrils goeth smoke, as out of a seething-pot or cauldron; his breath kindleth coals, and a flame goeth out of his mouth." This refers, as in the case of behemoth, to the crocodile keeping in his breath a long time while under water, and when he emerges and respire, the breath seeming as if the smoke of a boiling cauldron. It also refers to the pursuit of his prey on land: when his mouth is open, his breath is thrown out with prodigious vehemence, appearing like smoke, and heated to that degree as to seem a flaming fire. Cuvier says that crocodiles cannot swallow while in the water, but drown their prey, and place it in some secure place, where they suffer it to putrify before they eat it; but this requires some modification. The species of crocodiles called alligators, it is said, after seizing the fish from below, rise to the surface, and toss it into the air, to get rid of the water which they have taken in with it, catching it again in its descent; but they can swallow it without resorting to the land, though they go thither for the purpose of devouring those land animals which they have succeeded in drowning, after they have undergone some degree of decomposition. It may be generally observed, however, that with the exception of swallowing small fish, the crocodile cannot feed in the water, where it would invariably be suffocated, and share the same fate as its victim. It is forced to rise for respiration every hour, or hour and a half, when it discharges its warm breath, which is as a "flame going out of his mouth."

A part of the description of the leviathan is now occupied with his internal structure: "In his neck remaineth strength; sorrow is turned into joy (or sorrow rejoiceth) before him." Might is personified in the former, his neck being thick, and covered with hard scales. The joints of the neck bear upon each other by means of small false ribs, which, however, render lateral motion difficult; and therefore crocodiles may be easily avoided by doubling, and escape can be effected while they are in the laborious occupation of turning round. The difficulty which they find in turning is in reality the surest means of escape on land. Yet the motion of the crocodile is not slow on land, and in water it is much greater. It may be well said that sorrow rejoiceth before him, as he occasions great ravages in the countries where he is found. "The flakes of his flesh are joined together; they are firm in themselves; they cannot be moved." The flakes mean the more prominent parts of his flesh. The ribs or bones of his body cleave fast together, his bony structure being remarkably strong. "His heart is as firm as a stone, yea, as hard as a piece of the nether millstone"—an allusion to his ferocity and unrelenting nature; "a voracious devourer of flesh," says an ancient writer, "and the most pitiless of ani-

mals." When in pursuit of prey, he swims gently and silently on a level with the water, until he approaches the place where some animal crouches to quench his thirst. Curving his long scaly tail, he strikes the animal a violent blow invariably in the direction of the water, and at the same time towards his own mouth. If the animal be large, such as a horse or an ox, he seizes it by the nostrils, and forcibly drags it into the water, where it is drowned.

We are told that "when he raiseth himself up, the mighty are afraid; by reason of breakings they purify themselves." This refers to the circumstance that the appearance of the crocodile in navigable rivers which he inhabits excites the greatest dread in mariners, on account of the violent commotion in the water caused by his movements. The blow with his tail is the greatest cause of alarm; and of this Maillet records an extraordinary instance in the case of a small crocodile. "I saw one twelve feet long, which had not eaten for five-and-thirty days, having had his mouth closed the whole of that time. With one stroke of his tail he upset five or six men and a bale of coffee as easily as I could have upset six chessmen." The strength of a crocodile twenty or thirty feet long, and not weakened by such a long fast, may be easily conceived.

The invulnerable mail of the crocodile is noticed as proof against all assaults with pointed weapons and missiles. "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; slingstones are turned into stubble. Darts are counted as stubble; he laugheth at the shaking of a spear." All fall harmless on that coat of mail with which nature has furnished him. "Sharp stones are under him; he spreadeth sharp-pointed things upon the mire." On account of the hardness of his skin, the crocodile can recline at ease on rocks, stones, and the sharpest things. Even his belly, though penetrable by a bullet, and also by a sword, is insensible to pain when he lies on sharp stones and rugged rocks which are in the bed of the Nile. "He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment; he maketh a path to shine after him; one would think the deep hoary." The sea here mentioned is the Nile, often so called by the Arabian writers on account of the magnitude of the river, which at the periodical inundation is spread over the country like the ocean. He makes it like a pot of ointment by the mud and slime he stirs up when agitating the waters; and probably the expression has a reference to the sweet smell which many writers have noticed as peculiar to the crocodile. Naturalists inform us that under the shoulder of the old crocodile there is deposited a thick matter which smells like musk—a perfume much esteemed in Egypt.

Finally, we are told that "on earth there is not his like, who is made without fear (or who behave themselves without fear); he beholdeth all high things; he is a king over all the children of pride." The literal meaning of this passage is, that he looks with disdain and contempt on the greatest objects, destroying and devouring other animals much superior to him in structure—oxen, buffaloes, horses, camels, boars, and such like: even men, the "children of pride," or, more correctly, the "sons of elation," have fallen victims to his ferocity; consequently, of all the enemies which the crocodile may dread, man is the most inveterate. A perpetual and sanguinary war is carried on against the reptile in almost every country it inhabits; and by various expedients adopted for its capture and destruction, the race is considerably reduced. Some authors have maintained that the ferocity of the crocodile is much exaggerated—that apprehensions of danger at its appearance have been greater than the real danger warranted—that as its

chief enjoyment seems to be lying in a state of absolute quiescence, it always flies from man, whom it will never attack unless when pressed by hunger, roused by provocation, or anxious for the safety of its young—that numbers of them float on the surface of rivers, which may be approached with confidence—and that even when attacked on land their first impulse is flight. It is said that the members of a Roman Catholic convent in Upper Egypt bathe freely in the Nile, where they abound, devoutly believing that their Mahometan neighbours would be devoured because they have no faith in Christ. But whatever may be advanced to prove that the crocodile is not so ferocious as is popularly believed—and certainly its natural ugliness, added to the perpetual exposure of a formidable row of long sharp teeth, is well calculated to excite alarm),—there are too many examples on record to establish the fact that it is a reptile which no unguarded person can approach with confidence, even although neither its rage nor rapacity might be excited.

Having so minutely analysed the habits and structure of the crocodile as described in the book of Job under the name of the leviathan, it now only remains to conclude this sketch with a few general observations. The remarks already made apply to the crocodile of the Nile, which seems to be the same as the crocodile of the Ganges and the alligator—at least naturalists have scarcely established any real difference between this crocodile and the alligator. Cuvier, however, enumerates twelve species, which he contends are different from each other either in structure or in habits. Six he classes as proper crocodiles, four as alligators, and two as gavials. Others, again, reckon three genera, or subgenera, which compose the family,—the first, the crocodile, distributed in the old and new world; the second, the gaval, which seems to be limited to the Ganges and the large rivers of continental India; and the third, the alligator, peculiar to America. Africa is the native country of the first or common crocodile; Asia, besides the gaval, produces at least three true crocodile species, natives of those rivers which empty themselves into the Ganges or into the Indian Ocean; and America, most fruitful in crocodiles, is said to possess more species than Asia and Africa put together, namely, five of alligators and two of crocodiles. No living species is found in Europe. Malte Brun, indeed, states that a crocodile is still preserved at Lyons, which was taken in the Rhine in the seventeenth century, but no particulars are given. Notwithstanding the distinctions just enumerated, it is agreed among zoologists, that there is scarcely any genus of reptiles, the species of which are so difficult to be distinguished from each other as those of the crocodile. The labours of distinguished naturalists have not reduced the difficulty; and those which they attempt to consider as a species are doubtful.

The Egyptians in the time of Herodotus designated the crocodile by the name of *champsä*, a name still in common use in Egypt. The term crocodile was a name given by the Greeks to a common lizard in Greece; and they applied it to the crocodile when they travelled in Egypt.

The largest crocodiles are not less than thirty feet in length, and one of even only half that size is five feet in circumference. The body stands low on the ground, and the tail is flattened at the sides. There are four feet; the fore feet having five, and the hind feet four toes, of which only the three inner ones on each foot are armed with claws; and all the toes are more or less joined by membranes. The crocodile propagates by eggs, which are little larger than those of a goose, and are hard. It is extremely prolific, though the precise number of eggs which it produces in a season is not ascertained. The eggs are deposited in the sand or earth, where they are hatched,

during which the females watch them, and when hatched protect their young several months. Various birds and animals, however, destroy their eggs in great numbers; and even when the young are produced, the female has to guard them from the male, who perpetually seeks their destruction, and who often devours them before she is aware of her loss.

UNIVERSAL OBEDIENCE:

A Village Sermon

BY THE RIGHT REV. J. B. SUMNER, D.D.

Lord Bishop of Chester.

JAMES, ii. 10.

“Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

No passage in the Bible can shew more clearly than this, the need there is of carefully considering and examining Scripture, and comparing one part with another. Taken by itself, this verse would seem harsh, nay, unreasonable. “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” What! the man who only covets, as guilty as the man who both covets and steals? Or the one who breaks the fifth commandment, and honours not his father and mother, as guilty as he who not only neglects this, but the sixth also, and commits murder? or to murder adds adultery? or to adultery, false witness? We see at once, that if this were the meaning of the text, it would contradict our common sense, and our notions of justice; and therefore it is plain, that this cannot be its meaning. Yet every text in the Bible must have a meaning, and such a strong and striking text as this must have an important meaning. I shall attempt, therefore, by God’s blessing, first, to explain the sentence; secondly, to vindicate it; and then to shew its practical application.

I. To explain it.

We cannot deny that there are different degrees of offence against the commands of God. It does not often happen, perhaps, that any person habitually and wilfully violates one commandment only. The person who is given to swearing, commonly thinks little of the Sabbath; and the person who is addicted to intemperance, seldom stops short of other sins to which strong drink excites him. It is the nature of sin to bring men along from one transgression to another.

We may suppose, however, a man who shall reserve to himself one sin, which he allows, and to keep the law very strictly in every other point. Surely such a man is less guilty than another, who is altogether careless about the commands of God, and follows the devices and desires of his own heart, to do even what he lists. Surely he is *less* guilty. We feel it so; and if less guilty, his punishment will be less in pro-

portion. According to what our Saviour says, "it shall be more tolerable for the people of Sodom and Gomorrah in the day of judgment than for you." If more tolerable, they are less guilty; and being less guilty, they have a less intolerable doom.

Having seen what St. James does *not* mean, we will inquire what he does mean. He is censuring the Christians, to whom he writes, for a particular fault which they seem to be allowing themselves in—that of paying court to the rich, to the prejudice of those in humbler station; respecting persons, despising the poor. Do not deceive yourselves (he argues); you cannot continue in this breach of duty towards your neighbour, and yet preserve your hope in Christ; "for whosoever offends in one point is guilty of all;" guilty of all in this sense:—"True religion and undefiled before God and the Father" requires entire obedience to his revealed law, requires the heart devoted to him, the life surrendered to him; and whosoever knowingly continues to disobey that law, though it be only in one point, he is not moved by the fear of God, nor by the love of God, nor by faith in God, nor by any of those motives which belong to true religion. He is not faithful, and therefore he cannot have the reward of faith. He has not yielded himself to God—is not in subjection to him—is not serving him. On the contrary, he retains to himself the right of disobeying him in that point which he chooses. Therefore he is guilty of all; that is, he is not pardoned; "his sin remaineth;" he has none of that faith to which pardon is offered.

You will say, perhaps, Is not this to condemn all? for who is without sin? "In many things we all offend;" and "if we say that we have no sin, the truth is not in us." True, none are without sin; but without *deadly* sin, we trust that many are. True, we all offend; but we do not all offend wilfully; we do not allow ourselves in sin. We must not, if we have any well-grounded hope. For St. John says, "he that is born of God sinneth not," is not content with sin, does not continue satisfied in it; but whenever he finds the flesh lust against the spirit—whenever he finds the old nature, which is corrupt, rising up against the renewed nature which he has put on through Christ,—against this he declares war, and contends manfully, and watches and prays that he may bring into obedience every thought, every word, every action. The true Christian will never feel that he has loved God with all his heart, and soul, and mind, and strength; but still he will never be satisfied with any thing short of this—much less will he say, "I cannot love God so far as to part with this or that besetting sin." The

true Christian will never feel that he has loved his neighbour as himself; but still he will desire and endeavour so to love him; and he will never think of saying, "I will allow myself to commit this offence against my neighbour; I will slander him, or I will defraud him." A man who should act thus would be guilty of all; so far guilty of all, that he would be as much unforgiven of God as if he had been guilty of a breach of all the commandments. His punishment might be less severe than that of a greater and more universal profligate; but it would be no less sure. His exclusion from heaven would be as certain. There can be no salvation where there is wilful, unrepented, unforsaken sin.

Such is the explanation of the text. I proceed now, in the second place, to vindicate it.

II. You see the case, my brethren. It is that of a man who is brought under some sense of the duty owed to God; he is not without the knowledge of him, or the fear of him; but he allows himself in some practice which is contrary to his duty; persists in some transgression which is contrary to the Divine law. While this remains so, he has not altogether surrendered himself up to God; he has not given him his heart. *Some* service he will not grudge; *complete* service he refuses to pay. In short, he reserves to himself the right of disobeying God, when it would be difficult or painful to obey him.

Now, consider whether this deserves to be called obedience. How would it be among men? A parent expects to be obeyed by his child whilst under age. Suppose the child to be obedient in other matters, but on some one point to refuse obedience,—such as what company he should keep; what connexions he should form;—would that be treated as a dutiful child? Has not such disobedience on one point caused many a child to be disinherited?

A master expects to be obeyed by his servants. Suppose a servant to have many excellent qualities, to be very diligent, very careful, very honest, but still to offend on one point,—not to be exact as to hours, for instance,—is he reckoned a faithful servant? Is not this, or any other single fault still persisted in, a proper reason for his dismissal?

A general expects to be obeyed by his soldiers. Suppose a man to be very brave, very sober, very punctual, but still to offend in one point—to be constantly pilfering, for example, the friendly inhabitants of the country through which he marches,—do his other good habits and good qualities save him from punishment? Is he not treated exactly as if he had broken all the commands of his general? Many excellent soldiers suffer

death on this account alone, in every campaign against an enemy.

The people of every land are expected to obey the law of that land. He who offends the law in one point is as surely condemned as if he had committed many offences. Would a man be listened to, who pleaded, when accused of perjury, that he had not stolen? when tried for theft, that he had not been guilty of murder? If he did so plead, would any thing be said to him, but that he was not punished for murder, but for theft; or not for theft, but for perjury? He had broken the law in one point, and for that one point he must suffer.

These examples, I think, must prove to you that there is nothing unreasonable or hard to understand in this sentence of Scripture. God demands our service. If he has no right to our service, better say so at once, and deny it him altogether; but if he has a right to it, let us not pretend to pay it, and not fulfil it; let us not serve him in this or that thing which we approve, and disobey him in other things which we do not like to yield in. This, you have seen, is *not* obedience either towards God or man. Men, as well as God, when they require obedience at all, require *complete* obedience. Nothing less is received or rewarded. Any single transgression of the law is punished according to the nature of the offence, because it is a denial of the authority of him who ordained the law. The giver of the law, whether it be a parent, or a master, or a king, expects all his laws to be alike obeyed. If the child, or the servant, or the subject, knowingly transgresses one of his laws, the parent, the master, or the king, has reason to suppose that all would be transgressed whenever there was occasion or temptation. The same authority which set up the law which is observed, set up also the law which is broken. "For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

III. I come now, in the third place, to *apply* what has been said.

There are two classes of sinners in the world. There are those who acknowledge no restraint from the law of God at all; and if they do not offend in every possible way, are not hindered from offending by any thing like godly fear. The thought that God has commanded this, God has forbidden that, never comes into their minds, at least it never governs their actions. To all practical purposes, they live without him in the world. Now, the text is not addressed to them. I would only inquire, if he who keeps the whole law, and yet offends in one point,

is guilty of all,—what must become of those who offend in every point, who take no heed to keep even any part of the law, because it is the law of God? Should any such be hearing me, may they be turned to repent, before they perish for ever!

But there are other and different persons with which this sentence of St. James has to do. Those who know the law of God, and confess that it ought to be obeyed, but still allow themselves some habit of sin, which they do not resolve against, or watch against, or pray against; which, in short, they have not so repented of as to determine to forsake, and try to avoid it.

Perhaps it is a sin of natural temper, as lust, uncharitableness, peevishness. They indulge this sin, and silence the voice of conscience, by thinking within themselves: this is my natural constitution; my disposition leads me to it: I wish it were otherwise; but nature will break out. Now this very circumstance, that it is the natural disposition, is the reason why they should set their minds to conquer this habit. Here their probation lay. This is the point of obedience, by which it is to be seen whether they are serving God, or whether they are serving him not. Few persons are tempted equally to all vices; and, it may be said, none are so at first, or till they have hardened themselves in sin; whereas, on the other hand, none are without some besetting infirmity, some sinfulness of disposition, which rises against the pure and holy law, and shews that what is born of the flesh is flesh, and must be subdued by the power of the Spirit. This sin, then, it is their especial business to overcome; and they would make it their business, if they were truly faithful. Suppose a child knew that there was one piece of duty which his father particularly required of him, would not this be the very duty which he would take especial pains to perform? If he took no pains, would not this be sufficient proof that he was not *dutiful*? The case is exactly the same with regard to those sins to which our heart is most prone. These are not sins for that reason to be indulged, but for that reason to be resisted; for he who allows himself to offend in one point is guilty of all.

I have spoken of sins which belong particularly to the temper. There are others which belong to the way of life, or bad habits to which a person has addicted himself, and which he cannot be persuaded to abandon. One of these is taking the name of God in vain. Some do this who have not thrown off all religion; yet there can be no surer proof that religion has not a proper hold upon their minds.

Another is, mis-spending the Sabbath-day. Some do this who are not profane or profligate; company entices them; business betrays them; habit leads them wrong. They were accustomed to make the Sabbath a day of visiting, or of pleasure, before they thought at all seriously of religion; and now, when they cannot help being more serious, still they persevere in taking the Lord's day to their own use, because it has always been their custom.

Another is, excess of liquor on occasions of temptation. Some persons, who could not justly be called drunkards, are yet led, by particular opportunities, in large companies, or at public meetings, or some domestic festival, to drink intemperately. It is the way of their neighbours, or the way of their trade, or the way of the season; yet what is this but to confess, that the custom of the season, or the practice of others, has more effect with you than the reverence due to God and his commands?

There are also sins of the tongue, which persons sometimes indulge without being aware of their danger. They speak uncharitably of others; they utter falsehoods; they revile those whom they consider as their enemies. Ah, my brethren, the tongue is a busy member, full of good and full of harm! It is a fearful sentence of our Lord, "for every idle word that men speak, they shall give account thereof at the day of judgment."

Now these which I have mentioned are all matters to which you must apply the assurance in the text. This is one test of your state. Are you living in the habit of any thing forbidden by God's word? For he who offends in one point is guilty of all.

How is it with regard to your tongue? Are you watchful over your lips? Do you keep them from swearing, lying, or slandering? Your heart is not right with God, while you thus permit your mouth to offend him.

How is it with regard to your conduct in society, when many meet together, and too often encourage one another in sin? Are you known by your moderation, your temperance? Do not fancy that occasional excess is a trifling fault. Your heart is not right with God while you thus abuse his gifts, and disobey the Giver.

Do you indulge any sin of impurity or uncleanness? Do not plead the frailty of nature, or the commonness of the sin; if the sin is common, it is only because true obedience to God is rare; if nature is frail, pray for grace to conquer nature. But be not deceived; on account of these things the wrath of God comes upon the children of

disobedience. If you persevere to offend in this point, you are guilty of all.

Or do you indulge any harsh and unsubdued temper, or fits of unreasonable anger? This is what no Christian can allow. Peace, and love, and kind affections, and mutual forgiveness, these are the dispositions of the Gospel. When you cherish these, you have an interest in the Gospel; till then, you are the slaves of an evil nature, and must suffer its punishment. This or any other remaining sin, remaining and not contended against, will prove your condemnation.

My brethren, this is a serious text. I may truly say, an awful text. It reminds us of what Paul says concerning the word of God: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). Remember, however, that the text is not my making: it is part of God's word; and therefore I am bound to set it before you, and entreat you to examine your hearts and lives accordingly.

Nay, we may think it awful; but I am sure we cannot deny its justice. We cannot deny that God has a right to our service, and that it is not service to disobey him when we please. We cannot think that God will be put off with half a heart. Who would be content with half a heart from one of his fellow-creatures, who had vowed to love and honour him?

Try and examine yourselves, then, by this text, before you sleep this night. See whether you have permitted yourself in any habit of sin. Consider what thought lay most heavy upon your conscience, when last you turned your mind towards death and judgment—what tormented you most when you were last in sorrow, or when you languished on the bed of sickness—what part of your conduct you resolved to change, if God had given you opportunity—what stood in the way to prevent the keeping the memorial of Christ's death at his holy table.

If there is any such unforsaken sin, any such evil habit still allowed, that is the barrier between you and God; nay, between you and heaven. Christ, who opens the gate of heaven, can avail you nothing, unless you sincerely take his yoke upon you. What a mercy it is that he still calls you to repent, and to receive the benefit of that full and sufficient sacrifice which he has made for the sins of every truly penitent offender!

Lastly: I trust there are those here who can affirm, with sincerity and truth, that they have forsworn all known sin; that they hold no parley, no measures, with any; but strive

against every evil thought, and word, and deed, which Satan inclines their nature to. This, my brethren, must be your evidence that you are in the faith of Christ. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God." You will still see, however, that even if you have been contending against sin, against all sin, and have exercised daily vigilance and daily repentance, yet you have so frail and corrupt a nature about you, that if you were tried by the strictness and holiness of God's law, you could not abide the scrutiny. This gives you heartfelt reason to rejoice, that you are looking to be justified, not by your own innocence, but by Christ's merits; that there is no condemnation to them that are in Christ Jesus. But you need proof and evidence that you *are* justified by him; that there is no condemnation to you; that you are not amongst the many only "called," but never "chosen." And one proof of a reconciled state must be, that you allow yourself to offend in no one point; that you are aiming at an entire and complete obedience; and praying that "your whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ."

SOCIAL INTERCOURSE.*

RIGHTLY to discern the seasons for accepting or declining the civilities and hospitalities of our acquaintance, is no small part of that wise discretion, on which the usefulness and efficiency of ministers so materially depend: and not only would I say this of ministers, but of all those who, as faithful servants of Christ, are desirous to maintain his cause, and promote his glory in the world. To lay down positive rules, or furnish minute details of conduct here, is a task which I feel far too complicated and delicate, for me at least, to enter on. Even if it were possible to do so with advantage, it would require a very different hand from that which holds this pen. But my belief is, that the case admits of no such guidance. So endlessly diversified are men's circumstances, their responsibilities, their talents, gifts, and fields of duty, that each individual must, in some measure, shape a course for himself; must meet each call for his decision as that call arises; must weigh and balance the merits, and the conflicting claims of each particular emergence, as it offers at the moment; and, without any plan beyond that of a fixed resolution to do right, leave each day, when that day arrives, to take thought for the things of itself. That no decorous clergyman or serious Christian can, consistently with his profession, frequent the theatre, the ball-room, the race-course, or any other crowded scene of gaiety, even those who make no pretence themselves to strictness, will perhaps readily admit. Here the line of conduct is clear; and no discretion or deliberation is required. But how shall the pious minister (to speak of him alone)

guide himself as to refusal or compliance, where there is nothing marked or definite; where the matter is not unlawful in itself; where the fitness or unfitness depends on a thousand accidental circumstances; and where, though right, or at least not wrong in kind, it may, by imperceptible shades, become wrong in degree? To take, for example, a dinner-party. Under this general term the greatest varieties may range. It may imply one's being the only visitor in the family of a pious friend; or it may signify one's taking part in a large assembly, where the conversation is, at best, but frivolous, and often worse. Upon the line which connects these wide extremes various shades are marked. The question is, where the serious Christian is to fix the point beyond which he is not at liberty to go. Shall he make it a positive rule to be present in no scene where pious conversation and religious discussions do not naturally arise, and easily find admittance? If so, he must either totally decline all ordinary invitations, or live in a very different world from any that I have seen; for scarcely, even in decidedly religious houses, have I known any thing which passed the limits of, not a nominal, but a literal family-dinner, a favourable field for communications of the kind. They are often intended to be so, and it is common to collect serious characters together for this very purpose; but I have uniformly seen it fail; indeed I have often wondered, if grave, and instructive, and, above all, religious conversation is the object, why some other hour than that of dinner should not be chosen. Why the clatter of knives and forks, and the removal of dishes; the calls of nature for needful refection; and, in moderate life, the no small anxieties of the entertainers, that these physical wants should be suitably and abundantly supplied,—I have often wondered why all this fuss and business should be thought the necessary accompaniment of calm, deliberate, and spiritual converse; and more especially so, as the moment also that the bustle ceases, this pause, so needful for the free communication of thought, is taken as the signal for the company to divide, and for what is so often the best part of it to withdraw. It has often filled me with surprise, why persons, who if they met at any other time in the twenty-four hours would, without effort or premeditation, fall into some delightful theme, or improving subject of discourse, should be congregated for this very purpose at the moment of all others the least favourable to the attainment of their object. But the point before us is not how society should be regulated, but how a pious individual should comport himself in society, constituted as it is. Is he, or is he not, to accept of invitations, where it would be only self-deception to imagine that he was likely to do much, or any, spiritual good? This latter I assume, because it is in such cases alone that doubts can arise. If there are instances in which good of the best kind can be effected at large dinner-parties, let them be excepted, and altogether dismissed from our present inquiry. But I would observe, that there is sometimes more the semblance than the reality of beneficial agency in forcing and driving forward the subject of religion, as if it were itself some weak and impotent thing which the speaker had taken under his protection. There is a way of being, as some would term it, faithful, and of bearing a testimony to God, which seems as though we felt that that high and only Potentate wanted our patronage, and stood in need of our support. There is a manner in some of those boisterous advocates, who, in the eyes of many, achieve so much, which appears to say,—Religion shall not be put down, and let me see the man who dares to do so. It is true that this pugnacious spirit sometimes seems boldly to give battle, and to drive the world before it: but is it not, after all, the world in one shape, against the world in another shape? Such agencies may promote a certain excitement, and further the cause of what

* From "The Shunammite: a Series of Lectures on 2 Kings, iv. 11-17." By Rev. Henry Woodward, A.M., formerly of C.C.C. Oxford, Rector of Fethard, in the diocese of Cashel. London, Duncan and Malcolm. 1839.

is often called religion. But the name and the thing are not always the same. I doubt, myself, when a man speaks as if his conscience forced him forward, and as if he spoke because he was afraid not to do so, that he is likely to speak with power. It is not out of the abundance of the heart; the mind is not at ease; it is all exertion: the report may be loud, but it dies, like thunder on the air. It is not the still small voice, which comes with sweet persuasion to the heart: such attempts rather lower than uplift the true standard of religion. The servant should not forget or compromise the dignity of his master. Nor should the ambassador from above lose sight of the high supremacy, or the positive commands of Him who said, "Give not that which is holy to the dogs." If, on the one hand, the invitation to become his sons and daughters is freely offered to the vilest of our abandoned race; yet, on the other hand, it should be kept in view, that if sinners will refuse his mercies, it is their own loss; that if they can do without God, he can do without them; that to be a door-keeper in his house is better than to wear the richest crown which earth can furnish; that to fall down before him is the highest honour to which the most exalted of the angels can aspire. . . .

But to conclude this matter: am I prepared to say that a minister of the Gospel should never be present where the introduction of sacred subjects would be unseasonable or unwelcome? No; I dare not say so. As a general rule, it is unquestionably right. But it may admit of manifold exceptions. This, however, I will say, that nothing but a sense of duty can render such an incongruous mixture safe or lawful. The clergyman who is led by inclination to, or who finds pleasure in, such scenes, must either be devoid of all right impressions, or be in imminent danger of losing them. Here, as through all the mazes of our intricate path, a pure intention and a tender conscience can alone, under God, enable us to walk in safety. We may err in judgment; but if we mean well, the grand point will be secured. Our rule should be, in every instance which leaves us to our free choice, to avoid the slightest contact with the world. But if, at the call of principle and duty, we meet it in the full panoply of its strength, we know that God will be with us, and for us; and that, with his defence, we shall pass uninjured through its hottest fires.

The Cabinet.

LOVE TO CHRIST.—Let us, who have become recipients of a spark of this grace, esteem it highly—it is an invaluable pearl; and small as this pearl may be, yet it is of more value than the whole world: however small the spark is, it may still become a glowing heat, a flame of the Lord, when carefully cherished and attended to. Preserve it cautiously, by a truly circumspect walk; avoid all unnecessary intercourse, friendship, and entanglement with the men of this world, and every other occasion of temptation. In such circumstances, we ought to conduct ourselves like one who walks against the wind with a lighted taper, or who passes through a forest with a precious jewel; for the enemies of our souls, who watch for our treasure, are every where in ambush: we must, therefore, be constantly upon our guard, and pray that he who has kindled, will preserve this sacred flame even unto the end.—*Abp. Leighton.*

MEN NEVER FIND CONTENTMENT IN SIN.—Sin is fruitless in the act, because men never find therein any contentment: the only motives to action must either be the removal of a present evil wherewith we are oppressed, or the acquisition of some absent good, to render the measures of felicity and happiness whereof we now partake completely perfect; but if sin neither procures the one nor removes the other; neither takes away our present maladies, nor gains for

us new causes of happiness; and if the actions, whose effects be these, alone can satisfy us; besides, if it can be proved that sin is so far from diminishing, that it adds to our misery; and so far from increasing, that really it diminishes our happiness;—you will easily grant me that it not only is fruitless, but shameful, and big with destruction. The cause of pleasure arises from the congruity that is between the being and its object; so that as often as the object bears no proportion or similitude to the essence of a man, so often it can neither satisfy his mind, nor delight and gratify his affections: but the soul of man, being an immaterial substance, requires its object to be such; and so its greatest glory must consist in a likeness and conformity to God his creator, and its most intense pleasure in a uniform and entire obedience to God's will; which will mount him into the regions above, and set him at God's right hand, where are pleasures for evermore. Wherefore the man who, having debauched his understanding, seeks contentment amidst the follies of the world, the dalliances of sin, and the vanities of the flesh, is infinitely laborious in his quest after happiness and comfort, in those places where nothing but calamity and ruin are to be found. He runs into the jaws of death in pursuance of life; by a strange solecism, that he may be blessed, he enters the mouth of hell and confusion, and hopes for those pleasures from an evil conversation which proceed only from the conscience of things well done. Thus wicked men impose on themselves, and abuse their nature, whilst they call that which is bitter, sweet, that which is sour and deadly, pleasant and wholesome, and then greedily devour and swallow it down, as if it were really such: hereby the poor sinner is continually tortured with plenty or scarceness; for he will never give over to need, until he be satisfied; and he never will be satisfied, as long as there is so vast a disproportion between what he desires and his own nature; which is the reason why you see him always wishing for what he cannot have, or for the removal of what he cannot lose, or for the continuation of something which he cannot longer keep, or for some alteration in his condition, which he in no wise is able to bring about: thus let every sense be satisfied with its proper, and so most pleasant objects; let his eyes have their full gaze on beauty and lovely colours; let his palate relish the most dainty meats and delicate sauces; let his ears be filled with exquisite sounds, and receive all the pleasures which arise from harmony and the various intertextures and combination of musical notes; let him be cloyed with the delights of smelling and touch;—yet, if a man's conscience labour under a deep sense of some sinful and mischievous villany, all these things are so far from being effective of solid joy, that they even nauseate and bring black discontent with them. Sinful pleasures, like briars and thorns, in their gathering, prick and wound you—that is their vexation: and in their burning, they forthwith consume and waste away—that is their vanity: so that they have no more proportion to real and lasting comfort, than he who personates a king on the stage has to a real king who sits on the throne and sways the sceptre; nay, put wicked men into what circumstances you please, they will turn all into bitterness, and either by their anger or pride, covetousness or envy, lust or revenge, will render their state miserable and forlorn: in their prosperity, and under the dispensations of a smiling condition, they will surfeit, and forget God; in their distress they will steal, and upbraid him.—*Barrow.*

THE TEN COMMANDMENTS.—Though the ten commandments were given to the Jews particularly, yet the things contained in them are such as all mankind from the beginning were bound to observe; and therefore under the Mosaic dispensation they, and the tables on which they were engraven, and the ark in which they were put, were distinguished from the

rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord. And though the Mosaic dispensation be now at an end, yet concerning these moral precepts of it, our Saviour declares, that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." To comprehend the full extent of these commandments, it will be requisite to observe the following rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined; and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the highest degree of any evil is prohibited, whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behaviour is commanded, every other, that hath the same nature, and the same reason for it, is understood to be commanded too. What we are expected to abstain from, we are expected to avoid, as far as we can, all temptations to it, and occasions of it; and what we are expected to practise, we are expected to use all fit means that may better enable us to practise it. All that we are bound to do ourselves, we are bound on fitting occasions to exhort and assist others to do when it belongs to them; and all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it as much as we have opportunity. The ten commandments, excepting two that required enlargement, are delivered in few words; which brief manner of speaking hath great majesty in it. But explaining them according to these rules,—which are natural and rational in themselves, favoured by ancient Jewish writers, authorised by our blessed Saviour, and certainly designed by the makers of our Church Catechism to be used in expounding it,—we shall find that there is no part of the moral law but may be fitly ranked under them.—*Abp. Secker.*

Poetry.

STANZAS.

(For the Church of England Magazine.)

I GAZ'D upon the heav'ns: the ev'ning star
Look'd a fit emblem of eternity,
As gleam'd its hallow'd radiance from afar;
But it was not eternal: then the sea
Was still more like its grand solemnity—
E'en that is not eternal,—but *we are!*
We are now living, and shall ever be,
When yon bright azure is a flaming scroll,
And ocean's blood-red waves have ceas'd to roll.
Oh! that unfathomably deep abyss,
To which we all are speeding! is it dread
To stand upon its brink? to deem that this
Is but a shadowy life, whose breath is fled
In a swift moment? does the swimming head
Grow dizzy at the prospect? or may bliss
Be ours while thinking of the viewless dead?
If 'tis despair to some, 'tis joy to those
Who on their God and Saviour's hope repose.
And what a hope is that! I look above,
And the same star yet beams in beauty there;
But now it seems a token of the love
Which springs from its Creator, 'tis more fair
To musing fancy's eye, as if it were
Blest in the mercy of that holy Dove
Which once descended through the conscious air;
But glorious as to Patmos' exile shone
The emerald rainbow round Jehovah's throne.*

* "And there was a rainbow round about the throne, in sight like unto an emerald."—*Rev. iv. 3.*

Again I gaze upon the boundless deep,
Again in majesty it meets my view;
But its smooth waters are enchain'd in sleep,
And peace lies pillow'd on its heav'nly blue.
Tells it not now of love and mercy too?
And like the tears which pitying seraphs weep,
Looks it not calm and lovely, pure and true?
Lord of all nature! then I turn to thee:
And O what love, what mercy faith can see!

D. D.

EVENING HYMN.

BY THE REV. G. BRYAN.

(For the Church of England Magazine.)

Too much to-day this heart of mine
Hath been, O Lord, estranged from thee;
But still do thou thine ear incline
To hear and to remember me:
O let thy truth, and love, and pow'r,
Watch o'er me through the slumb'ring hour.

Defend me from the rage and shame
Of outward foes and dreams of ill;
And let thy sweet, ennobling name
Transform and feed my spirit still;
And make my thoughts as pure and bright
As angels' in thy world of light.

And soon as doth the morning rise
In beauty through the earth and air,
Call forth my heart to sacrifice
To thee in faith, in praise, and pray'r;
And lead my soul aloft to see
How high their hope who trust in thee!

So, Father, let our ev'ning close —
So, Father, let thy morrow come,
And raise us up from this repose
More near, or in, our heav'nly home:
How sweet to think, nor sin, nor care,
Nor night, can hush our praises there!

Hutloft.

O SPARE MY FLOWER.

O SPARE my flower, my gentle flower,
The slender creature of a day;
Let it bloom out its little hour,
And pass away.

Too soon its fleeting charms must lie
Decay'd, unnoticed, overthrown;
O hasten not its destiny,
So like my own.

The breeze will roam this way to-morrow,
And sigh to find his playmate gone;
The bee will come its sweets to borrow,
And meet with none.

O spare! And let it still outspread
Its beauties to the passing eye,
And look up from its lowly bed
Upon the sky.

O spare my flow'r! Thou know'st not what
Thy undiscerning hand would tear;
A thousand charms thou notest not
Lie treasur'd there.

Not Solomon in all his state
Was clad like Nature's simplest child,
Nor could the world combin'd create
One flow'ret wild.

Spare then this humble monument
Of an Almighty's power and skill;
And let it at his shrine present
Its homage still.

He made it who makes nought in vain;
He watches it who watches thee;
And he can best its date ordain,
Who bade it be.

REV. H. F. LYTE.

Miscellaneous.

DRINKING AT BENEFIT-CLUBS.*—I have said that some of the practices of the old clubs are very injurious to good morals. I will state a fact in proof of this assertion. On asking a parishioner, one Monday morning, why her son was not at church on the preceding Sabbath, she said that he had gone with two others on the Saturday before to the quarterly meeting of his club; and that, to speak the truth, they had all become so intoxicated that they did not return till the Sunday, and then of course in a very improper state to come to church. Whether such things occur often or not, I cannot positively assert: but I am inclined to think that they are very frequent; and my reason for thinking so is this:—respectable women, wives of labouring men, have told me, that although they knew the great importance of providing against sickness, they have persuaded their husbands not to enter a club, simply on account of these quarterly meetings: they were sober men (they said), and they wished to keep them so; they knew members of clubs who often returned from these quarterly meetings in the dead of night, in a state of intoxication; and they were not willing that their husbands should be exposed to the same temptation. Farmers complain that every now and then a man, of whom they hoped well, is absent from his home all night at one of these meetings, and returns next day unfit to resume his duties. And clergymen, who have many of these clubs in their parishes, have assured me, that although they have frequently seen and rejoiced in the relief which the members get from their club in sickness, yet that these quarterly meetings lead to so much intemperance, and are so pernicious to the morals of their parishioners, that after watching them for many years they have come to this conclusion—that these clubs, as at present conducted in many places, do as much harm as they do good. This has been frequently told me by persons of more experience than myself; and although I once heard it with surprise, and even with distrust, as will others also who have not previously given their attention to the subject, yet I am now convinced that there is much reason in what they say; for what is the common practice of the old clubs? It is this:—The meetings are always held at a public-house; sixpence is taken from the quarterly payment of every member, whether present or absent; and every such sixpence must be spent in drink. In some clubs the meetings are not quarterly, but monthly,

and in this case twopence is taken from every member's payment; the same sum, however, namely, two shillings a-year, is thus taken from each member's payment, and must be spent in drink. I believe this to be the universal practice among the old clubs (except those in which more money is spent in drink): it is, so far as I can learn, the practice of all the clubs (and they are very numerous) in this neighbourhood. Now, suppose a club to consist of 120 members, 120 sixpences (or 3*l.*) must be spent at the quarterly meeting in the public-house; suppose that, owing partly to bad weather and partly to other causes, there are only fifteen or twenty persons present; these, as a matter of course, drink the shares of the absent members as well as their own; so that each of these will have not less than 3*s.* to spend in drink at one sitting. That among labouring men, fatigued by the toils of the past week, who, besides the drink-money of their club, have their wages in their pockets (for the meeting is generally on a Saturday or Monday night), there is danger of excess on these occasions, who can doubt? In the old clubs every member must attend, or pay a fine. Every one who knows how important temperance and sobriety are as Christian virtues, and how necessary they are to the present comfort and happiness of all, but especially the poor, must, I think, consider these monthly and quarterly meetings very objectionable. I cannot help adding, that I think there is also something very unfair in this practice. I know persons who live so far from the place at which their club meets, that they never attend these meetings; but nevertheless they are obliged to contribute these two shillings a-year, although they derive no benefit from it.

CHURCHMANSHIP.—We hear much of Dissent on principle; we need to hear more of Churchmanship on principle. The man who cleaves to his Church simply because he was born in her, or because he has become accustomed to her, or because his friends associate themselves with her, or because it is more convenient, or it suits his temporal interest and advantage to belong to her,—he is no better than a stepson; he will never stand by her in her jeopardy; he may accompany her in the calm, he will desert her in the storm. But those that have examined the reasons of their choice, who have prayed over the subject, who have come to their decision influenced no less by the convictions of their understandings than the affectionate sentiments of their hearts,—these are the children in whom the Church may rejoice, and for whom she is bound to give glory to God; children whose love to her is as enlightened as it is fervid, and as disinterested as it is decided; who would love her the more if she were clothed in sackcloth, and would cleave to her though she were stripped of all but her spirituality. May God fill her bosom with such sons!
—Rev. H. Stowell.

MOSQUES OF CONSTANTINOPLE.—The mosques are large and grand structures; most of them, I believe, originally Christian churches, especially St. Sophia; they have handsome domes, on the top of which are gilded crescents: the building is quadrangular, and at the corners, high slender minarets, or round towers, pointed at top and gilded, having two or three wreaths or coronets round the middle of them, which are balconies, from whence the faithful are summoned to worship by the human voice: these minarets are so graceful and light that one fears for their stability.—*Dr. Burton's Narrative.*

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* From "Old and New Friendly Societies: a Comparison between them." By the Rev. R. Seymour, M.A., Rector of Kinwarton. London, Rivingtons, 1839.—A very useful little work.

THE
Church of England Magazine.

UNDER THE
 SUPERINTENDENCE
 OF CLERGYMEN



OF THE UNITED
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE PRINCIPLE AND BENEFICIAL INFLUENCE OF CHRISTIAN PATIENCE AND PERSEVERANCE.

BY THE REV. W. STONE, M.A.
Curate of Whitmore, Staffordshire.

II.

II. THE believer will persevere in patient continuance in well-doing, in the face of trials and temptations.

Perseverance in well-doing, in the face of difficulty; patience of godly integrity, sobriety, devotion, charity; steadfastness of consistent walk and conversation; "adorning the doctrine of God our Saviour in all things,"—can alone prove us true, and sincere, and accepted disciples and followers of the faith and obedience of the Gospel. If there be uncertainty and inconsistency; if there be backwardness at one time, at another readiness, in the service of God; if there be now evident lukewarmness, now apparent earnestness; if there be in certain things conformity to the Divine word and will, in others desertion, resistance, impatience, disinclination; if a man's religion, in short, be a matter of convenience chiefly, and the submission of his conduct to the Divine law a subject of attention and interest only so far as expediency influences him, and there appears no uniform tendency of aspiration heavenward, and resistance to the snares and temptations of the world and the flesh,—then it cannot but be seen and declared, that such religious state is far from "the kingdom of heaven," falling short essentially of the principle and standard demanded by the Gospel, and from our Lord's exhortation implied

in the words, that "in our patience we should possess our souls."

If "the kingdom of heaven" might be gained by a few deeds of a certain outward character, there would be multitudes, doubtless, eager to seize the opportunity, and enter upon the possession, according to the conditions. Many would there be to claim admittance at the last, saying, "Lord, Lord, open to us;" for "have we not prophesied in thy name, and in thy name done many wonderful works?" But, as our Lord himself has affirmed, his address to such claimants, so depending upon certain deeds for salvation, will be, "Depart from me;" "I know you not;" and, according to the apostle's words, though they "speak with the tongues of men and of angels;" and "though they have the gift of prophecy to understand all mysteries and all knowledge;" and "though they have all faith, so that they could remove mountains;" and "though they bestow all their goods to feed the poor;" and though they give their body to be burned," but "have not charity" (the abiding, deep-fixed, patient principle of heaven-implemented love,)—"they are nothing;" their apparent good deeds are but "as sounding brass or a tinkling cymbal."

We are hence clearly led to conclude, that pure and vital godliness does not consist in any number of deeds performed, with a certain outward qualification of character; but that it depends upon a certain constant principle within, to be developed and exercised in a certain consistent practice without. In other words, it is not any number of deeds, fair and virtuous (as they appear to men), performed at any particular period of life,

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that can warrant the hope of favour and acceptance with God, or bring any under the influence of Divine grace, and into salvation by Christ. There is no such justification by works considered apart from faith; nor is there any such meriting of grace by separate works.*

There must be a patient and persevering course of obedience; and this grounded on the inward and abiding, fixed and constant, holy and heavenly principle of faith and love in the heart of the believer, before any can be said to be of the number of those who, "being justified by faith, have peace with God through our Lord Jesus Christ;" and who "rejoice in hope of the glory of God; and not only so, but glory in tribulations also, knowing that tribulation worketh patience, and patience experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them" (Rom. v. 1-5).

The possession, therefore, through grace, of the patience of faith in the heart will necessarily produce the general effect of patient well-doing in the life. The grace in the heart, indeed, will require to be nourished from the same heavenly source from which it has been derived, in order for it to proceed to its proper and constant good influence on the life. The sacred unction of the Spirit, to be diligently sought for in prayer, and the use of appointed means of grace, is absolutely required, to keep the spiritual life vigorous and healthy within, and the practice and character uniform and consistent without; even as the wheels and cranks of the best mechanism need to be continually attended to and oiled, that all the functions of the workmanship may advance smoothly and perseveringly to their proper use and result.

To conclude with a few practical details of the nature and effect of this constancy of "obedience of faith," it may be remarked:—

To him who "in patience possesses his soul," there is a continued refuge of peace and strength in all dangers and adversities. He is prepared, in hourly attendance and waiting, for his coming Lord. His is not eye-service, as pleasing man, or pleasing God only at convenient seasons. His is not "goodness" such as Ephraim's (Hos. vi. 4), "as a morning cloud or early dew, which goeth away." His light is not uncertain, or by starts, now bursting forth, and now clouded and hid; but it resembles rather "the path of the just," which "is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). His is the only safe state; for his walk through life is in constant

preparedness, as in the midst of death, nothing taking him by surprise. In this sense, with St. Paul, he "dies daily," being in daily readiness for his last account; preserving always "a conscience void of offence both towards God and towards man;" living above the world, and following all his occupations in it with a heavenly mind; continuing instant in prayer; bringing forth fruit with patience to the praise and honour of God; allowing himself in no known sin, but "resisting unto death, striving against it;" seeking a mercy-seat daily, in the spirit of true penitence and humility, for pardon, for increase of grace, for strength and purity of faith.

Thus he lives and stands by faith; and thus throughout his earthly pilgrimage he has "a joy with which a stranger intermeddleth not"—a "peace which passeth all understanding;" being well based upon the eternal promises of a merciful Saviour and "faithful Creator," whose word is "yea, and amen"—very and essential "faithfulness and truth" to all his abiding, persevering, faithful children; to all who, "through faith and patience," are called to "inherit his promises."

In this "patience," I would say to my readers, "possess ye your souls." May you, through the blessing of the effectual working of God's grace in your hearts, be delivered out of the bondage of sin, and translated into the glorious liberty of God's children. Thus only can you possess your souls, and taste the true freedom of the Gospel of Christ. "If the Son shall make you free, ye shall be free indeed." If ye are thus grafted into the true Vine, living branches and faithful members of Him who is the "Head over all things to the Church, which is his body," ye will continually drink nourishment from the Fountain of all grace, and "the Author and Finisher of our faith."

Truly, no other foundation lasteth sure but that which is laid in this Zion; no other faith shall stand the war of elements, and the shock of nature's decay and final overthrow, but that which is built and rooted into this Rock. Many winds and floods may shake and try the solidity of our building. If it is "on the sand;" if our hope be unfounded; if our religion be only "a name to live;" if our practice and our profession be at variance,—then let us instantly arise, with fear and trembling, lest the flimsy fabric fall over our heads, and overwhelm us in its ruin.

If any thing can afford peace amid trouble, administer true consolation, calmness, and serenity, amid the tossing billows of human life, and smoothe the roughnesses which will necessarily assail and prove the strength of "the possession of our souls" in our journey

* See 13th Article of religion.

towards eternity; if any thing is sufficient to keep under the unruliness of "the natural man"—the feverish temper—the forward complaint—the easy irritability—the restlessness of doubt—the excess of fear, it is this,—the abiding, influential, deep-rooted love of Christ in the heart. It is this which we must diligently seek, and be satisfied with no principle short of this; for none other is safe.

With this, we may say with the apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35-39).

UPPER CANADA CLERGY SOCIETY.

Abstract of the Journal of the Rev. F. L. Osler, commencing July 6, ending Oct. 6, 1838.

SUNDAY, July 6.—Rode to Tecumseth church; my poor horse being so much worn down, with the constant employment he has had, as scarcely to be able to carry me. Gave notice that the bishop proposed to visit the township, and hold a confirmation. Preached on that subject to a large and attentive congregation.

In the afternoon, just before service, some things were brought me which had been found concealed in a hollow log, supposed by the person who discovered them to be my property. I instantly recognised them; necessity had compelled me to leave them locked up in an uninhabited hut, little thinking they would be plundered.

Engaged during the week visiting my people.

Sunday, 15.—Preached on the nature and antiquity of the rite of confirmation, as well as the scriptural authority. The church was very full of people, who seemed to listen with eager attention; many of my hearers were Presbyterians.

In the afternoon preached in the stable at Bond Head to a large congregation; but to my annoyance a calf was tied up in the stall, at the front of which, on a barrel, I was standing, and by frequently bleating would drown my voice; these things at first used almost to distress me, but now I am getting accustomed to them.

Tuesday.—Crossed the swamp and preached in Perry's school-house to a good congregation. The poor people are very grateful for my visits, and for my attention to their children. It may literally be said of them, silver and gold they have none, but the best they can procure is always provided; and sometimes a mile before reaching the school-house, they ask me to stop and take refreshment at their cabins.

Wednesday and Thursday.—Engaged at the house, hurrying on the work, intending, if possible, to remove there the latter part of the week.

Friday.—Moved part of our luggage.

Sunday, 22.—Preached at Tecumseth church in the morning to a crowded congregation on the nature of the baptismal vow. After service, took the names of those young persons who were anxious to be confirmed, and urged them to devote themselves to God, not in name only, but in deed and in truth.

Preached in the afternoon at Bond Head, and again took the names of several young persons.

Tuesday morning.—We packed up the few things remaining in our old hut, and having procured a waggon moved to our new abode, which is still far from being finished; but after the manner in which we have been tossed about for thirteen months, three comfortable rooms appeared to us almost equal to the accommodation of a palace.

Sunday, 29.—Rode early to West Guilenburg church, and before service examined the children of the Sunday-school. Preached to a large congregation on the nature of the baptismal vow; endeavoured, with God's help, to point out the responsibility not only of those young persons about to be confirmed, but of all. After service, took down the names of some young persons, and addressed them.

In the afternoon rode to Hunt's house; preached there to a tolerably large congregation, and baptised two children.

Tuesday.—Rode to Coulson's school-house, where, although in the midst of harvest, and the weather being unsettled, I found a good congregation waiting for me. Preached, and gave notice of a Sunday-school to be established there. After service, examined the children of the day-school, and gave rewards to the most deserving.

Thursday and Friday.—Visited several of my people, and rode to Tecumseth church, to give directions to the man who looks after it.

Sunday, August 6.—Preached at Tecumseth church to a tolerably large congregation. The heavy thunder-storms, which were then frequent, kept many away. After service, examined the young females of Tecumseth who had given in their names as candidates for confirmation, and then earnestly and solemnly entreated them to consider well the step they were about to take, and with full purpose of heart to serve the Lord Christ. All wept; would that it might prove a godly sorrow unto repentance!

In the afternoon, rode to Latimer's hamlet, and preached in the school-house to a good congregation; after service, made arrangements with the trustees of the school-house and my teachers for the more regularly conducting the Sunday-school, and then hastened home to change my clothes, which had been wetted through by a thunder-storm whilst riding to the hamlet, and in which, wet as they were, I had to preach.

Monday.—Felt very unwell; and on Tuesday little better. Having no one to send across the swamp, and fearing lest the people would be kept from the harvest by waiting for me, mounted my horse, and with pain and difficulty reached Thomson's house, and the Lord gave me strength to preach to a much larger congregation than I could have anticipated. In sickness the mind becomes more sobered, more awake to the interests of the soul; things temporal lose their apparent value, whilst things eternal appear in truer colours—at least I felt it so, and my hearers seemed to do so too; and when I observed the silent tear trickle down the cheeks of several, the hope that the Holy Spirit might be pleased to fasten the word spoken upon the soul of some one present, caused me for the time to forget every bodily pain.

After resting myself, I again bent my course homewards: Mr. Thomson was anxious to accompany me, but I did not feel justified in taking him from his harvest, though I could scarcely sit upon my horse. Reached home in safety: and by resting and taking extra care for the next two days, was thankful again to be tolerably well.

Friday morning.—Called on Mr. J. Armstrong; found him very unwell, suffering from a disease which had every symptom of the cholera. Visited him several times through the day, and, as towards night he appeared to be sinking fast, remained with him. I had long been acquainted with him, and hoped that his

trust was in Christ alone for salvation. Between the paroxysms of pain I talked and prayed with him. Towards morning he obtained a little ease; when, after committing him to God, I left him, doubtful whether I should ever again see him alive.

Saturday.—Visited Mr. Armstrong, who was a little better.

Sunday, August 12.—Early in the morning, visited Mr. A.: then rode to West Guillenburg church. Before service, examined the children of the Sunday-school; preached to a large congregation; after service, examined the young female candidates for confirmation. In the afternoon preached at Bond Head in the stable to a tolerably large congregation.

Monday.—Rode to Holland-Landing and Newmarket, to give notice of the approaching confirmation, and that I would examine any young persons who were desirous of becoming candidates. Visited several families there, and gave notice that on Sunday evening, 26th inst., I would preach (D. V.) at Holland-Landing, and a fortnight after that time at Newmarket. Returned home on Tuesday night.

Wednesday.—Met the young people composing my singing-school, and was much gratified by the improvement they had made. On Friday evening they all took tea with us at the parsonage.

Saturday.—Visited Mr. Armstrong, sen., and Mr. G., both of whom were ill.

Sunday, 19.—Preached in Tecumseth church to a very full congregation; the people were actually sitting upon one another. After service, examined the young men of Tecumseth, candidates for confirmation. Preached in the stable at Bond Head to a large congregation, and in the evening examined the young females in and about Bond Head in the Catechism.

Tuesday.—Rode to Perry's school-house, and preached to a large congregation.

Thursday.—Rode a considerable distance to endeavour to obtain brick to finish the chimneys of the parsonage-house, but was unsuccessful; and had only been home a few minutes in the evening, when a messenger came to me from Lloyd Town, stating that an aged man there was apparently dying, and anxious to see me. At first, I hesitated as to whether it was my duty to ride nine miles, partly through the woods, in a dark night, by a road I had never travelled before, it being very dangerous to go into the woods at night; but conscience told me "Go;" so I went, and arrived safely. I found Mr. W., insensible, his disease being in the brain. After some time I roused his attention, told him I was the clergyman, and asked if he wished me to speak to him. He motioned his assent. I then said, "Mr. W. you are very ill, probably dying; are you prepared to die?" He indistinctly uttered "Not very well," and again relapsed into his former state of insensibility. It was an awful sight; every avenue to the soul seemed closed, though it still lingered in the body. I could only pray that the Lord, whose mercy is boundless, might watch over him, and save him in his extremity. Having heard that he was occasionally sensible, I determined on remaining with him through the night. At daylight next morning my hopes were accomplished; he then became perfectly sensible, and seemed eager for instruction. I explained to him the way of salvation, endeavouring to express as much as possible in few words; and having supplied his attendants with tracts, and pointed out the parts of Scripture I wished to be read to the sick man, I committed him into the hands of God, probably never more to meet till raised by the archangel's trump. The poor man grasped my hand with a kind of convulsive energy, and looked a farewell which he could not speak.

On Saturday felt very unwell, and was glad to engage Mr. O'Meara's assistance to preach for me on the following Sabbath morning.

Sunday, 26.—Read prayers, and Mr. O'Meara

preached in West Guillenburg church; after which, though feeling very far from well, rode to Holland-Landing, where, according to previous notice given, I was to preach that evening. An assembly-room was fitted up, which, with the hall and stairs, was thronged. When I commenced the service, I could scarcely speak; but strength was given me to preach the unsearchable riches of Christ to those who appeared eager to hear of it. Gave notice of the approaching confirmation, and stated that I would give instruction to, and examine, any young persons who might wish to become candidates. After which, having baptised two children, returned home, where I arrived, feeling very ill, near midnight.

Monday.—Was unable to rise from my bed, and for the remainder of the week was scarcely able to move out of the house.

Sunday, Sept. 2.—Preached in Tecumseth church to a large congregation. The Lord supported me, and again proved himself better to me than all my fears. In the afternoon preached at Bond Head, and returned home very weary.

Tuesday was my appointed day for preaching at Thomson's house; but I did not feel equal to riding 26 miles over a wretched road, and therefore, with much regret, broke my appointment for the first time since coming to the country.

Friday.—Thirty young people took tea with us, 24 of whom were Mrs. Osler's scholars; 4 were absent: 28 young females in all having availed themselves of Mrs. Osler's instructions, which are given to any who choose to attend on Sundays and Fridays. It was quite a treat to the young people, such as they never had before, and I trust will prove a stimulus to them not only to improve in needle-work, but to pay more heed to the religious instruction they always receive at the same time. I did hope to have given my Sunday-school children, about 200, also a treat this year, but must defer it until the Queen's next birthday.

Saturday.—Rode to Newmarket for the purpose of seeing and examining the candidates for confirmation.

Sunday, 9.—Rode from Newmarket to West Guillenburg church in the morning; examined the children of the school; gave notice of a sacrament (D. V.) on the following Sabbath at Tecumseth church. Preached to a crowded congregation. After service, returned to Newmarket, when I preached to about 120 people. There is at Newmarket one of the prettiest churches I have seen in the province, capable of holding from 300 to 400 people, which I feel assured would be filled were there a clergyman located there—and at no place can there be a clergyman more needed.

Monday.—Visited several families at Newmarket, and on Tuesday went to the house of Major Fry, who resides near Holland-Landing, that I might see the young people in that neighbourhood.

Thursday.—Returned home.

Sunday, 16.—Preached in Tecumseth church to a very full congregation, and administered the holy sacrament to between 30 and 40 people,—more than had ever communicated at one time before; and many, I trust, felt it good to be there.

Preached in the afternoon at Bond Head to a tolerably large congregation.

Monday.—Was busily engaged getting the framing-timber hauled to the spot where the school-house is to be erected.

Tuesday.—Crossed the swamp, and preached in Perry's school-house to a smaller congregation than usual—the people being very busily employed preparing for their winter crops. Distributed tracts to those present, and returned home at night.

Sunday, 23.—Preached in West Guillenburg church in the morning to a large congregation. In the evening at Bond Head; and on Tuesday at Coulson's school-house on the Pentanguishine road.

Engaged during the week visiting my people.

Sunday, 30.—Preached in the morning in Tecumseth church to, as usual, a large congregation; addressed the candidates for confirmation, and requested that as many as could attend would come to me at the parsonage on the following Sabbath afternoon: the conduct of the candidates generally has been such as to give me great satisfaction, and I do hope conviction will be fixed in the hearts of some.

In the afternoon preached to a small congregation at Bond Head.

Tuesday.—Crossed the swamp, and preached in Thomson's house to a very full and attentive congregation. Two young females had walked 12 miles through the woods purposely to have the privilege of joining in the worship of God, and immediately after service set out to walk the 12 miles back.

In concluding the abstract of this portion of my journal, I cannot but feel that little has been done compared with what ought to have been done, and my heart often sinks when I contemplate the darkness which surrounds me. I do hope, if spared, this winter, to visit the neighbouring township more; but hitherto my own people have not been visited as I could have wished. The building, and completing, and obtaining money for the churches and parsonage-house have occupied a considerable portion of my time. I have had to procure, plan, and direct, every thing, without one to help me; my burden has been often greater than I well could bear: but the Lord who hath strengthened me will, I trust, still be my support, and when called to give up my stewardship, deliver me from bloodguiltiness. F. L. OSLER.

CHRISTIANITY IN ITS EFFECT UPON MAN'S TREATMENT OF ANIMALS CONSIDERED.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

No. III.

WE come now to the second division of our subject. I have sought to prove that Christianity and cruelty are totally incompatible; be it now my aim to shew that Christianity and benevolence—an extensive and active benevolence—are equally inseparable. To abstain from all appearance of evil, is the exhortation of the apostle; but to abound in every good work, is a charge no less binding. They have but a poor and low conception of Christianity, who make it consist in ceasing to do evil; the change is incomplete unless we also learn to do well. The husbandman, when he has rooted out the weeds and picked up the stones, may have prepared his ground for the crop; but when the Lord of the harvest comes to inquire for the fruit of that harvest, it is rendering but an unprofitable account to say, The field is clean. Where is the seed that, with such unsparing bounty, was provided for the land, and which, if properly attended to, might have produced "some thirty, some sixty, and some an hundredfold?" To what end has it been watered with the dew and rain of heaven, warmed by the bright sunbeams, and invigorated by the refreshing breeze, if the spring, and the summer, and the autumn, have been suffered to pass away, and all is barren? And if we can see the folly and uselessness of such half-culture in the natural world, is it not a wilful blindness which closes our eyes to the same incongruity in the spiritual? Did God create man in his own image, breathe into his nostrils the breath of life, and, when fallen by sin from his high estate, come down from heaven, and, in the

second Person of the adorable Trinity, take our flesh, and endure sorrow, pain, and finally death itself, to retrieve the effects of that fall; and does the Holy Ghost still shed his grace into our hearts with long-suffering and patience, struggling with the indwelling corruption, only that we may seek to attain a mere passive obedience, a cold neutrality between him and Satan? God forbid: let every soul that has ever felt one particle of gratitude and love for the Father who made, the Son who redeemed, and the Holy Ghost who sanctifies him, respond, God forbid! It is not enough that we adjure cruelty; we must exercise benevolence. When I speak of benevolence as applied to the brute creation, I am far from meaning that flimsy sentimentality which, while lamenting over the sufferings of a wounded dove, can pass by unheeded the distresses of mankind. What I would inculcate is, that sound, healthy benevolence which, springing from its only sure source, the love of God, extends as that purifying and expansive principle daily expands and purifies, till it gradually embraces the whole creation, and realises in its own still-growing perception that God is love. God *is* love; and they who love him must love him in all his works. If we set the first and best affections of the heart upon any earthly object, it is a concentrating passion, at best but a more refined selfishness; but when that inner heart, the temple within the veil, if we may so express it, is given to God, the effect is exactly contrary; deeper as well as more holy will be the glow of that heart towards its nearest connexions; and in proportion to that depth and holiness will be also its extension through every successive grade, through every still-enlarging circle. The former may be compared to a glass drawing the sun's rays into one minute focus; the latter to the blessed sun itself, diffusing light and warmth over an universe. To imagine that charity is to be cultivated only towards our fellow-men, is to narrow and circumscribe that divine principle; there is not a surer test of a man's real attainment in it than his conduct towards animals. In his behaviour to his fellow-men he may be influenced by a variety of motives: his own interest, ambition, the love of power or popularity—these, and a thousand others too numerous to mention, sway—and well is it for mankind that they do so sway—the actions of many who are governed by no higher principle. But with the brute creation such motives avail not. A character for benevolence—the natural influence kindness and generosity will acquire—thanks and applause,—are not theirs to bestow. Their benefactors must be satisfied with the silent gratitude evinced only to themselves, with the quiet pleasure—and it is a pleasure, let what will be its object—of knowing that they are giving comfort and happiness. Animals are our subjects and servants; even their life is in our hands, and against our tyranny they have no visible appeal: by the natural man, therefore, they will be despised and neglected, if not ill-treated; to the renewed Christian this helplessness will but appear a stronger claim. He will relieve their sufferings, as he relieves those of a man, and from precisely a similar motive: for as cruelty is the same impulse, whether levelled against man or brute, so is benevolence the very same principle, whether exerted in behalf of the latter or of the former. Benevolence to

animals must be extended to all. How unworthy of a Christian is that fanciful dislike with which so many people regard those, especially amongst the reptile tribe, which they are pleased to denominate ugly—ugly! it is an ungracious term to apply to any of God's creatures; and let us but examine into the structure of the ugliest,—the exquisite nicety, arrangement, and meetness of all its parts,—and we shall be forced to confess, that the most elaborate works of man fade to nothing in comparison. It is natural that amongst animals, as amongst men, we should admire and like some more than others; but in both cases there is a required charity which is imperfect unless extended to all. Are there any who will be inclined to think that we are overstepping the bounds of reason—are claiming too high a prerogative for brutes? We claim for them only that consideration from their earthly lord which their heavenly Maker has ever graciously vouchsafed; we claim for them only something of that kindly solicitude with which our brethren of a higher mould have ever regarded us. Angels leave their bright abode to hover round the habitations of fallen man; veiling their resplendent glory, they walk beside the children of clay: they see all our follies, hear all our idle words, our murmurings, and repining, and discontent; our trifling and vanities are before them;—yet they think it not a degradation to minister unto us, calming our wayward fears, and smoothing many a roughness in our heavenward path. They think this no degradation; and shall the sinful race of Adam look down with haughty contempt or careless indifference upon their inferiors of this lower world? Oh, if we do indeed aspire to the exalted fellowship to which we are hidden—if we have indeed that “earnest expectation,” with which the creature ought to wait for the manifestation of the sons of God (Rom. viii. 19),—let us evince it by sedulously cultivating those affections and dispositions which can alone prepare us for it; above all, let us cast down that narrow, self-idolising pride, which is so directly contrary to all that we are permitted to know of the inhabitants of heaven, and which accords so well with the scriptural account of the rebellious spirits, that, even were there not direct denunciations against it, we need have no difficulty in deciding from whence it springs, and to what society it tends. The man who thinks the comfort of the lowest and most despised of animals beneath his attention, has but a confined and imperfect idea of the position he occupies in God's creation. He may stand high in rank and power—nay, he may be eminent for learning,—yet, if he know not his duty to the brute, he has but an imperfect idea of his own position. He has perhaps been accustomed to govern a nation; but if he have never extended his view beyond national government, what wonder that it be confined? He has perhaps given his thoughts to the manners, and customs, and languages of different ages of the world—nay, every science, every art may be familiar to him,—yet, if he have never extended his view beyond this bounded horizon, what wonder that it be confined? It is not to earth alone that we must look, if we would learn our duty even to earth's children; we must open our eyes to the spiritual world by which we are surrounded; we must take eternity into our calculation, and regarding ourselves but as the

embryo of our future state, as the just-emancipated ore, undergoing the refining process which is to fit it for being built up into the glorious fabric of the New Jerusalem, inquire what will be our probable employment there. I would not advance any speculative opinion upon a subject so far exceeding our present comprehension; but we know, from our blessed Master's express declaration, that those who attain to the resurrection shall be as the angels of God (Matt. xxii. 30); and from the same divine authority we learn that angels are interested in our welfare, for there is joy among them over one sinner that repenteth (Luke, xv. 10). May not, therefore, the inferiors now placed under us be so placed to train us for futurity, by exercising that protecting benevolence towards beings of another class, which, without them, man would have no opportunity of cultivating? The natural world has ever been considered a type of the spiritual; and whether it really be because the exercise of this protecting benevolence places man in a light nearer to the original state in which he was created than any other action of humanity can, there is something peculiarly attractive in kindness to dumb animals: we never see such without feeling our heart warm towards the person evincing it.

I cannot help here remarking upon the extent to which this charity, the very groundwork of every virtue, the gift without which all knowledge, all faith is vain, might be cultivated in children, and the little care which is too generally bestowed upon so important an object. Children are naturally fond of animals; yet the best-meaning people, who are anxious to bring their children unto Christ, make no use of this, one of the less obvious, but not least strong cords, by which to lead them to his love. But not only is the fondness of children for animals made no use of, it is checked in its earliest bud. This is done in a variety of ways. Children naturally take their ideas from those around them; they see the sort of shuddering with which so many reptiles and insects are regarded—hear them called “nasty things,” “hideous,” “hateful.” They are told (and it is not unfrequently done from a good motive, of the most inoffensive, to prevent their teasing them), that such and such animals will kick, bite, or scratch them, till they learn to count as enemies a race which, by a different method, they might have been accustomed to look upon as friends; and as they grow older, this feeling develops itself in boys, who at first consider such acts courageous, in tyrannising over and tormenting; in girls, in a shrinking fear. Arrived at maturity, men seem to delight in nothing more than in the sufferings and death of every species of animal; and women—it is pitiable, from the narrowness of heart, the general estrangement from God's creation it evinces, or it would be quite ludicrous to think of,—women may be constantly seen to start, and almost scream, at sight of a poor harmless frog. I shall scarcely be suspected of meaning that children should be permitted to run up to animals that may injure them, or by mistaken fondness to tease and hurt where there is no danger; but they might be prevented in a different way. They must be told what animals it is not safe or right to go too near or touch; but it should be done in such a manner as not to raise needless fear or dislike. This may easily

be effected by constantly pointing out the uses and good qualities of the animals they are warned against. There is no mere earthly subject more calculated to enlarge the mind, as well as the heart; it will indeed always be found, that what adds to the real expansion of the one, will at the same time add equally to that of the other; and it is a lesson in which children delight more than any other. Let their affection for man, and the services arising from that attachment, be often dwelt upon. Tell them of the dogs of St. Bernard, the camel of the desert, the horse of the Arab; make them acquainted with the sagacity of the beaver, the policy of the bee. Take them into your garden, and shew them a worm crawling over the path; explain to them how it assists in the culture of the lofty tree and beautiful flower; tell them that it is as necessary to vegetation as light, and warmth, and moisture; that without its unremitting, though to us unseen labour, the husbandman and gardener might toil in vain. Above all, impress upon them, as the one great reason why they are never to tease and hurt any living thing, that however small and insignificant it may be, God made, and sustains, and loves it. Instil this in the thousand ways in which it may be instilled into the infant mind; and when the child, pointing to a bird or an insect, asks, as children will ask, "Does God love that too?" feel that you are connecting ideas which the selfishness of more mature age may weaken, evil passions may occasionally set at defiance, but which, long after the connecting hand is mouldering in the grave, will often in the solitary walk, in the calm stillness of a summer evening, rise involuntarily in the heart, wakening it to those childlike thoughts of love, which are the soul's best offering to its heavenly Father.

A FEW WORDS ABOUT THE LATE MARRIAGE AND REGISTRATION ACT.

FROM A CLERGYMAN TO HIS PARISHIONERS.

My dear friends,—I want to say a few words to you about marriage. You know that an act of parliament was passed lately, which has made some change as to the forms necessary to make a lawful marriage. And, I dare say, many persons think it has made marriage quite a different thing from what it was before. Now I will tell you what it really has done. You know that, till lately, all persons in England (except Jews or Quakers), who wanted to be married, were obliged to go to church, and be married according to the form of service in our Prayer-books. This has been done ever since our Prayer-book was composed; and without this it was not considered a lawful marriage. But lately, some persons who do not belong to the Church of England, thought it was not fair that they should be obliged to be married in our Church, by our service and our clergymen, when they did not belong to us; and so they persuaded the government to pass a law, that it should not always be necessary to have the ceremony performed in the Church of England; but that if some ceremony was performed in a place appointed by law, before a registrar, so as to make it a lawful marriage, the religious service might be done in chapels, or meeting-houses, or wherever the parties pleased.

Now I need not tell you here, whether it was or was not right, that the same form of marriage which our nation generally used, and which we have received from our forefathers, should be made necessary for all

people. If marriage were not a religious union, there would be no harm in allowing a legal form apart from any religious ceremony. But now here is the fault. Persons who are not religious, and who do not consider what the Scripture says about the holy state of marriage, when they find that going before a registrar is enough to make a marriage lawful, are content with that, and do not have any religious ceremony performed at all. Now this is very wrong: indeed, I think, the least that our rulers should have done, was to have required a proof that *some* religious ceremony had been performed in each case, even if they did not think fit to require that the same service of the Church of England should be used; but this they have not done; and persons are now left, if wicked enough to do so, to go and live together as man and wife, after a few words before the registrar, without being blessed by God's minister, or going into church at all! thus treating marriage as if it were not a religious union, but a mere agreement between two persons, as for a partnership in trade, or about the lease of a house.

This, I say, is very wrong. Marriage never was a mere legal ceremony only; it is a far more holy thing than is here supposed. Marriage is a union of two persons in God's sight: it is a spiritual union, by which two, in God's sight, are made one: a union which St. Paul speaks of as like that union which is betwixt Christ and his Church, by which Christ dwells in his Church, and the Church is made one with him. Marriage is not, indeed, a sacrament, because the outward sign, the ring, is not ordained by Christ as the means of conferring any spiritual grace; but doubt not, my friends, that two persons who are solemnly joined together in marriage become one in God's sight, as well as in the eye of the law. Now, can we say, that persons united by a legal form only, without any religious ceremony, are united by God? It is certain that these persons have not taken all the means in their power to make themselves feel that it is a holy, spiritual union of them by God's hand.

If, my friends, we would once see for ourselves, and would hear what the Church of Christ has always taught us that marriage is, and would search the Scriptures whether it be not so, how differently we should act, if we did really believe that two persons were in marriage joined together by God, and became one flesh! how much more solemn and holy a rite we should account it! how careful we should be to what sort of persons we sought to be joined! how much more we should consider whether the wife or the husband whom we were going to take, was one whom we could, with a good conscience, ask God to join us to, and beg his blessing upon, as being a child of God, one who loves and believes in his blessed Son, one in whom the Spirit of God is!

And that it is a spiritual union in God's sight, is very plain. The Church of Christ has always so believed it: and the passages of Scripture which prove it, are clear and convincing. Three times are the words met with which were used at the first institution of marriage, that "a man shall leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh." And our Lord Jesus Christ, when repeating these words, goes on to say, as if to make sure that we should not mistake him, "So then they are no more twain, but one flesh." And then he adds that awful word which, more than any other, shews us the solemn nature of marriage, "What therefore God hath joined together, let not man put asunder!"

If, therefore, what the Son of God has said, be true, married people are no longer *two* but *one* flesh, joined together by God, never to be separated till death part them.

My dear friends, this is a very solemn union, and should be treated solemnly—as a matter of religion, not as a matter of trade. It is true, God can join you

together and make you one in a counting-house, in a registrar's office; but you know he would much more be present with you and bless you (and you know you would feel that he was nearer to you) in his own house, in the church. Religious services should be done in religious places: marriage is a religious union, performed by God himself through his minister; therefore it should be done in God's house, not in a registrar's office only.

Fortunately, we have no need to disobey the law; but only to do something more than the law has ordered. Let us obey the law, and do all we can, so far as God's law will permit, to support the laws of our country. If a good system of registration is wanted, let us do all we can to get one. Register your births, your burials, and your marriages, if you will; but do not think that mere registering can do for your child's soul what none but God's minister can do by baptism; or that being joined together as man and wife by a registrar in a house, is the same as being joined by God's minister in a church.

Remember, then, my dear friends, if marriage is a holy union in God's sight, the law cannot make it otherwise: what God has said it is, it is, and nothing can alter it; and he will judge us by what he has said, not by what we think. And though, therefore, it may be a lawful marriage, if done only by the registrar, it is not a religious marriage: and I fear God will not look with pleasure on those who treat so lightly his holy ordinances, and will not give you that blessing which you have not thought worth asking. And though the law will not touch you for not having gone to church, your own conscience will reproach you for not having asked God's blessing through those ministers who are appointed to bless the people; and your children will reproach you for letting them be the offspring of a marriage which Christ's Church has not consecrated.

Believe me, your affectionate friend and minister.

THE CHRISTIAN'S SUPPORT IN TROUBLE:

A Sermon*

By THE REV. JOHN SANDFORD, M.A.

Vicar of Dunchurch, Warwickshire.

JOHN, xiv. 1.

"Let not your hearts be troubled: ye believe in God, believe also in me."

THE opening of the year is a solemn and affecting season. By the young it may be welcomed only as a time of festive recreation; and the oldest amongst us can remember when we too hailed it with delight, and when the kindness of our parents rendered it an infant jubilee. But as life advances, this season is associated with many sad and softening recollections. It revives the memory of lost friends and buried joys; it surrounds us with the images of the departed; it reminds us of the associates of early youth, and recalls a father's blessing and a mother's kiss of love; it warns us of the lapse of time, and the approximation of the grave; it tells us that we are descending into the vale of years, and approaching the confines of eternity; and it bids us commune

with our spirits, and prepare to meet our God.

Such a season calls for more than ordinary seriousness; and it has always been improved in this place. It has given increased solemnity to the preacher, and rendered his hearers more ready for instruction; and if I occupy to-day the place where you might prefer to see your usual pastor, it is only because I can never feel a stranger here, and can address some of you with the freedom of ancient friendship.

Death, my brethren, has been busy here, as in all the world; but perhaps its ravages are more visible to one who visits this place after a temporary absence, than to yourselves. I look in vain for faces once familiar; I inquire after former associates, and am told that they are dead; I see that time has sprinkled grey hairs, and drawn lines of care, where I remember the bloom and buoyancy of youth. I feel that there must be mourners here, for whom I entertain respectful sympathy; and I venture to believe that such will welcome from my lips the consolations of religion.

In youth we know little of our exposure to trouble. We are unacquainted with the exigencies of our nature. We have given no hostages to fortune; and we rather ask for a companion to share our gladness, than for a friend to sympathise with our affliction. But time makes us sadder and wiser men. It dissipates the illusions of youth, and sobers its tints; it changes the current of our sympathy, and makes us more ready to mourn with those who mourn than to rejoice with the young and happy; it makes the voice of truth more welcome; above all, it opens our hearts to the consolations of the Gospel. We have been taught our need of an Almighty Friend; we look above for pity, for pardon, for a shelter. Sickness, sin, and suffering, have taught us wisdom. We no longer brave the tempest, but bend to it; and when we espy a storm, though its harbinger may be no bigger than a man's hand, we cover our heads, and bend our knees, and seek a refuge in our God.

Thus the events of life become our teachers; and when our hearts are softened by affliction, God draws us to himself. He leads us into the wilderness, and speaks comfortably unto us; he makes the valley of Achor a door of hope.

In the persuasion that I am addressing many to whom sorrow has been thus blessed, I have taken my text. I shall endeavour to shew how the religion of Jesus Christ is the only comforter in sorrow; and then I shall say a few words of application.

And, first, I shall shew what is to be our

* Delivered in the chapel of St. John the Evangelist, Edinburgh, on the first Sunday of the year.

consolation in sorrow. I need not remind you to how many sorrows we are all accessible. It were easy to recount them. I could draw many touching pictures from my own experience; and with every one of them some of you would be acquainted. You would go along with me as I spoke; your hearts would vibrate to the note I struck; you would say, as I described the dark passages of life, He speaks of that with which I am myself familiar. And so it will be to the end of life. We all hope from to-morrow the happiness we have never yet realised in existence. But, alas, we are born to trouble; and as long as life lasts we shall know what sorrow is.

Then we have all an interest in the words of Christ to-day. He meant them for the comfort of all who may be in trouble; and therefore all of us are concerned to feel them. Christ opens up to us in the text the only source of consolation. He knew that nothing else could allay our disquietude, or console our sorrows; he is himself the only Comforter. If we would have peace, we must seek it from Jesus Christ; and he has revealed to us in the text the only balm which, as the God of mercies, he can himself apply to our aching hearts.

And here we may observe the language which our Saviour uses; and which, were he not God as well as man, would be nothing less than blasphemy. He says, "ye believe in God, believe also in me." Is it credible that he would have employed such words, were he not conscious of co-equality with God? Assuredly not. And therefore this single text, if it stood alone in Scripture, ought to satisfy every unprejudiced inquirer, that Jesus Christ, the Saviour of mankind, who is bone of our bone and flesh of our flesh, is God as well as man; yes, the very and eternal God who made and who sustains the world.

Were it not so, how could faith in Christ support the soul in its afflictions? He could not be a Saviour, and when we leant on him, we should rest on a broken reed, which would pierce our hand. But because he is divine, and has the power of God, as well as a human heart, he is able to save to the uttermost; and, whatever be our exigencies, he can say to us, "Be not troubled."

I shall shew you, in some particulars, how the religion of Christ is calculated to comfort mourners. And may the God of comfort apply the balm of Christian faith to every troubled heart before me.

And first, in what must always be the sorest trouble we experience here—a sense of sin. When the soul asks, in anguish, Who shall reconcile me, a sinner, to a holy God?

faith points to Jesus. "Here," she says, "is your refuge from the wrath to come: Christ was made a sacrifice for sin; he bore for you the curse of God; he suffered what your sins deserved; and if you believe in him, you shall go free. He will take away the handwriting that is against you, nailing it to his cross. He lives to intercede for penitent sinners before the throne of God; and if you confess sin, and renounce it, you shall find mercy. All your transgressions that you have committed shall not be mentioned unto you; they shall be washed out in a Saviour's blood, and hid beneath his robe of righteousness." Now this is the lesson which our text implies; and it is one which never falls upon a Christian audience. All their life, and all their comfort, flows to them from the cross. They ask, What should we do without a Saviour? In all our troubles of conscience, who can comfort us but Jesus? When Satan tempts, and corruptions stir within us, who can allay them but the Son of God? When clouds intervene between our souls and God, what but faith in the incarnate Saviour can remove them? When we look to what we are ourselves, and then look at the holy God, before whom we must stand in judgment, what but faith in One who died for us, and is always praying for us, can give us any peace? We flee to him; we unburden our hearts before him. We plead nothing but the merits of his cross. Here we stand; to this we cling.

"The cross, the cross! O that's our gain,
Because on that the Lamb was slain.
'Twas there our Lord was crucified;
'Twas there the Saviour for us died."

And therefore I say to any of you who are disquieted to-day, Hither bring your burden. Carry all your sins, and all your trouble on account of sin, to Jesus. Lay the load in faith before his cross. Look on the august and gracious Victim that hung for you upon the ignominious tree. Believe that for you he underwent this shame and anguish; and comfort yourselves in the conviction that, having agonised and died for you, he will never cast you out.

Again; if you consider the peculiar trouble under which the early disciples suffered, you will see how Christ is still the only Comforter. The disciples mourned in the prospect of losing Him who had been their guide to heaven; and feared that if he left them, they should never reach the place of rest. They feared they should be unequal to cope with the difficulties of their journey; and they thought that, when Jesus left them, amid the joys of heaven he would, perhaps, forget his afflicted brethren on earth. And do not Christians know what this trouble is? How

often do their hearts faint within them when they reflect on the toilsomeness of the way, and on the dangers that lie between them and their Father's house! And how often does the painful suspicion visit them, that the Saviour will not deign to think on such as they are! Now a knowledge of Christ's character is the only remedy for such a trouble. We are to think of all that he has done, and is doing still; of all that he is engaged to do; of his promises of help in every time of need; of his assurance, that where he is, there shall we, who love him, also be; for it was thus he comforted his early followers. He directed their thoughts to their future union with him in glory; he spoke to them of the mansions which he was going to prepare for them; and he would come again, he said, and receive them unto himself. Now in this persuasion they were afterwards enabled to do and suffer the whole will of God. The thought of future happiness with Christ sustained them in the worst of troubles; it disarmed the evils of life, and sweetened death. Whenever troubles came, they thought that they should soon be with Jesus; and this reconciled them to present affliction. And is this hope less our inheritance than theirs? Ought the feelings it inspires to be less lively, or its consolations less abundant? We too have the prospect of union with Jesus. We are encouraged to anticipate a heavenly dwelling-place; and whatever be our present troubles, we are told that they shall soon be at an end; and that when we quit this world, Christ will receive us. And shall not this support us? In the belief that Jesus loves, and is engaged to bless us; and that in a little time we shall be with him, shall we not find an antidote to trouble? And shall we not give all diligence, that when he comes we may be found of him in peace?

But perhaps your sorrows are of a different kind. You have been visited with bereavements; the Lord has made your hearth unto you desolate; he has taken the little ones around whom you had entwined your hearts, and spangled with their cherub-faces the canopy of his throne; you look in vain for the radiant faces which brightened your family circle, and spread a glow of cheerfulness around. Or he has removed the desire of your hearts with a stroke; you mourn the partner in whom you had garnered up your heart, with whom you had each thought and wish in common, and who was more to you than all the world. Or you have lost the brother of your soul, your companion and familiar friend, who was the depository of your inmost thoughts, to whom you turned as a second self, and who never failed you in the time of need.

Under such circumstances, was not Christ the Comforter? Did he not afford you the only, but all-sufficient consolation? Were there not rays of glory from his cross, which irradiated even the dark valley of the grave? Need I tell you that your lost ones have only gone where Jesus went; that he was with them in a dying hour; and that now they are where they would wish to be. Do your tears not cease to flow, when you remember all the consolations they received from Jesus? And, amid the sad images of the darkened chamber, was there not something which breathed of heaven? Did you not see the reality and the power of faith in Jesus? And can you not stay your own soul, in this your sorrow, upon Him who dealt thus graciously with those you loved? Oh, yes, there is balm in Gilead; and what could we do without it? Were it not for Him, who is the resurrection and the life, and who died that we might have life, what would become of us? How vain are other consolations, in the bankruptcy of the heart, when our sun is gone down, when the cold grave holds all that made life dear! With what music do the words of Christ then break on us, "Thy brother shall live again; I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live!" The blessedness of our religion is then most clearly seen. It restores to us our dead; it exchanges the spirit of heaviness for the garment of praise; and gives us beauty for ashes, and the oil of joy for mourning; and lifts us from the grave, where we are pining, to the choirs of the blessed, and to visions of God. We feel that we are parted but for a season; that those we loved are with the Saviour; and that in a little time we shall rejoin them, no more to part for ever. Then, need I urge on you to believe in Jesus? Need I repeat, that all the mourner's consolations come from him; and that if in affliction you would not mourn as they that are without hope, you must look to Him, who has spoiled death of its sting, and the grave of its victory?

But perhaps I speak to some whose severest trouble is the prospect of their own decease; who look on death with terror, and who through fear of death are all their lifetime in bondage. Such will find a Christian's faith the only remedy. It is impossible in any other way to divest the king of terrors of his frowns. It is an awful thing to die; and even when we meet death with a hope full of immortality, we love not its chill embrace. We desire not to be unclothed, but clothed upon. We would escape death as Enoch and Elijah; but since we must all die, and every one of us must take our journey through the dark valley, how should we

rejoice in the light which illumines it ! and this light streams to us from the cross. It is connected with faith in Jesus. Without this there would be no light—nothing but anguish and despair. It is only when we look on Christ as having tasted death for us, and opened to us the gates of everlasting life, that we can look on the grim destroyer without dismay. But when we realise the life which is brought to light in the Gospel, we look on death as only the entrance upon joys eternal. We are willing to pass through the sharp conflict to our final rest ; we would rather die, and go to God, than always live in this world of sorrow ; we feel that it is better to depart and be with Jesus.

And ought we not to cherish such a state of mind as will thus divest us of our greatest troubles ? and ought not these considerations to endear to us the faith which we profess as Christians ? In a world of change, where the wing of any moment may remove our comforts, and the dearest objects may be taken from us ; where the day which dawns on us in prosperity may close on the house of mourning,—is it not our wisdom to seek shelter in the Saviour ? Ought we not to welcome the assurance, that he is willing to receive us ? and ought we not to tremble at the thought of trouble finding us at a distance from him ?

Let me ask you, in conclusion, if you are personally acquainted with the consolations I have described to you. In hours of sorrow, has Christ been your comforter ? did your faith in him ever support your sinking hearts by the death-bed of a beloved relation ? Do you feel, that, were you called on now to resign your treasures, you should know where to look for comfort ? Could you find your way to the feet of Jesus ? Should you know how to carry your afflictions to a bosom which can feel for you, and to an arm which can relieve you ? For O it is a grievous thing to meet a tempest, and not know where to look for shelter. When our earthly comforts fail us, and we have no support in our religion, our case is sad indeed. But if we have personally experienced the consolations of the Gospel ; if we have been already made acquainted with the Saviour ; when trouble comes, it only drives us to our hiding-place. We go to Him whom we have known to be a tender and all-sufficient comforter. We know that his hand has smitten, and that his hand can heal. We feel that affliction draws us nearer him ; that we have fellowship with his sufferings ; that we are drinking his cup ; and that as is our sorrow, so shall be our consolation.

Yes, blessed are the souls that trust in Jesus. They know that he is a hiding-place

in trouble, a shelter in the storms of life, a certain refuge in that dreadful hour when God shall arise to shake terribly the earth. Their past experience of his faithfulness encourages their affiance ; and they can look forward to the worst of human ills, and even to the terrors of the universal conflagration, with holy and intrepid confidence. They know in whom they have believed, and are persuaded that He is able to keep that they have committed to him. The faith which has consoled them amid the sorrows of life will soothe them in a dying hour ; and beyond the grave, they know that they shall be safe from every storm, and, in the bosom of him whom they have loved and trusted, find eternal rest.

But there are many here to-day who are little conversant with trouble, and who can know little of the consolations of religion. I see many of the young, who are but in the vestibule of life, and to whom the world is decked in smiles ; and my heart is moved towards them. I remember when I occupied, like them, a seat in this place, and was an inexperienced and heedless boy ; I remember when I used to stand, as they do, at these communion-rails, and other lips delivered to me and my contemporaries the same blessed lessons which they are now privileged to hear ; and I would speak to them a few words with the affection of an elder brother. You are, perhaps, my young friends, heedless now ; and though you love your minister, and value his instructions, and feel the tenderness which thus cares for the lambs of his fold, you know not half you owe him ; you know not the deep debt of obligation he lays you under ; you know not that he is sowing the seeds of your future happiness and virtue, and that, in distant days, and in foreign lands, yes, and in heaven itself, you may perhaps look back and bless him for his present care. And yet I have met those who once shared with me their catechetical instruction, who were grown up and settled in life, and surrounded with families, and sobered by afflictions, who have spoken with grateful tears of their early lessons ; they have shewn me the very exercises, marked by a familiar hand, which they treasured as mementos of former days ; and they have said, that they only grieved that they had not more prized their opportunities, and improved them better. And then we have spoken of our former companions, who once clustered with us round that table, and rehearsed the trials through which some of them had passed, and mourned many of them who are now the tenants of the silent tomb.

And it will soon be so with you. You will soon occupy, if life is spared, the place we now do : you will have to meet the same

scenes which have tried our faith; and you will find that nothing else will support you in temptation or in sorrow, but a firm faith in the truths of revelation. Nothing else will guide you through the sea of life, or uphold you in its storms; nothing else will prepare you to meet God. And you must meet God. Though you are young, you are mortal. You may never reach maturity; and the fond hopes of your relatives and friends may be nipped by the hand of death. Perhaps some one of you in a few years may revisit this temple, and stand up in this place; and your mind will naturally revert to the associates of your youth. You will inquire, Where are they who once condescended with me the task, and shared my youthful sports? Where are the gallant barks that were launched at the same time with me into the ocean of life, under a glittering sun and a cloudless sky? Where are those to whom I once predicted success and happiness, and whose talents and acquirements were the theme of every tongue? Alas, how sad the tale which truth must tell! She will point to a shattered remnant, the sole survivors of that gallant company; she will tell you that the brightest and the best were the first that disappeared; she will tell of the general dismay which their premature fate occasioned, and of the grief into which it plunged their families; and she will recount—saddest tale of all—of some goodly vessel, which had cleared the shallows of early life, and escaped the breakers of youth, and righted, after many a shock, and stood on in majesty and beauty, freighted with wealth for thousands, and wafted by their plaudits and their prayers,—and how an unseen hand smote it, and it went down. And therefore I say to you, be wise in time, and count not on untold years; but improve the opportunities allowed you, and prepare for a life of usefulness and virtue, or for an early grave. And may the God of your fathers bless you! May he keep you, among the blandishments of the world, and the seductions of unbelief! May your footing be on the Rock of ages; and may nothing move you from your fathers' faith, your fathers' church, and your fathers' God! Amen, and Amen.

JESUITISM.—No. VI.

In Foreign Parts.

THE Jesuits, in their attempts to promote the thralldom of mankind by bringing them in subjection to the Romish see, did not confine their labours to Europe. They procured a special license from the pope to trade to foreign countries, and attempted to form settlements. They obtained possession of the large and fruitful province of Paraguay, from the bottom of the mountains of Potosi to the confines of the Spanish and Portuguese settlements on the banks of the river De la

Plata. The inhabitants were in a state little removed from barbarism; the Jesuits took great pains to civilise them—and candour must lead to the acknowledgment, that they spared neither mental fatigue nor bodily labour for the accomplishment of the object of their mission. They endeavoured to found an empire which should be subject to their order alone, and their policy and wonted trickery led to its subversion. In China and in India they laboured with the greatest assiduity; many were admitted by them into the bosom of the Romish Church; and the returns of their converts were most satisfactory, as far as number was concerned. It is impossible, within the limits of a series of papers such as the present, to enter into any thing like a full detail of the history of Jesuitical proceedings and influence in the various countries which they endeavoured to convert. An account of their proceedings in Abyssinia has already appeared in the pages of this Magazine, and affords a fair specimen of their mode of proceeding, and of the means employed by them to gain an ascendancy. There is one point, however, which deserves serious consideration, namely, the unwarrantable methods employed by them to gain converts—methods utterly repugnant to the whole spirit of the Gospel, and which proved how entirely ignorant they were of the true character of Christianity, and how little influenced by any serious desire spiritually to benefit those among whom they laboured.

With respect to the infamous conduct of the Jesuits among the heathen, we have a mass of incontrovertible evidence that it was gross in the extreme; that they so far mingled the superstitious ceremonies of the natives with their own religious rites, that the Romish see was at length compelled to interfere. One instance may suffice to notice. The natives of India paid the same honours to a cow as the Egyptians formerly did, and with great solemnity were wont to gather up the excrements, dry them and beat them to powder, and having made them into a kind of paint, therewith to make figures on their foreheads. The Jesuits allowed even their converts to retain the same practice, and as a kind of salvo to their own consciences, were wont to bless this mixture when dried, and beat it into powder, as they used to do, with ashes, at the beginning of Lent; defending the practice on the plea, that if they opposed these customs, Christianity would be lost among the Indians.

Francis Xavier was the first Jesuit missionary in India. His converts were chiefly fishermen on the southern coast. After some time he addressed himself to natives of the higher castes, but without gaining their attention. So invincible was their determination not to listen to his instructions, that he soon desisted from all endeavours to conciliate them, and confined his attention to the poor fishermen. His converts amounted to many thousands, but these were merely converts in name; and he left the country in disgust.

The successors of Xavier, Robert de Nobili and his colleagues, who at the beginning of the seventeenth century founded the Madura mission, determined to adopt a different course. They confined their attention to the Brahmins and other Hindoos of the highest castes; and to obviate their prejudices, affirmed that they were Brahmins from the west, of a higher order than any in India. To stop the mouths of his opposers, and particularly of those who treated his character of Brahmin as an imposture, Robert de Nobili produced an old dirty parchment, in which he had forged, in the ancient Indian characters, a deed shewing that the Brahmins of Rome were of much older date than those of India, and that the Jesuits of Rome descended from the god Brama. Nay, Father Jovence, a learned Jesuit, tells us, that when the authenticity of this parchment was called in question by some Indian unbelievers, Robert de Nobili declared upon oath, before the assembly of the Brahmins of Madura, that

he derived, really and truly, his origin from the god Brama.

To carry on this deception, it was necessary to adopt the Brahmins' mode of living, their costume, and even their idolatrous ceremonies. The proselytes from such grades as were permitted to enter the Hindoo temples were likewise excluded from the churches when Brahmins were present. In a word, they were accused of "the most culpable indulgence in tolerating and winking at all kinds of idolatrous superstitions among their proselytes; and with having themselves rather become converts to the idolatrous worship of the Hindoos, by conforming to many of their practices and superstitions, than making Indian converts to the Christian religion." "The writings of Robert de Nobili, Beschi, and others, for the edification of their disciples," says Mr. Hough,* (from whose "Protestant Missions Vindicated" some of the above information has been obtained), "were composed in the same flowery, hyperbolic, and unintelligible style as the Hindoo Vedas, poems, and other performances inculcating their superstitions. Of the Jesuit missionaries' productions, I have given elsewhere several specimens; and I will here mention another of their works, which may be regarded as the apex of their series of impostures. I allude to their forged Veda. The Brahmins have four Vedas, which are their sacred books, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and divine. The Jesuits at Madura actually forged a fifth Veda, pretending that it was revealed to the chief Brahmin of the Pagoda of Cherengham by the same authority as the other four; and so artfully did they imitate the style of the genuine Vedas, that their forgery imposed even on some Brahmins; and for many years it was received as an authentic work. Under this impression, M. Voltaire published a French translation of it; but the imposture was detected about twenty years ago by the late Mr. Ellis, a gentleman of the civil service at Madras, whose attention was directed to this and some other manuscripts of a similar description, by Sir Alexander Johnston, late chief-justice of Ceylon. . . . The object of the authors of this work was to make it appear that the Gospel received confirmation from the Brahminical Vedas."

"Such was the character of the Jesuits' proceedings in India. Their compromise of all that deserved to be called religion occasioned the other orders of friars to complain of them to the pope. At first, the pontiff was unwilling to interfere with an order of men who were so useful to him in maintaining his pretensions against the growing light and liberty of the Reformation in Europe. At length, however, the accusations became so loud and so frequent, that he felt obliged to call them to account. They defended their conduct, by pleading the expediency of making the compromise complained of, which, they argued, was only temporary; and asserted that it had the sanction of apostolic example. But 'all these, and many other like reasons, appeared to the holy see futile, and merely evasive; and the Jesuits were peremptorily ordered to preach the Catholic religion in all its purity, and altogether suppress the superstitious practices till then tolerated among the neophytes.'

"They did not comply with these orders without a further attempt to obtain the pope's sanction to their idolatrous proceedings; and when at length he peremptorily commanded them to desist from those

practices, and to 'bind themselves, by a solemn oath taken before a bishop, to conform themselves, without any tergiversation whatever, to the spirit and letter of the decree,' M. Dubois says that they obeyed, though with reluctance. We shall see what kind of obedience they rendered.

"When brief after brief, accompanied with pressing remonstrances, had been totally disregarded, the pope determined, as a last resort, to send out a legate to India and China, with full powers to act as his representative. The Cardinal de Tournon was the person selected for this important mission. On his arrival at Pondicherry he was received by the Jesuits, with whom at first he took up his abode; and from their representations he was induced to think that the complaints against them were groundless. On further investigation, however, he discovered that they had imposed upon him; and immediately issued a manifesto, strictly prohibiting the disguises they had thrown over the services of the Church, and their close conformity to the heathen superstitions. But they now treated him and his manifesto with scorn; defied his authority, and that of the pope himself; and asserted that their own bishop's power in India was independent of the Roman pontiff.

"After enduring this vexatious opposition, or, as the Abbé Dubois himself calls it, 'this disgusting contest,' for several months, the apostolic legate, finding he could make nothing of the Jesuits in India, sailed for China, where he found them carrying on precisely the same system of accommodation to the worst features of the idolatry of the country. Here also he met with similar resistance in all his endeavours to reform these scandalous abuses. The emperor of China gave him a courteous reception; but the Jesuits about his court were too numerous, and their influence with the Mandarins was too great, to enable him to assist the cardinal as far as he seemed inclined. One had the effrontery to tell M. de Tournon that he could have prevented his introduction to the emperor if he had chosen.

"Finding that they could not frighten the cardinal away, or induce him to refrain from interfering with their proceedings, the Jesuits determined to get rid of him in a summary manner. Three of them undertook to poison him; and they succeeded in administering the deleterious drug in his food. He was preserved, indeed, from the fatal effects of their first attempt by the promptitude of the physician and apothecary on his establishment; but on his recovery, and attempting to resume his measures of reform, they persecuted him with such unrelenting violence, that he was glad to make his escape from Pekin. He proceeded thence to Macao, there intending to embark for Europe: but the Jesuits, resolving to prevent his appearing against them at the court of Rome, obtained his arrest at Macao, and he died in a dungeon.

"After the cardinal's decease, the pope appointed M. de Visdelou his vicar-apostolic in India. This ecclesiastic was a Jesuit, but he was too faithful to the Roman pontiff to connive at his brethren's proceedings. Accordingly they regarded him as a renegade, and treated him with such rancorous hostility, that he renounced their society, and associated with the Capuchins. With their aid, he carried into effect the papal briefs in all the churches, except those of the Jesuits, who still refused to admit them. The Capuchins had long been treated by the Jesuits with such arrogance and injustice, that they were at last provoked to withdraw altogether from communion with them. A step so decisive they little expected; and they used their influence with the French consul at Pondicherry, to endeavour to prevail on the Capuchins to recall their resolution. They consented immediately, on condition that the Jesuits would implicitly conform to the papal requisitions; but these

* The two works of Mr. Hough,—his "Reply to the Letters of Abbé Dubois on the State of Christianity in India;" and "The Protestant Missions Vindicated against the Aspersions of the Rev. N. Wiseman, D.D."—deserve to be consulted by all who are anxious to arrive at a correct acquaintance with the working of popery in our Eastern territories. Mr. Hough's residence in India as a chaplain on the Madras establishment qualified him to form no incorrect notion of the effects of that working. His treatises are remarkable for sound sense, a thorough knowledge of his subject, and true Christian feeling.

men rejected the alternative with scorn, and now set all orders of men at defiance. Indeed, it is not only in Protestant States and Churches that the Jesuits' assumptions have been found incompatible with the obedience of the subject, and with the liberty of mankind.

"The pope, continuing to receive complaints against their growing violence and shameful conduct, and finding that they persisted in setting his briefs and threats at nought, resolved to send out another legate, to bring them, if possible, to a sense of duty, and to reform the abuses they had introduced. The person chosen for this important mission was M. de Mezzabarba, who is described by Dr. Wiseman as the pope's 'ambassador to the emperor of China;' and to whose mission he merely alludes, as 'not being successful.' His slurring over the subject in this manner is not to be wondered at, the cause of this legate's failure being as dishonourable to the Jesuits as that of the last; for M. de Mezzabarba met with the same opposition from them as the Cardinal de Tournon. He sailed direct for China, where he arrived in safety; but finding his measures of reform frustrated by the Jesuits' violence and intrigues, and not aspiring to the honour of martyrdom in the cause of the holy see, he hastened back to Rome, without venturing to visit India, carrying with him the bones of his predecessor, which he was ordered to disinter for the purpose.

"About this time a new bishop arrived at Meliapore (St. Thomé). Being a Jesuit, he hoped to induce his brethren to be more moderate, and to conduct the services of the Church in a manner more accordant with the rubric; but all his endeavours were equally unavailing. The new pope also, Clement XII., thinking that his predecessors might have provoked them to resistance by the severity of their censures, endeavoured to conciliate them by the use of milder terms; but finding them too artful to be so diverted from their purpose, he also assumed a more commanding tone: this, however, had no better effect. It was not till Benedict XIV. filled the papal chair, that they could be induced to bow in any measure to the authority of the sovereign pontiff. This pope was of too determined a spirit to allow his authority to be questioned by any order of men; and he compelled even the Jesuits in India to yield, for a time, a reluctant submission."

The immediate decline of the Indian missions was the consequence of this.

The above statement of their conduct in India agrees as nearly as possible with their conduct in other countries. They scrupled not at any act which they thought would extend their unhallowed dominion. But they were not suffered to proceed. "How could the God of truth," asks Mr. Hough, "be expected to sanction with his blessing such a system of imposture? Not in India only, but in China and Japan, they were, about the same time, overwhelmed with similar confusion. Sowing the wind, they reaped the whirlwind; and their missions in those countries were swept away, as with 'the besom of destruction.' Dr. Wiseman and other Jesuits are naturally careful to disguise the circumstances that led to these disasters, and anxious to make the world believe that they were the result of a general persecution of Christianity, similar to that which was endured by the primitive Church. But this is very far from the fact. The Christian religion was more than tolerated; it was fostered by the heathen governments of both those countries. The Jesuits boast, that at one time they could number nearly half the population of Japan as their proselytes, and that in China they had millions. Nor is there any reason to question this; and had they conducted themselves in a manner becoming Christian missionaries, there can be little doubt that they would have continued to this day, and been allowed to carry forward their work with-

out restriction. But their pride and insolence, their extortions and political intrigues, grew to such a height, that they became intolerable, and called down upon them the vengeance of the very governments which had hitherto afforded them all the latitude and facilities that they could reasonably desire. It was natural for the heathen to identify the Christian religion with its teachers, whose misconduct caused the very name of Christianity to be execrated. In Japan the religion was exterminated; and the country has continued hermetically sealed against it to the present day. In China, where the Roman Church had once a very prosperous mission, very few vestiges have survived the desolating edicts of the emperor. These are historic facts that challenge the strictest scrutiny."

TAU.

The Cabinet.

THE TREE OF KNOWLEDGE.*—That fatal tree, with its fair but dangerous fruits, may be considered as a type of that worldly knowledge which such multitudes make their idol, and find their destruction. It is often sought after through pride and ambition, while all other knowledge is either very lightly esteemed or utterly despised; and then it has no other effect, when it hath been acquired, than to make its possessor "think more highly of himself than he ought to think." His learning and talents may have made him the wisest in his generation, and yet he may be immersed in the lowest depths of ignorance on points most necessary to be known. He may be ignorant of himself and of his God. Hence it has been well observed, that an eager pursuit after human science, or mere worldly knowledge, if unaccompanied by devout and continual prayer to the Fountain of all true wisdom, has a great tendency to make men atheists. And thus do they give a practical evidence of the truth of Scripture, which tells us that "the world by wisdom knew not God." . . . All such persons make a god of their fancied wisdom, and readily sacrifice to it that "wisdom whose price is above rubies"—that wisdom which consists of "the fear of the Lord, and of the knowledge of God." They are too wise in their own eyes to receive with submission the words of Him in whom are hid all the treasures of wisdom. But they willingly submit themselves to the power and guidance of "the god of this world," who blindeth "the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them." But they have their reward on earth. They love the "praise of men more than the praise of God," and they have their "heart's desire." They are praised and almost worshipped by men; they are numbered with the great and renowned of the world; their pride is nourished, their vanity indulged; their ambition gratified by the great reputation which they acquire; and they seek no higher possession: they live without God in all their thoughts, and therefore they die without hope.

POWER OF CHRISTIANITY.—What a noble proof it is of the power of true religion, when it enables a Christian to look with calmness upon death; when it enables him to regard it as the gate which leads him, through the death of his Redeemer, to everlasting life; when he can feel that, though he is called upon to "walk through the valley of the shadow of death, yet that he feels no evil, because God is with him; his rod and his staff they comfort him!" How edifying is the account which we read of the death of the aged missionary Swartz! To hear him at one time (as we are told he frequently did, when he was drawing near his

* From "The First Adam; a Course of Sermons," &c. By Rev. Samuel Hobson, LL.B., Curate of Kirkstead, Norfolk. London, Roake and Varty; Norwich, Josiah Fletcher. 1839.—A most interesting subject, well handled. The profits to be given to the Brooke and Kirkstead National and Infant Schools.

end.) "speak of his departure with joy and delight,—to behold at another this eminent servant of Christ, who had served his Redeemer faithfully very nearly half a century, disclaiming all merit of his own, humbling himself at the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the sacrifice of his beloved Saviour; and finally commending his soul into the hands of his heavenly Father in this affecting prayer: "O Lord, hitherto thou hast preserved me, hitherto thou hast brought me, and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands. Cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy;"—this is indeed to realise the delightful exclamation of the great apostle, "To me to live is Christ, and to die is gain."—*Rev. G. Pearson.*

THE THIEF ON THE CROSS.—The triumph of the dying thief, and of his Lord and Master, seems to be the greatest of all wonders. If we read the consequences here below, we find rocks breaking their hard hearts—convulsions rending the earth, and shaking death into life. If we lift our eye heavenwards, we behold the sun putting on the robe of mourning for his murdered Lord. Heathens beheld it, and cried out, "Either nature is in the jaws of destruction, or the God of nature suffers." These phenomena were astonishing, and no doubt calculated to arrest the attention of the thoughtless; but they all sink into insignificance when contrasted with the mighty transformation effected by the divine energy of the Holy Spirit on the mind of this poor criminal. The tree that had been bearing the fruit of sin for years, was fast ripening for eternal fire: the axe of death was cutting it down, and it was inclining fearfully over the precipice of hell: in a moment, in the twinkling of an eye, it was changed; it struck its root deep into the centre of the Rock of ages, lifted its head in eternal triumph before the throne of God, and bears fruit so rich, that the hand of God is engaged, and ever will be engaged, in collecting it, as an eternal feast for his own glory,—*Rev. W. Howels.*

Poetry.

SONNET.

(For the Church of England Magazine.)

How often does mine eye survey the ground
In search of some fair blossom's rising head,
Ere in the winter-devastated bed
The rich profusion of the spring is found!
How often do I listen to the sound
Issuing in joyous melody from throats
Tuneful but few, ere yet their concert-notes
Make the full-foliaged woods with song resound!
This tide of nature harmonising well
With that of grace upon this blighted earth,
Where here and there flow'rets of promise dwell,
And songs arise of more than mortal birth.
But oh! how I for that bright season thirst,
When glory's myriad flowers shall bloom, and love's
full chorus burst!

Exeter.

A. ELLIOT.

GOD.

HOLIEST of Holies! thou art God alone,
On thy all-glorious, everlasting throne!
Thou, Rock of ages, dost the same abide,
While our durations by short minutes glide;

Thy wondrous works thy mighty power declare,
Which yet faint sketches of thy glory are.
Thy majesty ten thousand suns outvies,
A sight too radiant for the seraph's eyes.
Thy deity, uncircumscrib'd by space,
Fills heav'n, and earth, and extra-mundane space;
Above all change unchangeably abides,
And as it pleases, casual changes guides.
Thou present art in this terrestrial sphere—
Where'er we fly or hide, thou still art near.
Thou present art when sinners dare thy stroke;
Thou present art when saints thine aid invoke.
Thou, in all sin's recesses, dost survey
Pollution with an unpolled ray.
Thou present art all creatures to sustain,
And influence thine universal reign.
Thou in the temple of the world dost dwell,
All blessings to confer, all ills expel:
Benign, or dreadful, thou still present art,
In every saint, in every sinner's heart.
Thy saints there for thy Godhead temples build,
Which with thy gracious Shechinah are filled;
And from thy presence sinners feel within,
Anticipation of wrath due to sin.
Thou searcher of my heart! my heart possess,
Thine own idea deeply there impress.
O purify me, Lord! as thou art pure;
From the polluting world my soul secure;
Thine image re-engrave: to copy thee
Is my chief prayer—shall my ambition be.

BISHOP KEN.

HEAVEN THE CHRISTIAN'S HOME.

LORD, who shall dwell above with thee,
There on thy holy hill?
Who shall those glorious prospects see
That heav'n with gladness fill?

Those happy souls, who prize that life
Above the bravest here;
Whose greatest hopes, whose eag'rest strife,
Is once to settle there.

They use this world, but value that,
That they supremely love;
They travel through this present state,
But place their home above.

Lord, who are they that thus choose thee,
But those thou first didst choose?
To whom thou gav'st thy grace most free,
Thy grace not to refuse.

We of ourselves can nothing do,
But all on thee depend;
Thine is the work and wages too,
Thine both the way and end.

O make us still our work attend,
And we'll not doubt our pay;
We will not fear a blessed end,
If thou but guide the way.

Glory to thee, O bounteous Lord,
Who giv'st to all things breath;
Glory to thee, eternal Word,
Who sav'st us by thy death.

Glory, O blessed Spirit, to thee,
 Who fill'st our hearts with love;
 Glory to all the mystic Three,
 Who reign one God above.

HICKES'S *Devotions.*

Miscellaneous.

THE MIDDLE AGES.*—When we direct our views to the intellectual darkness of the middle ages, we cannot but be struck with the deplorable effects of ignorance upon the minds of men. "Darkness did," indeed, "cover the earth, and gross darkness the people" (Is. lx. 2). And what were the consequences of this intellectual debasement? A besotted superstition every where prevailed, and society was convulsed by a furious bigotry, pampered into vigorous vitality by the selfish policy of an illiterate but ambitious priesthood, who persecuted and butchered their Christian brethren in the name of God, and periled their own souls to do him honour—such, at least, was their pretence. We see, through the long lapse of centuries, the whole face of the civilised world overspread with those various disorders, which vice, unchecked by the reforming influence of knowledge, is ever sure to propagate. We find the vast bulk of the Christian community disgraced by an inept and barbarous ignorance; every where perishing "for lack of knowledge," "for that they hated knowledge, and did not choose the fear of the Lord" (Proverbs, i. 29). The highest classes in society were scarcely better instructed than their vassals, and these haughty feudatories were almost as rude and uncivilised as the degraded serfs who performed the offices of a most odious servitude; while the little learning which displayed itself for generations was confined to the cloister, where, like the feeble lamp within the sepulchre, it only cast around a dim religious light, which extended not beyond the cell of the devoted monk, or, at farthest, beyond the walls of the abbey in which he was immured. A few learned men, indeed, arose at distant intervals, and diffused a partial glory over those ages of darkness and superstition; but they were like the incidental irradiations of sunshine in a storm, which only shew more perceptibly the surrounding devastation. It was, however, the learning which had been pent up in the cloister, and just kept alive by those religious fraternities whose lives were ostensibly dedicated to God, that finally kindled the torch of knowledge, which has, especially within the last three centuries, scattered the radiance of its glories over the whole civilised world. By the marvellous light which it has emitted, subsequent generations have at length discovered that "Wisdom exalteth her children; that they who seek her shall be filled with joy, and wheresoever she entereth, the Lord will bless" (Ecclesiasticus, iv. 11-13). However we may be startled at the ignorance of the Christian priesthood, as well as of the secular community, during the dark ages, the former nevertheless prevented that spark from becoming extinct, from which we have derived at once our light and our wisdom. They alone were the depositaries of those inspired records from which the most salutary knowledge is derived, and which in their convents were preserved from the sacrilegious hands of barbarian invaders. Here were jealously cherished those vigorous shoots from the parent tree, put forth by the early fathers, who transfused the light of the Gospel through ten thousand channels, and made its voice heard to the very ends of the earth. The works of those primitive Christians, from St. Ignatius down to St. Chrysostom and his illustrious contemporaries, who did so much

to abridge the reign of error, were kept inviolate within the penetralia of these religious sanctuaries, which, however desecrated by the licentiousness of their cenobite communities, were nevertheless the "brazen lamps" which contained at once the "oil of gladness" and the light of knowledge. If we trace the means by which that great intellectual revolution was effected, which has exalted this country to such a distinguished elevation among the nations, we shall discover it to have originated in those institutions which were the prolific branches from the conventual stock. It is first to the establishment of our universities; then to that of our numerous endowed schools, which from the reign of Henry the Seventh have been progressively founded in this country; and finally, to the institution of parochial, national, infant, and society schools, that we are to ascribe the rapid march of knowledge among our daily increasing population. To these we owe the diffusion of that information which has been extending among us, in proportion as those institutions have been established and supported. By means of similar institutions abroad, we now see those regions overspread with an industrious and enlightened population, whence, on the decline of the Roman power, issued those desperate hordes of barbarians, whose savage ferocity was the terror of civilised Europe. The German forest, where in earlier times the stern Druid has reeked with the blood of human sacrifices, is now peopled by a race illustrious for their learning, their religion, and their virtues. Even in this distinguished land—a land "mighty among the nations"—the same revolting horrors have been witnessed, the same atrocious rites solemnised; and where the wicker idol once enclosed its victims devoted to the flames, a people has sprung up which has attained a remarkable pre-eminence among the communities of the world. Up to so late a period as the protectorate, the people of England were, as a nation, the most filthy, besotted, and ignorant of any country in Europe. Their habits were coarse and licentious; they were turbulent, wayward, and immoral; strangers as well to the refinements of civil as to the amenities of social life. But, now what a contrast! I repeat, they are at this moment conspicuous for all that is nationally good and great. The celebrated Erasmus, in a letter to Sir Thomas More, mentions his surprise at the filthiness of the English nobles and gentry, describing their rooms as strewn with rushes, under which the filth of months was suffered to accumulate; and, as the refuse of their meals was commonly thrown upon the floors, it became in the course of time a most intolerable nuisance, except to those whose depraved senses had become familiarised with such disgusting uncleanness. In fact, the constant recurrence of the plague, which formerly raged in London, more or less, every six or seven years, and which in the year 1665 carried off no fewer than 68,596 persons, out of a population of 384,000, has been attributed—and no doubt justly—to the dirty habits of the people. Those habits continued, with little change, until the restoration, when the second Charles imported a few social improvements; these, however, were far more than counterbalanced by the foreign licentiousness with which they were accompanied. Since the reign of Queen Ann, England has gradually shaken off the remnants of Gothic barbarism by which her social system had been previously disfigured, and has at length become the Athens of her age in philosophy, arts, and arms, as well as in the refinements of domestic life.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE PROVIDENCE OF GOD.

BY THE REV. EMANUEL STRICKLAND, M.A.
Curate of Briston Deverill, Wilts.

I.

THE Lord made the world, and he is the King of it. All things in heaven, the sun, moon, stars, and planets, with all its beauteous hosts walking in brightness and glory—all things in earth, with all its beauties, varieties, and subserviency to man—things visible and invisible, angels, men, and devils—things animate and inanimate,—are his creatures, and truly and properly his subjects, and act entirely in subordination to him, as ministers and instruments do under the guidance of the principal agent. And not only is he the Creator of all things, but also the Preserver (see Neh. ix. 6). In Job, vii. 20, he is called the "Preserver of men." We cannot, then, pay any regard to that system which says, God made the world, but has left it to itself. And why should we? There is no reason we should, for it is an opinion founded on ignorance—a creature of the brain, a mere presumption. Was man present when God laid the foundation of the world? was he privy to his counsels? would he be wiser than his Creator? Mystery surrounds God; he is obscured by an impenetrable gloom; "clouds and darkness are round about him." And as he is mysterious, so are his works and his dispensations. We cannot understand the union of the body and soul; we know not the immediate cause of lightning or rain; the powers of gravitation, electricity, and galvanism, though continually acting within us and without us, elude the ken of the most subtle philosopher. The scheme of redemption is

mysterious (1 Tim. iii. 15), baffling the intelligence of angels (1 Pet. i. 12); and so is the doctrine of a Divine Providence (Ps. cxxxix. 6). These things we cannot understand, and yet they claim our assent and belief. With all our knowledge, and with all our improvements in philosophy, we can never do any more than skim on the mere surface of things; and when we have progressed one or two removes from the immediate visible to the first invisible, we find a limit beyond which we cannot go. Thus it is in the kingdom of nature, thus it is in the kingdom of grace. God's superintending care is like the ladder of Jacob, reaching from heaven to earth, the topmost step of which hangs immediately upon the throne of God.

There is a God, and there is a Providence. The doctrine of a Divine Providence supposes the existence of a God, and the belief of a God infers a Providence. All nature is at the beck of the Immortal. The act of prayer supposes this. It shews that he superintends us, that he interferes for us, and that he exerts his power to supply our wants. God is not unconcerned for his creatures; and to suppose otherwise, would annihilate his glorious perfections. God cannot be separated from his works, and sober reason and true philosophy never attempt it. No; reason says, God made the world, because nothing else could make it; and the same designs, and ends, and motives, that moved God at first to make the world, now oblige him to take care of it. Reason and sound learning own him in the sky, holding the planets in their orbits, "telling the number of the stars, and calling them all by their names" (Ps. cxlvii. 4). They own him in the

earth and the seas, regulating the waters of the latter for the security of the former, saying, "Hitherto shalt thou go, but no further." They own him throughout the whole system of nature, upholding and supporting every thing. And those who pretend to reason and say otherwise, never knew what reason was. They cannot reason, because they deny the first principles of reason, which are, to draw just and legitimate consequences from previous premises. They rashly affirm or deny any thing that makes for or against their system: they say an artificial world might be made without art—life spring from death; and, taking their stand on the vagaries of chance, that senseless atoms might be quickened with vitality, and start forth animated creatures. But if we are thus left to the capricious workings of chance; if God is shut out from the capacious temple of nature,—how awful is the thought! We are immured in darkness, we live in despair, we are sent hither without any design or any hope, and we are subjected to the ravages and insolences, the cruelties and barbarities of every one that is stronger than ourselves, and has the will to oppress us; we have also the fearful foreboding, that as whimsical chance made us, it might at any moment unmake us, or convert us into fearful monsters, a terror to ourselves and to all around us. But thanks be to God, we have the cheering knowledge, that Providence is always near to bless and protect the believer; while—awful consideration to the ungodly!—he is near them to blast and destroy them.

Divine Providence is general and particular. The Psalmist says, "Let the earth rejoice, let the multitude of the isles be glad thereof." The earth here means the terraqueous globe, or rather, by a grammatical figure of representing persons by things, the inhabitants of the vast continents of the world. And not only does God's providence cause joy generally among these, but also among the islands, yea, even amongst the people of the smallest inhabited rock in the midst of the seas. God not only beholds generals, but particulars; not only genera, but species; not only the whole, but its parts. The universe, in its immensity and magnificence, lies in his view; and so precise is his care, that he sees the sparrow fall, bottles the tears of the mourner, and numbers the very hairs of our heads. And though God regards every thing, we do not say he regards every thing equally. A certain poet says—

"He sees with equal eyes, as God of all,

A hero perish, or a sparrow fall:"

but our Saviour, a greater than he, tells us, even sparrows fall not without notice; and as an intimation that we are more noticed

than they, he says, "Fear not, therefore; ye are of more value than many sparrows" (Matt. x. 31). And truly, if God notices a sparrow, how much more a man; and if a man, how much more the soul that trusts in him!

That we should take this gladdening doctrine to our comfort, there are many arguments to persuade us. Reason, as we have seen already, decides in its favour; and we have, further, the voice of all mankind, and the voice of God both in his works and word.

In all nations, and in all ages, some religion or other has been practised. Prayers and supplications have been offered to God, thanks returned for benefits received, and religious rites appointed for the expiation of guilt. And what, let me ask, mean all these things, except to shew that mankind believe that God rules and governs the world? A retributive justice has been acknowledged by pagans to be exercised by God even in this life, though it appeared to be long delayed. Adoni-bezek, an idolatrous king of the Canaanites, after maiming seventy princes, at last met with the same punishment himself; and when writhing in agony, he confessed, "As I have done, so God hath requited me" (Judges, i. 7). Nebuchadnezzar, another heathen king, who lived in his palace like a beast, forgetful of God, was made to eat grass like a beast in the field, "until he knew that the Most High ruleth in the kingdom of men" (Dan. iv. 32). In the case of the gentile centurion Cornelius, we see the wonderful economy of Divine Providence (Acts, x.). Cornelius prays, and has a vision which prepares him for instruction; Peter prays, and is disposed to give it. The three special messengers from Cornelius come to him in his doubts and fears. They tell him what had befallen their master. And how wonderfully every thing is cleared up! Time, place, and occasion, all conspire to bring about the intended result—all is done in number, weight, and measure. As it was with Cornelius, so was it with the woman of Samaria (John, iv.); occurrence tallied with occurrence, producing a tendency of action to the same end. So it must be with us, if we are led by Providence, and not by our passions; if we are guided by the Spirit of God, and not by our own vain conceits. If men have in any age denied the providence of God, it has not been for want of evidence; for though "he in times past suffered all nations to walk in their own ways, nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts, xiv. 16, 17). His acts, his providen-

tial dealings, are the witnesses of his being, his wisdom, and his bounty. "The heavens declare the glory of the Lord;" and "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. i. 20).

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. X.—*God's Commission to Moses.*

By THE REV. HENRY THOMPSON, M.A.

Curate of Wrington, Somerset.

THE being of God seems to us so clear a truth, that we cannot imagine how any nation could have ever doubted it; yet, if any fact be certain, it is that there is a constant tendency in all mankind to lose sight of this prime truth. Not, indeed, to disbelieve in higher intelligences than ourselves; for this no community, civilised or savage, was, perhaps, ever known to do; but to forget the great doctrine of one perfect, self-existent Intelligence, the Creator and Preserver of all things. Plain as this truth seems to us, it had almost disappeared from the earth in the days of the sons of Noah, and men had even then begun to worship the works of their own hands. In the family of Abraham it was indeed found; but there God had specially revealed himself; and while Jacob and his descendants lived quietly under the Egyptian kings, the knowledge of the true God no doubt remained in Israel. When, however, a new succession of princes arose and persecuted the Israelites, the knowledge of God was much diminished among them. It had not wholly perished, but it was so much corrupted that they seemed to regard God as only one of the many idols which they saw worshipped by the superstitious Egyptians. Their miserable and degraded condition under the hand of an idolatrous people left them little time to inquire after God, or to offer devotion to him; and, if they had heard of promises made to their fathers, their situation made them think those promises were never to take effect. From their spiritual bondage as well as temporal, it pleased God to deliver them by a new revelation; with this revelation Moses was entrusted. Moses, well knowing the ignorance of his countrymen, knew that their first question would be, what was the name of the God of their fathers? They would think of him as of one of the national idols of Egypt, where every province, and almost every town, had its own peculiar and tutelary god. Moses, therefore, asks God by what name he shall announce him to the Israelites. God condescends to his request and his people's infirmities, and gives himself a name; but such a name withal as was suitable even to his supreme dignity; such a name as would not confound him with the idols of Egypt, but would shew his people at once the unity of the Being who could so style himself, the distinctness of that Being from every other in the whole living universe. "I am that I am," says the Lord. "To whom will ye liken me?" he speaks elsewhere by his prophet (Is. xl. 18). The God of Israel is a Being wholly beyond all comparison or description; he is that he is, and no other designation can rightly suit him. To give him a descriptive name would be impossible; our name God is derived from *good*—the *good Being*. But this is to describe him by one quality alone. All attempts to designate him rightly are vain. He shrouds himself in the insufferable blaze of his own glory, and all that we know of him amounts to this, that he is that he is. The very name reproves all vain attempts to fathom the Divine nature. We

must believe it as Scripture propounds it; other knowledge of it we can never obtain.

If Trinity of Persons seem to some not to consist with Unity of nature, let them remember that God himself tells them he is that he is,—he is a Being distinguished from all others by his very essence. The very name leads us to believe that he who claims it is eminently mysterious and unsearchable; that ordinary conception and common rules have no application to him. This name also implies his necessary and eternal existence. There never was, there never could be, a time when God was not; there never will be, never can be, a time when he will cease to be. There is no being besides concerning whom this can be said. The name, too, implies that God is unchangeable. He is always that he is. "I am the Lord," he says; "I change not" (Mal. iii. 6). Some translate the words, "I will be that I will be," which is equally language which can be used by none but God. No angel can dare to say, "I will be that I will be." But perhaps it will be best to consider the words without reference to time, and merely as declaring the essence of God, that he is incomprehensible, self-existent, and unchangeable. This is the meaning of the word Jehovah, the peculiar name of God, and never given by him to any creature.

Such was the mighty Being who made himself thus awfully known to Moses. He is revealed to us in the Scriptures as one in substance and three in person. The different Persons in the Trinity are represented there as sustaining peculiar parts in their intercourse with man. The Son, our Lord Jesus Christ, is in particular called the Word, because he was the great means whereby the Godhead held communication with man. The Son, before his incarnation, as well as after, communicated with his creatures. It was in him that the peculiar presence of the Godhead became sensible; wherefore he is called by St. Paul "the image of the invisible God" (Col. i. 15). That it was he that spake with Moses at the bush, may be easily shewn. In the second verse he is called "the angel of the Lord." And St. Stephen, in his speech before the Jewish council, speaks of him in the same language: "There appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush" (Acts, vii. 30). Yet we are sure the Being who is here called an angel was certainly God; for through the whole chapter he is termed "God" and the "Lord," and in the words lately quoted he assumes a name which can only belong to God: but God the Father is never called an angel (or messenger, for the word is the same,) of the Lord. God the Son, however, is frequently so called: "Behold, I send an angel before thee (Exod. xxiii. 20), says God to Moses; "my name is in him." In Isaiah he is called "the angel of God's presence" (Is. xliii. 9). In Malachi we read, "the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (Mal. iii. 2), a prophecy universally allowed to refer to our Lord. Further, Christ himself assumes the title referred to, and says to the Jews "before Abraham was, I am" (John, viii. 58). There can be no misconception of the words; for we find that the Jews understood them perfectly, and Christ never denied that they had taken his words in the right sense. They took up stones to cast at him—the punishment of blasphemers; considering that he claimed to be God, which was, in their view, blasphemy; and truly it would have been, if our Lord had been any other than he was; but his eternity, immutability, peculiar character, and everything implied in the name "I AM," are, in various parts of the Scriptures, asserted positively.* In the epistle to the Hebrews, we are taught to apply to him those remarkable words of the 102d Psalm: "Thou,

* In the epistle to the Colossians it is said of Christ, "He is" (not he was) "before all things, and by him all things consist" (Col. i. 17).

Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou change them, and they shall be changed; but Thou art the same, and thy years shall not fail" (Heb. i. 10). In the same epistle our Lord is designated "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8). And in the Revelation our Lord takes to himself the title implied in the declaration to Moses: "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty" (Rev. i. 8).

He, therefore, who proclaims himself thus awfully to his servant, is that Saviour who is also our Lord and our God. The God of the Hebrews is also the Redeemer of the Christians. Regarding the subject in this light, I would first observe on the encouragement hence afforded to attend on the faithful and orderly preaching of the Gospel. Strictly speaking, the declaration to Moses is, in the first place, an encouragement to the clergy to preach it; but whatever encourages them to preach it, must of course encourage their flocks to hear it; for the ground of encouragement is the same to both, the belief that it shall be effectual to the salvation of souls.

The same Christ who sent Moses to deliver the children of Israel from bondage, sent his apostles to deliver his Church, a wider Israel, from a more grievous slavery, the thralldom of sin and Satan. The same Christ who said to Moses, "Certainly I will be with thee," said, in the very last words of his commission to the apostles, "Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20). With whom? Not surely with the apostles only; they were to pass from the world with their generation. There must be some, then, who were to succeed them in the office of teaching all nations; accordingly we find St. Paul instructing Timothy and Titus to ordain elders, and to provide for a succession of authorised teachers. The necessity of such a succession was never disputed until a very recent period; and therefore the succession itself was, of course, maintained: our Church has been particularly cautious and careful to guard it. This, then, is the confidence we have, the only confidence which would justify us in daring to lay hand on the Gospel, and appear as ministers and messengers of the Supreme—that we do not run unbidden or uncalled; but that "I AM hath sent us," that we bear his sacred commission. Do we boast ourselves herein? No; because "we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us" (2 Cor. iv. 7). No; because "all things are for your sakes;" it is you that should rejoice rather, because your faithful use of our ministry is so evidently accepted of God. The seal of God's approval is set to his ministry, not that they may glory, but that his people may be encouraged to use their ministry for spiritual blessings. Nor let it be thought that in saying this, the ministers of the Gospel would compare themselves to those great and holy men of old. The prophets and apostles laboured, and we have entered into their labours; God gave them gifts and graces suited to the mighty tasks to which he called them, to dig and lay the foundations of his Church. Our work is only to build thereon: we can no more compare ourselves to those burning and shining lights, than we can compare a taper to the noon-day sun. We only say, "there are differences of administrations, but the same Lord" (1 Cor. xii. 5). Humble as we are by the comparison of them, we yet minister the same words, and by the same authority. This should be your comfort in hearing, as it is our confidence in preaching. You will thus learn the important but most necessary lesson of separating between the divine ordinance and the human and sinful instrument. The "carnal" spirit which cries "I am of Paul, and I of Apollos"

(1 Cor. i. 12), would soon be set at rest, if men would but consider, "who is Paul, and who is Apollos, but ministers by whom ye believed?" (1 Cor. iii. 5). Has personal offence been taken at the minister? Whether on right or wrong ground, let this be no prejudice to using his ministry; it will be fully as effectual to the saving of the soul. Is the minister wanting in personal endowments? Is "his bodily presence weak, and his speech contemptible?" (2 Cor. x. 10); so too was Moses "not eloquent," but "slow of speech, and of a slow tongue" (Exod. iv. 10); but he who commissioned him made his word, nevertheless, powerful for the deliverance of his people. Or, worse than this, does the minister dishonour his high commission by presumptuous unholiness—does he take the covenant of God in his mouth, while his life and works shew him to belong to another master? Fear not, humble Christian, neither be offended; his office shall save thee, if thou use it. He is not worse than Judas, the son of perdition; yet did Christ commission Judas, as well as the rest of the apostles, to preach the Gospel, and would requite disobedience at the hands of those who despised Judas as much as though they had despised Peter. "He that receiveth you," was his word to Judas, as well as to the others, "receiveth me; and he that receiveth me, receiveth him that sent me" (Matt. x. 40). Can we suppose, then, that he would not prosper the preaching of Judas to those who used the holy ordinance, regardless of the unhallowed instrument? Doubtless he would; he would put honour on his word, and reserve to himself the punishment of its transgressor. Use, then, let me say to every reader, this inestimable privilege of the public minister, wherever you may be, and whosoever may be the minister, if he can point to a lawful commission, and say "I AM hath sent me unto you." Rely not either on yourselves or on him, but on God who giveth the increase, and the increase shall be given.

The commission too wherewith "I AM" hath charged us, resembles that which he laid upon Moses: we have it in trust to deliver unto you, that the God of our fathers hath looked upon our bondage and oppression; he hath seen the oppression wherewith Satan has oppressed us; he has seen our spirits broken, and our lives conformed to the wretched drudgery of our tyrant enemy, till we almost cling to our chain, though we feel its weight and its misery. He hath seen us groaning by reason of our bondage—hating our captivity, yet with neither spirit nor power for release. Our cry is come up to him; and O, most surpassing of mercies! he is come down to deliver us! Yes; the great I AM, for our sakes, is come down to take our nature, and to bear our burden; he is come to bring us up to "a good land and a large;" good, for in it there shall be all that can satisfy the desires of an archangel; large, for in it there is room for all who will come. He invites us to buy wine and milk without money and without price; he promises to enable us to conquer all obstacles; his presence goes up with us, and he gives us rest.

These promises, it is true, are very great, we might say infinite; but who is he that makes them? even he who alone can say, "I AM," the self-existent One, the unchangeable, the eternal. Then let us not be discouraged. The children of Israel hearkened not unto Moses by reason of anguish of spirit and cruel bondage (Exod. vi. 9); and there are some now who will scarcely trust these great tidings of deliverance, so fiercely does the adversary accuse them of sin, and tempt them to despair; yet is their deliverance no less certain, if they will accept it. Their past slavery, however abject, shall not unfit them to be free, if they will not continue to love it and to adhere to it. "If the Son shall make them free, they shall be free indeed."

At the same time, we must not suppose that the way is made so smooth that all who go up out of

Egypt shall surely come into Canaan—that all who once accept the deliverance of Christ shall infallibly come to salvation. They shall, indeed, if they so continue; but the history of the Israelites clearly instructs us that they must continue and persevere, if they would attain to the blessings in reserve for them. Out of the great army that went up out of Egypt, only two entered into the promised land—the rest were cut off because of unbelief; even Moses himself, though received into glory, was not permitted to enter into that land, because he once spake unadvisedly. “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it” (Heb. iv. 1); but let us manfully go up and conquer, confiding in the power and sufficiency of our Leader; that so, among them that have gotten the victory, we may sing the song of Moses, the servant of God, and the song of the Lamb, saying “great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints” (Rev. xv. 1).

Biography.

THE LIFE OF JAMES USHER, ABP. OF ARMAGH.

[Concluded from Number CLXVII.]

As primate of Ireland, Usher exhibited the same humble and pious deportment which had heretofore distinguished him. So meek, indeed, was he, that he could with difficulty be induced to maintain the rights of his see, in a contest for precedence claimed by the archbishop of Dublin. And not only did he edify the Church he governed, by his own excellent example, but he was, further, the means of introducing into it another individual, to whose labours Ireland is indebted, perhaps, more than to those of any single man. For, in 1626, he prevailed upon Bedell, then in a retired living in Suffolk, to take the office of provost of Trinity College, Dublin. Bedell became afterwards bishop of Kilmore and Ardagh, and was the first person who set forth the Scriptures in the Irish language.

The importance which Usher attached to an acquaintance with the vernacular tongue of the country, may be illustrated by the following narrative. There was a certain English mechanic living in his diocese, who, being well skilled in Scripture, felt anxiously desirous of entering the ministry. Usher being consulted by this man, recommended him at first to follow his calling, but was after prevailed on to examine him. Finding him able to give a good account of his faith, and apparently of religious character, he inquired if he could speak Irish, and on his answer in the negative, dismissed him with a charge to come again when he could express himself in that language. The man returned in about a twelvemonth, received ordination, and being placed in a cure, he laboured faithfully and successfully in it, converting many papists to the Church. Had the example of Usher and Bedell, in taking care that the Irish were instructed through the medium of their own tongue, been diligently followed, we should not, I verily believe, have had the miserable spectacle at this day, of so many millions in that island immersed in the superstitions of popery.*

* Is the professorship of Irish yet established in the University of Dublin? We have in vain proffered, as our readers know, our help to the promoters of that most important object, and have in vain sought intelligence of its progress: we ask again, what is doing in respect to it?—ED.

It may be proper to give, in this place, the account preserved by his chaplain, Dr. Bernard, of the archbishop's domestic mode of spending his life. “The discourses,” says he, “which daily fell from him at his table, in the clearing of difficulties in the Scripture, and other subjects, especially when learned men came to visit him, were of great advantage to such as were capable of them. It often put me in mind of that speech of the queen of Sheba to Solomon, ‘Happy are these thy servants that continually stand about thee, and hear thy wisdom!’ And such was his humility, that he would, in practical subjects, apply himself to the information and satisfaction of the poorest and weakest person that should desire it; nay, sometimes rather incline towards such than to others more learned; which strangers wondered at, as the disciples marvelled at our Saviour's talking with the poor woman at Samaria, and answering her questions, rather than heeding of them (John, iv. 27). The order observed in his family as to prayer, was four times a day: in the morning at six, in the evening at eight, and before dinner and supper, in the chapel, at each of which he was always present. On Friday, in the afternoon, constantly an hour in the chapel was spent in going through the principles of religion in the catechism, for the instruction of the family; and every Sunday, in the evening, we had a repetition of his sermon in the chapel which he had preached in the church in the forenoon. In the winter evenings, he constantly spent two hours in comparing of old manuscripts of the Bible, Greek and Latin, when about five or six of us assisted him, and the various readings of each were taken down by himself with his own hand.”

In this course of devoted labour and diligent study the archbishop spent many years. From time to time he put forth several admirable works—as, in 1638, his sermon entitled “Immanuel; or, the Mystery of the Incarnation:” in 1639, his “Ancient History of the British Churches.” In this book he produced reasons for believing that the Gospel was planted in the British islands within twenty years after our Lord's ascension, and traced the history of the Church till the end of the seventh century. In public affairs, too, he was ready to take the part becoming the chief pastor of the Church. He remonstrated in 1627, at the head of several of the prelates, against the indulgences which the papists demanded. He also presided, in 1635, in the synod by which the English articles were adopted in Ireland. And when the dark clouds were gathering which afterwards broke into so terrible a storm, men's eyes were directed towards him as one who by his counsel and influence might prevail much. In the beginning of 1640, therefore, he was invited to England, whither he repaired with his wife and family. His absence from home was, he imagined, to be but temporary; but he saw his native land no more.

It would by no means fall in with my plan to describe minutely the fluctuations of those troublous times in which Usher was involved: some of the more particular circumstances are all that can properly find here a place. He was one of the persons whom King Charles I. consulted in regard to the attainder of the Earl of Strafford. He faithfully advised his royal master, that “if his majesty was satisfied, by what he

had heard at the trial, that the earl was not guilty of treason, he ought not, in conscience, to consent to his condemnation." And when the king had yielded to the popular clamour, and had given the bill his assent, the archbishop, with tearful eyes, expostulated with him, "Oh, sire, what have you done? I fear that this act may prove a great trouble upon your conscience; and pray God that your majesty may never suffer for signing this bill." The conduct of Usher towards Strafford was eminently Christian. He attended him in prison, and waited upon him to the scaffold; whence, having prayed by his side, and received his last farewell, he hastened to the king with the only consolation which could then be used, that he verily believed the earl well prepared for the change, and that his last gloomy hours on earth were brightened by the prospect of eternal glory. Strafford, it should be added, is said, previously, when lord-lieutenant of Ireland, not to have viewed Usher with a very friendly eye.

About the same time the archbishop was engaged in a controversy with Milton on the subject of episcopacy; and it is remarked, that he was almost the only one of the combatants of the time who preserved the mild tone and Christian temper which ought to characterise the inquirers after truth.

And now a dreadful storm burst forth upon Ireland. In the latter part of the year 1641, the Irish having resolved to throw off the British yoke, rose with the intention of massacring all the English and Protestants in the island. Accordingly, on the day appointed, Oct. 23, the infuriate rage of the people was let loose. Cruelties the most barbarous were exercised on the English inhabitants; neither age nor sex was spared; the heretics, as they were called, "were marked out by the priests for slaughter, and it was pronounced meritorious to rid the world of these enemies to Catholic faith and piety." The victims of this insurrection reached, on the lowest computation, very nearly the number of forty thousand persons. Usher, by his absence in England, escaped the personal misery and fate which else would doubtless have awaited him; but his property fell into their power, and, with the exception of his house and library at Drogheda, was destroyed. So heavily did this loss press upon him, that he was compelled to sell the plate and other valuables which he had brought into England, to supply the necessities of his family. Hitherto he had led a life of almost uninterrupted prosperity, and had, it seems, when young, been in the habit of praying for affliction, which he considered the necessary badge of God's people. He afterwards perceived the error of this craving for chastisement, and used to advise persons not to tempt God to shew them such a painful mark of paternal love; but if it came, patiently to bear it, and to seek to have the trial sanctified and turned to profit.

His own trouble was in some measure alleviated by the anxious zeal of many friends and even nations to confer honour upon him. The University of Leyden offered him a professorship, and promised to augment the stipend, if he would accept it. Cardinal Richelieu invited him to take up his abode in France, where an ample pension and the free exercise of his religion should be allowed him. But the king pressed on him the vacant bishopric of Carlisle, which he preferred,

though the revenues were most inadequate to his support; and of these he was, after a time, unjustly dispossessed.

In 1642, in consequence of the increasing troubles, he repaired to Oxford, where he diligently prosecuted his studies, and prepared several works for publication. He was here, too, a constant preacher; and a peculiar success was vouchsafed to his ministry. "The persuasion," said three clergymen, in a preface to some of his sermons, in which they acknowledged their personal obligations to his teaching,—“the persuasion of Armagh's incomparable learning, the observation of his awful gravity, the evidence of his eminent and exemplary piety, all improved to the height by his indefatigable industry, drew students to flock to him as doves to the windows. It joys us to recollect how multitudes of scholars, especially the heads of our tribes, thronged to hear the sound of his silver bells; how much they were taken with the voice of this wise charmer; how their ears seemed, as it were, fastened to his lips. Here you might have seen a sturdy Paul, a persecutor transformed into a preacher; there a tender-hearted Josiah lamenting after the Lord, and with Ephraim smiting on his thigh, saying, What have I done? others, with the penitent Jews, so stabbed at the heart, as that they were forced to cry out in the bitterness of their soul, Men, brethren, fathers, what shall we do? These were some of the blessings from on high which attended these sermons.”

In the summer of 1643, the archbishop was nominated one of the assembly of divines which was called by the parliament to sit at Westminster. It is not agreed whether he ever appeared in this synod; but according to the most probable account, he refused to acknowledge their authority, and was consequently voted out of their body. This opposition of his inflamed their resentment against him; so that one of the oppressive committees of the times ordered some valuable books which he had lodged in Chelsea College to be seized. By the interference, however, of Dr. Featly, they were most of them preserved.

After a residence of some years at Oxford, when it appeared likely that that city would be besieged by the parliamentary forces, Usher retired to Cardiff castle, of which his son-in-law, Sir Timothy Tyrrel, was governor. Here for about a twelvemonth he lived in peace, engaged chiefly in the composition of his Annals; but the king having found it necessary to withdraw his garrisons, Cardiff was abandoned among the rest, and the lord primate had to seek a new asylum. This was offered him by the dowager lady Stradling, at St. Donat's castle; but as his party were on their journey thither, they were plundered by a body of Welsh, and the archbishop's precious books and manuscripts were speedily dispersed into a thousand hands. This, after he had been rescued by the neighbouring gentry, troubled him more than all the other ill-usage. By the great exertions, however, that were made, nearly all of these were in two or three months recovered.

While at St. Donat's, Usher was brought by a dangerous illness to the very brink of the grave. The temper of his mind in this extremity was such as might have been expected. He was ever patient, we are told, "praising God, and resigning up himself to

his will, and giving to all those about him, or that came to visit him, excellent heavenly advice to a holy life, and due preparation for death, ere its agonies seized them." But trial was to follow trial. Scarcely was his health restored, than he was obliged to look out for a fresh place of refuge. Hunted at home, "like a partridge upon the mountains," he resolved to seek repose abroad, among a strange people. The churlishness, however, of a parliamentary admiral, who happened to be off the coast, and refused to let him pass, changed his plans; and as he waited for some providential opening, he received a message from the Countess of Peterborough, whose lord he had many years before been instrumental in converting from popery, to take up his abode with her. Accordingly he proceeded to her to London, and commonly resided with her till his death; but so reduced was he, that had he not received presents from several gentlemen, who, unknown to each other, sent him considerable sums, he could not have performed the journey.

On the archbishop's arrival in London, in 1646, he experienced at first some of the annoyances with which the party in power delighted to worry the loyal episcopalians; but by the interposition of his friends, and chiefly of the learned Selden, these molestations were ended. In the next year, having by the same interest obtained permission to preach, he was chosen by the society of Lincoln's Inn to be their preacher; and this office he faithfully discharged for eight years, till the failure of his sight and other infirmities compelled him to relinquish it. Here too, in apartments provided for him by the society, he placed his noble library which had escaped the fury of the Irish rebels.

But he was not permitted to retire altogether from public affairs. He was not afraid boldly to declare his sentiments; and the king, then a prisoner at Carisbrook, requested him, with other divines, to aid him with counsel in the treaty then on foot. Usher proposed a moderated plan of episcopacy, the chief feature of which was, that the bishops should, in regulating their dioceses, take the advice of a synod of their clergy. This, however, was ineffectual; and the presbyterian party had afterwards reason to regret that they had not more willingly listened to some of his suggestions. His labours in this conference procured him much obloquy, and attacks were unsparingly made upon him in the papers and pamphlets which then issued from the press. In a short time he was to see his persecuted sovereign once more, and the occasion was on the fatal day when Charles was cruelly murdered. The account shall be given in his chaplain's words: "The lady Peterborough's house, where my lord then lived, being just over against Charing Cross, divers of the countess's gentlemen and servants got upon the leads of the house, from whence they could see plainly what was acting before Whitehall. As soon as his majesty came upon the scaffold, some of the household came and told my lord primate of it, and asked him if he would see the king once more before he was put to death. My lord was at first unwilling, but was at last persuaded to go up, as well out of his desire to see his majesty once again, as also curiosity, since he could scarce believe

what they told him unless he saw it. When he came upon the leads, the king was in his speech; the lord primate stood still, and said nothing, but sighed, and lifting up his hands and eyes (full of tears) towards heaven, seemed to pray earnestly; but when his majesty had done speaking, and had pulled off his cloak and doublet, and stood stripped in his waistcoat, and that the villains in vizors began to put up his hair, the good bishop, no longer able to endure so dismal a sight, and being full of grief and horror for that most wicked fact now ready to be executed, grew pale, and began to faint; so that if he had not been observed by his own servant and some others that stood near him, who thereupon supported him, he had swooned away. So they presently carried him down, and laid him on his bed, where he used those powerful weapons which God has left his people in such afflictions, viz., prayers and tears—tears that so horrid a sin should be committed, and prayers that God would give his prince patience and constancy to undergo those cruel sufferings."

In 1650, Usher published the first part of his "Annals of the Old Testament," a work on which he was further employed during the remainder of his life. The object of it was to settle, as far as possible, the dates of events from the creation to the destruction of Jerusalem. About the year 1654, the archbishop received an invitation from Cromwell to visit him. The protector shewed him much apparent civility, and promised to lease to him some of the lands of his see; but this promise he never performed. And now his friends were falling fast around him;—his wife was gone; and Mr. Selden also, whom he highly valued, and whose funeral sermon he preached at the Temple Church; and he himself took these bereavements as warnings to set his own house in order.

On his seventy-fifth birthday he made an entry in his almanac. "Now aged seventy-five years. My days are full!" and just below, in capitals, "RESIGNATION." Yet he was not forgetful, even in his last times, to labour as earnestly as he could for the suffering Church of Christ. An infamous declaration had been issued, imposing penalties on those who kept any of the sequestered or ejected clergymen in their houses as chaplains or tutors, and forbidding any such clergyman to keep any school, or to preach to any but their own families, or to use the book of Common Prayer. Let us not forget the lesson which this fact teaches us. Usher, anxious to avert this persecution, repaired to Cromwell, who, though he had first spoke him fair, afterwards refused his suit. The aged archbishop returned almost broken-hearted to his home. "This false man," he said to his friends, "hath broken his word with me, and refuses to perform what he promised: well, he will have little cause to glory in his wickedness, for he will not continue long. The king will return; though I shall not live to see it, you may. The government, both in Church and state, is in confusion; the papists are advancing their projects, and making such advantages as will not long be prevented."

He then went down to Reigate, where lady Peterborough had a seat; but his race was almost run. March 20, 1656, he visited a sick lady, and discoursed with her as if he had a glimpse of the celestial glory,

The next day he was himself seriously ill. His sickness rapidly increased, and he felt that his departure was at hand. His end was in conformity with his life. The last words he was heard to utter were, "O Lord, forgive me, especially my sins of omission." His remains were, by order of Cromwell, interred in Westminster Abbey.

Little need be added to the foregoing account of this eminent servant of God. His record is on high. His piety was saintly, his disposition most amiable. He held his opinions on mysterious points with singular moderation, and embodied in his practice the doctrines he taught. Such too was his wisdom and sagacity, that he was currently said to be gifted with a prophetic faculty. His loss, therefore, was deeply felt; nor could many even in foreign countries hear for years his name mentioned without expressing the tenderness of tears. "A divine and apostolical bishop," it has well been said by an eminent divine, "he was; and next the apostles, evangelists, and prophets, as great a pastor and teacher, and trusted with as much of God's mind, as I believe any man hath since been:—a man so famous as never to be named without some preface of honour." May the successors of his ministry follow him as he followed Christ!

S.

GOD'S PEOPLE HIS PORTION:

A Sermon,

BY THE REV. J. FAWCETT, M.A.

Perpetual Curate of St. Cuthbert's, Carlisle.

DEUT. xxxii. 9.

"The Lord's portion is his people."

THE word portion signifies a possession which a man claims as his own, which he highly prizes, and in which he greatly delights. Under the old covenant the Lord selected the seed of Abraham to be unto him such a portion. He therefore charged Moses to say in his name, to the house of Jacob, and to tell the children of Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you to myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and a holy nation." This privilege was, under the law, restricted to the Jews. But their dispensation was temporary, typical, and preparatory to the bringing in of a better covenant, founded on better promises, and designed to comprehend all mankind. Intimations of this great design are not wanting in the prophets: and when our Lord gave his parting commission to the apostles, it was, "Go ye into all the world, and preach the Gospel to every creature" (Mark, xvi. 15). By their preaching, "God at the first did visit the Gentiles, to take out of them a people for

his name" (Acts, xv. 14); and since that time multitudes in every age, and from various quarters of the world, have been added to his Church. But the people of God can no longer be marked out by geographical limits, or designated by any national appellation. We cannot say that the English are the people of God, or the French, or the Germans, or the Russians; but we may say that God has a people in England, and a people in France, and a people in Germany, and a people in Russia; and so on. For his real people are no longer known as Jew or Gentile, barbarian, Scythian, bond or free; but those in every nation under heaven are his who worship him in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

These are his people; he has pleasure in them, and counts them his portion—a possession dear to him beyond all others. Of course, we speak of *earth*. In *heaven* he may have what is dearer still: but when he looks down on earth, he sees nothing so precious as those whom he has chosen to be his people, the lot of his inheritance.

Let us, then, see on what grounds it is that he so highly values them.

These are three: they are dear to him—

I. As bought by so costly a price.

II. As regenerated by his grace on earth.

III. As hereafter to be glorified in heaven.

I. We are warranted by Scripture to speak of God as if he had human feelings, and was influenced by the same kind of considerations as those which actuate men. And unless we could so think and speak of him, we could not think or speak of him with any understanding at all. Now, when a man pays a great price for any thing, he must have esteemed it very valuable before he could be induced to give so much for it; and in like manner, we argue very correctly, when we say, that the fact of God's giving his Son to save the world was a proof how strongly his bowels yearned over mankind, how precious they were in his sight.

But this is not the exact feature of the case before us, which we are proposing to consider. We are not speaking of that love of God to the world which led him to give his Son to save it; but of his love to those who are so purchased and saved. And here also, if we look at the manner of men, we well know that what a man has laboured hard for, and purchased dear, he prizes accordingly; he surveys the acres which, at the expense of much toil and great cost, he has made his own, with very different feelings from those of his heir, into whose hands they fall without any care or expense on his part, and who perhaps dissipates what his prede-

cessor had acquired. It is this latter case which illustrates the love that God bears to his people. He loves them because so much has been paid for them; he would not that the souls should perish for which Christ died; his soul would be grieved at the loss of that which the counsels of his wisdom and the treasures of his love had been expended to procure.

We do not mis-state the dealings of the Most High. On the very ground which we have been asserting, he speaks to Israel of old, representing them as dear and precious in his sight, on the ground of what he had done for them—making past mercies the pledge of future ones. "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by name; thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." May he not much more, in reference to a greater redemption, say to the people whom he has redeemed from the hand of the enemy, I gave my Son for you; what, then, is there which I will now not give for those who have been so dearly purchased? Yes, my brethren, as the law of the human mind is, so, in this matter, is the law of the Divine mind; and the unspeakable gift of his Son is not only a proof to us how much he must have loved us when we were yet in our blood, but also how dear we must be to him now that we have been redeemed, not by corruptible things, as silver and gold, but with the precious blood of Christ.

II. But to come to our second point: though his having paid so dear for his people must make them precious in his sight, yet it is not enough to make them his Zion, his chosen seat, so that he should say, "This shall be my rest for ever: here will I dwell; for I have a delight therein" (Ps. cxxxii. 14). When a man, at a very high price, has purchased a tract of waste land, which, on account of the scenery, the air, and the capabilities of the soil, he destines for his future residence, he surveys what has now become his property with much interest. But in its present state he cannot view it with entire satisfaction; he cannot dwell in the morass, nor take up his abode in the one mean hovel that stands on the premises; but he will not let the large sum which he has paid be lost. He therefore causes the whole to be surveyed, lays down a plan of improvement, and fixes on the site of his intended dwelling. After a while the scene is changed, the bog is reclaimed, furze and brushwood, and all un-

sightly objects, are swept away, trees are planted, the grounds are tastefully laid out, and a beautiful mansion is erected. The proprietor now looks at it with other eyes than before, is delighted with the loveliness which he beholds, and gladly fixes his abode there.

It is thus that the Lord at first beholds those whom he has purchased by the death of his Son. The mere fact of Christ's having died for them makes no more change in their character, than a man's having paid the purchase of a bleak common converts it into a scene of loveliness. No; much has to be done with the soil of the heart, as well as with the soil of the ground; and He who undertakes the work is a skilful operator, and is sure to succeed.

But here the parallel ceases; our illustration leaves us—it can help us no further. How man acts upon the inert soil, we can understand; but cannot understand how God acts upon the mind.

The process of education comes the nearest to it; for, as we teach children by books, and stimulate them by rewards and punishments, so God deals with his people in a way of instruction and discipline. He has "given his word to be a lamp unto their feet, and a light unto their path" (Ps. cxix. 105); and he comforts or corrects them, as he sees either method best fitted to ensure their progress. Still, we get but a little way. Man can cultivate the understandings of his children, but he cannot enlarge their understandings; he can present such truths to them as, with his explanation, they may be able to comprehend, but he cannot *make* them able; he can correct wrong dispositions, and encourage right ones, but he cannot act upon the mind itself. Here is the mysterious work of God, who can not only teach the understanding, but give understanding; can not only present objects to the eye of the mind, but enlighten that eye to see; who can not only correct the man when stubborn, but can remove his stubbornness; can not only encourage him when obedient, but render him obedient; who can operate upon the will and on the heart, making the heart soft, and turning the will where and how he pleases; and this without the slightest interference with the free agency of the individual.

He finds those whom he had purchased alienated from him through their ignorance—enemies by wicked works, dead in trespasses and sins. On these hopeless subjects he begins his work. He brings them under the preaching of the word, causes them (in a way which perhaps may seem chance) to take up and read the Bible; or leads some friend to put a good book into their hands; or, by some

afflictive providence, humbles, perhaps alarms them, and thus renders even their natural heart more disposed to religious considerations.

But, besides this, he touches the secret springs of the soul itself. By his Holy Spirit he fastens on their conscience a conviction of sin, makes them suspect that all is not right, and that they have something to learn in religion which as yet they never knew. This is painful to them: they endeavour to shake it off; they speak peace to themselves, by thinking of their good hearts and good deeds, and the opinion which others entertain of them; and they try to banish their weariness by mirth, and company, and amusements; and some of them succeed: for the Spirit of the Lord will not always strive with men; but wo to those who grieve him, and cause him to depart from them: they send away a benefactor whom they cannot recall. The offended visitant may never return, but may leave them to walk in their own way to destruction. But he bears long with men; and his mercy, in many cases with great patience, follows those who would madly bid him depart from them.

They are not able to escape from their convictions. He visits them with stroke after stroke. If a light one will not suffice, he sends a heavier. At length they submit; they begin to consider, to read, to pray. They no longer listen to those ungodly friends who would bid them hold their peace; but still they cry, Jesus, Master, have mercy on us. Nor do they cry in vain; the Spirit is imparted; the stony heart is taken away—a heart of flesh is given; they come with weeping, and are led with supplications. God beholds, well pleased, what his Spirit has wrought; and over every one of them there is joy in heaven among the angels of God; for in every case it is the strayed sheep recovered, the lost piece of silver found, the prodigal son returned.

But this is only the beginning of their course; perhaps it is more interesting and more joyous than it ever will be in any future stage on earth, till they come to a triumphant death-bed, and the visions of glory about to be revealed break in upon their dying sense. They see God reconciled; conscience is at peace; the ways of wisdom they perceive to be ways of pleasantness; they enter on a new world; all things seem new to them, and all things delightful; the very trees and fields have a beauty which they never saw before; they enjoy a happiness hitherto unfelt, and can scarcely believe that they shall ever know coldness of affection, or sorrow, or sin again.

What has been described is not the expe-

rience of all; though a greater or less degree of it is felt by most who are really brought to God.

But what I have particularly to observe is, that it never remains a very long time at the pitch which has been described. Part of this gladness may be owing to novelty; and when the novelty is gone, that portion of the joy must of necessity depart also; and much arises from ignorance of their own weakness, of the deceitfulness of their hearts, and of the enemies which they have to encounter. At the same time, much of it abides with many, and might abide with all, were it not for their own unwatchfulness.

But though the joyousness is lessened even in the best, it does not follow that their state becomes worse. They are less joyous, but not less exemplary; they have less pleasurable experience, but more profitable experience. They know themselves better; they are more watchful, more humble. They learn that to rejoice is not all that they have to do. They are called to act, to deny themselves, to mortify the deeds of the body, to be laborious in doing good, and to consecrate their time and substance to the service of God and the good of their fellow-men. To these things they give themselves—they are profitable servants—branches in Christ, which bring forth fruit; and we must expect that their heavenly Father would visibly shew favour to them, and pour down many blessings on their heads; whereas he often takes the contrary course, and when they “bear fruit, purges them, that they may bring forth more fruit” (John, xv. 2). As the gardener prunes the fruitful branches because he has hope in them, so to these fruitful ones the Lord often applies the knife; and sometimes wounds them, as it might seem, with the chastisement of a cruel one. But he is not cruel to them. No; he loves them most tenderly; and it is because he loves them that he chastises them. By this they are taught patience. They turn to him that smiteth them; they walk with him more closely; they become more weaned from the world; are less inclined to seek their rest here; and learn to set their affections on things above. Now they are more pleasing than ever in the sight of their heavenly Father. He delights in them more than ever. He sees their way and their doings, and rejoices over them; he marks the divine principle of love formed and increasing in their hearts; leading them to love, not in word and in form, but in deed and in truth; he hears them when they speak often one with another, and strengthen each other in his paths, provoking every one his brother to love and to good works. All this is recorded in his book of remembrance; and

he says, "They shall be mine in that day when I make up my jewels" (Mal. iii. 17).

III. These words look forward to another time, and to a more perfect state. The day in which the Lord will make up his jewels is the day of the Lord Jesus; when all the children of men, small and great, shall stand before God. Paul often looked forward to that day, and spoke of those who should be his joy and crown of rejoicing when it should arrive. But the crown of rejoicing worn by the Lord Jesus in that day will be the whole multitude of the redeemed; every faithful minister, and every convert who contributed to form the crown of that minister, shall make part of the crown of Jesus, when he shall present his Church to himself, washed and sanctified; "a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. v. 27). If, then, the people of God are his portion here below; if such is the excellence of real holiness, that, imperfect as their holiness is, their heavenly Father sees nothing to be compared to it, nothing worthy to be mentioned with it, in the whole compass of our globe,—what a portion will his ransomed ones be to him, when every remainder of sin shall be done away; when he shall see in them the full resemblance of their elder Brother, his well-beloved Son, and be well pleased with them, even as he is well pleased with him!

I dwell no more on this point, because it "doth not yet appear what we shall be;" and I bear in mind that the text speaks of the Lord's people being his portion here on earth. But we could not do justice to this relation, as it subsists on earth, without taking into consideration how it shall subsist in heaven. A child only of ten years old is regarded with great interest, if it is known that, when he comes to man's estate, he shall be the monarch of a great kingdom.

Such in the sight of God are his children here below. He looks on them not only as they are, but as they shall be hereafter. To his view the present and the future are equally distinct; and he sees in the poor Christian, who is fighting his way to heaven through this world of sin, the future inheritor of a throne in glory. The moment is present to his view when this obscure mortal—one, perhaps, of the very lowest of his fellows—shall be crowned in the presence of men and angels, and shine with a surpassing splendour above the most renowned kings of the earth. He is, therefore, the Lord's portion in time, because ordained to be his portion in eternity; for the Lord would never account that his portion which should either cease to be, or be cast into hell.

And now, my brethren, let me, in conclu-

sion, shew you, that all the considerations which move God to take us for his portion should be so many arguments to induce us to follow after holiness.

1. In the first place, the price paid for us. Did Christ die to redeem us from this present evil world? and shall we be conformed to that world which crucified him? Shall we follow its pomps and vanity, and indulge that "lust of the flesh, and lust of the eye, and pride of life, which is not of the Father, but is of the world?" (1 John, ii. 16.) If we do this, we make Christ to have died in vain; because one end of his dying we do not even try to accomplish. We should be glad to be saved by him from condemnation; but are not willing to be saved by him from sin. We put asunder the two things which God has indissolubly joined together. Alas! my brethren, if this is the case, we shew whose servants we are; we cannot serve two masters, God and mammon; "if we love the world, the love of the Father is not in us" (1 John, ii. 15). Nay, St. James tells us, that "whosoever will be the friend of the world is the enemy of God" (iv. 4). And shall we continue in enmity against Him who so loved us as to give his Son to save us?

2. Further, my brethren, consider how excellent true holiness is. If the Lord's people are his portion, it is because they are a holy people. He rejoices over them on account of their holiness. Think, then, what a real dignity and sterling worth there must be in that which God himself approves. His judgment is always according to truth. Erring men often call evil good, and good evil; but what God calls good is good, and what he calls evil is evil. He pours contempt on wealth, or beauty, or worldly wisdom; but purity, truth, love, in these things he delights; "for the righteous Lord loveth righteousness; and his countenance will behold the upright" (Ps. xi. 7). Let, then, the things in which he delights be your delight also. Follow after meekness, humility, faith, patience, goodness: thus "prove what is that good, and acceptable, and perfect will of God" (Rom. xii. 2); and learn from your own experience

"How fair that is which God pronounces good;
How happy in itself what pleases him!"

To please him! you cannot aim at a nobler object. Let it be the high endeavour of your every day; and the end of your days will be triumphant.

3. But look beyond the end of your days here below—look to those days which will know no end. Think of the sanctity and blessedness of that state for which God is training you, and be content to be led and disciplined for it in the way that he pleases.

His methods may not always be pleasing to flesh and blood; but be assured that he never errs in the means which he makes use of: and remember that the "sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." If your "light affliction, which is but for a moment, worketh out for you a far more exceeding and eternal weight of glory" (2 Cor. iv. 17), how thankful will you be in eternity for the short, light trials which you endured in time!

But it is not merely by discipline and suffering that he trains you for heaven; he has given you also most valuable means of grace; you have been baptised in the name of the Father, the Son, and the Holy Ghost, and received into the communion of his Church; you enjoy the ordinances of his worship, and the preaching of his word. In that word he has not only given you a holy law, and just precepts, commandments which are so far from being grievous, that in keeping of them there is great reward. He not only withholds from you no one thing which is really for your good; but offers himself in all his fulness to be yours, "the strength of your heart and your portion for ever" (Ps. lxxiii. 26). Oh, brethren, if he condescends to call us his portion, well may we rejoice to call him ours. It is not easy to see what sort of a portion we can be to him who has all-sufficiency in himself, save that the glory of his mercy and grace may be magnified in us. But it is very easy to see what sort of a portion he can be to us, even a satisfying portion, a portion which can supply every want, and accomplish every desire of our souls, and above all, a portion which will endure to eternity.

To be all this to us, he has engaged in his covenant; and in his great condescension has not only assured us of all the blessings comprehended in it by his faithful promise; but, moreover, sealed them to us by visible signs and tokens. To the receiving such tokens you are this day called, in an ordinance of peculiar dignity,* in which Jesus Christ, who is the life of the soul, is evidently set forth crucified before you, and you are called upon in the exercise of lively faith to receive the symbols of his body broken and of his blood shed. If you do this with faith, discerning the Lord's body, you spiritually eat the flesh of Christ, and drink his blood; you are one with him, and he is one with you. If rightly received, therefore, in the ordinance to which you are called there is salvation; for if you draw near in faith, and take of that holy sacrament, Christ becomes in it your spiritual food and sustenance, strengthening

and refreshing your souls, and nourishing you to eternal life. To him, therefore, "who loved us, and washed us from our sins in his own blood, be ascribed all honour and glory, dominion and power, now and evermore. Amen."

SKETCHES FROM A TRAVELLER'S PORTFOLIO.

No. X. *Waterloo.*

The generation which has grown up within the last fifteen or twenty years can little understand the feelings which swayed men's minds during the great revolutionary war. They read of the conquests of the French emperor, and of the destructions which that modern Attila inflicted on continental Europe, dissolving dynasties and shaking nations, as a mere history; and they know nothing of the thrill which the awful name of Napoleon called forth in those who witnessed his wonderful career. It was not fear, it was not despondent anticipation, which that name inspired in an Englishman's heart; it was not even any thing approaching to revengeful hate—those who had been his victims might feel that;—but it was a deep, impassioned earnestness of spirit, stimulating to high resolve, and inspiring holy gratitude to God, that his blood-stained footstep had not trodden upon English ground. We stood like Abraham beholding afar off the flames of Sodom, and we thanked God for our deliverance. Ay, those were days of national acknowledgment of the Lord. We trusted not to an arm of flesh, but, as a people, humbled ourselves before Jehovah, counting that humiliation a more likely means of averting invasion than the broadsides of our unconquered fleets. And He who is pleased to be found of those that seek him, listened to our petitions; he preserved us unharmed amid distress of nations and destruction of kingdoms; and after a series of wonderful mercies, he crushed at last irremediably the power of the oppressor on the field of Waterloo.

The days of that closing brief campaign were fearful ones. The vast interests at stake, the peril of so many lives—England's bravest and best—the known skill and desperation of Napoleon, the suddenness of his recovery from what had been esteemed his final fall,—all these things kept the public mind in a fever of terrible suspense. And then came rumours of untoward conflicts, and announcements of lamentable losses; and men could hardly help trembling as they anticipated the possibility of the French emperor's re-ascending to the pinnacle of power from which he had been the year before precipitated. But when, following close upon these disquietudes, there came bursting on our ears, what in our highest hopes we had scarcely dared to dream of—the news that one dreadful day had annihilated the finest army France ever sent into the field; and that he, but just before the fierce chief of fifty legions, was now irretrievably a friendless fugitive,—it is vain to think of describing the emotions which that news called up. No man, when he met his friend, could speak of them; but hands were almost silently grasped, and heart responded to heart.

* Preached on a sacrament Sunday.

I have trodden many of the spots remarkable in the history of Napoleon's career. I have stood where, in the cathedral of Notre Dame, a Corsican soldier of fortune placed upon his own head—seizing it from the Roman pontiff, whom he had summoned to grace his inauguration—the imperial crown of one of the richest realms of Europe. I pictured to my mind the gay train of obsequious courtiers, and the stern phalanx of hardy warriors, who then encircled him; and I was dazzled at the splendour of that imperial soldier's destinies.

I have sat in the little room, in his favourite palace of Fontainebleau, where he was compelled to sign away, as it seemed for ever, his authority, and then to bid, as it was thought, a last adieu to the comrades with whom he had victoriously traversed half the world: and I could not but feel somewhat for the humiliation of that mounting spirit; for terrible must have been his agony as he tore himself from the veterans who adored him, and kissed with streaming eyes the eagles that he had guided so often to their quarry.

But I have wandered over the field of Waterloo—the bloody stage of the last act in the tragic drama of his career, where *his* single and unprincipled ambition carried lamentation and woe into thrice ten thousand homes,—and I could not think of his name without abhorrence. In his former wars, Napoleon was indeed the destroying spirit that rode upon the storm; but that storm had been raised before he aspired to direct it, and it would have raged—perhaps as furiously—if he had never lived: it was the convulsion of the French people—whom he personified. But of the massacre of Waterloo, he was *individually* the sole author, mover, source, and cause. The selfish, unbridled passion of one man placed again the world in arms, and consumed, in perhaps the shortest campaign on record, more victims than probably were ever sacrificed before in such a little space. Poor wretched man! how his brothers' blood cries from this field against him!

I went into the quiet, country-looking church of Waterloo. The walls on each side are covered with tablets to the memory of the brave who fell in the battle. Then I walked on to Mont St. Jean. Almost every house I passed had a history belonging to it. Some distinguished person had either lodged there before the engagement, or had been brought thither after it to die. In one, about the best-looking in the place, the Duke of Wellington had slept, my guide told me, for two nights, June 17th and 18th. To another, some way farther on, Sir William De Lancy had been carried mortally wounded. Oh, what tales of thrilling woe those walls, if they could speak, would tell! There was not a more gallant spirit than Sir William De Lancy. He had won renown while yet quite young; and, with high hopes and happy prospects, had married just two months before. His poor wife was at Brussels. She hurried to the house where he lay—it is a neat, pleasant-looking cottage;—and there, on the third day, she closed his eyes. Hers was one of the many sad hearts into which every peal that celebrated the glorious victory must have struck a desolate chillness.

The guide who accompanied me was an intelligent man. He described with vivid minuteness the terrors

of that awful time. Most of the inhabitants of Waterloo and its neighbourhood had left their habitations, and fled to the woods; and though it was the Sabbath, no chime on that day called the people to the house of prayer. He himself was a farm servant at Mont St. Jean; and he pointed out, on the left of the road, nearly the last house, the place where he lived. It was just behind the English line; and into it the wounded were conveyed in crowds, and it was his business to attend on them. He said, that if he looked out, he could see nothing of the battle; a sullen cloud of smoke enveloped the armies; but the noise was most terrific. And clearly, amid the roar of artillery and the tumult of charging squadrons, he could hear the shrieks of the wounded and dying. One or two balls fell upon the farm-house of Mont St. Jean, but little damage was done to it. From this farm there is a slight descent, in the middle of which stands a ruinous-looking hut. It was there in the battle, but the shots passed over it. Then the ground rises again; and in a minute or two we stood upon the brow of the hill, and saw the whole field of Waterloo stretched before us. Along this ridge, and in the little hollow behind it, the English army was posted. There was a gentle slope, then a narrow plain, and beyond that a range of hills like that we stood on: there were the mighty hosts of France. The high road ran from the point where we were to the opposite eminence; a little below us was La Haye Sainte; on the extreme left La Haye; about a mile off, in front, we saw La Belle Alliance; and on the right was the château of Hougomont. The field looked calm and quiet; corn was growing in most parts of it; and it was difficult to realise the fact, that here so many thousand bodies were waiting the last trump, to stand again upon their feet. The guide had been employed to bury the dead. Large pits were dug, and the corpses hastily thrown in; but it was twelve days ere the field was cleared; and long before that time, so dreadful was the stench of the putrefying carcasses, that many of the country people engaged in their pestilential task of interring them, died.

I crossed over to Hougomont. Here was indeed a scene of desolation: the once-beautiful grounds were lying waste; the gates were gone; and the walls of the house and outbuildings were shattered and crumbling. But the chapel presented the most striking appearance. Many of the wounded, during the heat of the action, were placed there; and then, when it was nearly full of these poor helpless creatures, it was fired. The blackened walls and scorched image of the Virgin tell an awful tale. I never had such a vivid perception of the misery war really inflicts, as while I wandered through this desolate habitation. Truly the sword is well described as one of God's "four sore judgments" (Ez. xiv. 21). Even the hearts of conquerors, I am sure, must be touched at the sight of the field in which they have gathered their laurels. It is said that the night after the battle, as the Duke of Wellington rode solitarily back to his quarters at Waterloo, he could not restrain, even in that hour of his glory, an agony of tears, when he thought of the gallant friends he had that day seen stricken down in such numbers by his side.

Can we, then, at Waterloo feel sympathy for Napoleon? or not rejoice that the sceptre of that terrible monarch was stricken from his grasp? We may indeed entertain *pity* for a being who was so evidently urged forward by the evil one, and shudder at the account he will have to render at a just tribunal. And we must make the application to ourselves. How corrupt must be the nature, how fallen the condition of men, who, instead of cultivating, like children of one common parent, the ties of amity, can embroil their hands in blood, and call it honour! Well said a Christian poet,

"One murder makes a villain;
Millions, a hero."

The existence of war is a proof not to be evaded, of the fall of man.

Slowly, and with many a backward look, I quitted the plain of Waterloo. I remember no day in my life in which more peculiar trains of thought were called forth. And though the time passed rapidly while exploring the field, yet it seemed in the retrospect at night as if a long, long period had been lived that day. With more feeling than I had previously experienced, I have since been enabled to say, "From battle, murder, and from sudden death, good Lord, deliver us." U.

The Cabinet.

CHRIST IN THE STORM.*—How consoling is the proof which is here presented to our minds, that Jesus can preserve his people from the greatest danger, although he is not present with them—present, we mean, as to his humanity, which the heavens have received until the day of the restitution of all things, and not as to his Divine nature; for in this he is every where, dwelling among his believing people, and keeping them by his almighty power through faith unto salvation! How blessed and comfortable the reflection, that we lose nothing by the absence of Christ as man! Nay, we gain much by it in our present state, for it is expedient for us that he should have gone away, in order to undertake the great work of intercession in our behalf. His life, at the right hand of God, is the hidden spring and secret source from which issue forth the streams of spiritual vitality by which his members are supported and sustained. Because he lives, they live also. Our great High-priest can do more for us at the right hand of his Father, than if he had remained on earth. But when he shall have accomplished the number of his elect, he will come again and take his people to himself, that where he is, there they may be also. Now, this important lesson might be learned from the Saviour's conduct on the occasion before us: though he was absent in body, yet was he present in spirit with his disciples. Even whilst he was engaged in prayer, his eye surveyed them, and his mercy guarded them, and though he allowed the storm to rage around them, in order to try their faith, yet he ceased not to protect and defend them by his power; and with the petitions which he offered up on his own behalf, he sent up many earnest supplications for their safety to his eternal Father's throne.

DIVINE POWER IN THE SOUL.—There is a dominion over the passions and the inferior nature of man, which may be justly called the kingdom of heaven, or the reign of Divine power within us. And it is of little consequence to us, personally and individually,

what may be the nature, origin, progress, extent, and consummation, of all the plans of Providence, which shall establish the kingdom of God in the world, unless obedience to God, and faith in God, and the peace of God, be so known to us, that our nature become changed before him. We may even assist to build up the ark which shall save a drowning world; but without repentance and faith, we, like the builders of the ark, may be destroyed by the deluge.—*Rev. G. Townsend.*

DANGER OF DELAY IN RELIGION.—Many of us, perhaps, intend to turn our steps into the right course at some future time; but we think that another season will be more convenient than the present. A year ago did we not think the same? Do we feel more disposed to the work now than we did then? Believe me, no deception can be more ruinous than that which teaches us that we may put off our preparation for eternity, and yet be safe when we stand in judgment. And what is our real reason for seeking this delay? It is nothing else than a love of sin. It is a dislike to the service of God. Will time cure this? Alas! no. The longer we continue in sin, the more difficult it becomes to forsake it. It is Divine grace alone that can graft in the sinner's heart the love of God. But the longer this grace is resisted, the deeper grows the habit of sin, the stronger grows its power; and the self-deceiver becomes every day more unwilling to forego any sinful indulgence, and to enter upon a new course of life. Let us not, then, vainly imagine that if we are now unwilling to forsake our sins, the mere circumstance of additional time will make us willing. Time may make us less eager after some pursuits; but this is not repentance. Weariness of one sin and attachment to another, is not that renovation of the heart which marks the character of the true Christian. The object of Christianity is to draw the heart from a love of sin to a love of God: it is to teach us to turn from the evil of our ways, and to live.—*Dean of Chester.*

FUTURE RECOMPENSE.—A man is judged, then if judged, surely recompensed, according to that which he hath, not according to that which he hath not. This man, we will suppose, has an ample fortune, and uses that fortune nobly. He supports missions, he founds hospitals, he relieves the bodily and spiritual wants of hundreds. This other is himself but little, if at all, elevated above the condition of an object of charity; yet he steals from his own repose, to watch by the sick bed of a neighbour; he defrauds his own scanty meal to share it with those who are yet more necessitous. The one is a mighty river, which bears wealth and fertility to many provinces; the other is a little mountain-spring, whose rills are but sufficient to nourish a drooping flower, or to offer a cup of cold water to a fainting traveller. But is the widow's mite forgotten? or who shall doubt that, under circumstances of which God is the fitting judge, it may be, when the river and the spring have alike rolled their waters to the ocean of eternity, that the one may, in proportion to its course and its quantity, have been as valuable as the other?—*Bishop Heber.*

HOW TO CONTROL THE DESIRE OF HUMAN APPROBATION.—The cultivation of the desire of "that honour which cometh from God," the Christian finds the most effectual means of bringing his mind into a proper temper, in what regards the love of human approbation. Christian! wouldst thou indeed reduce this affection under just control? *Sursum corda!* Rise on the wings of contemplation, until the praises and the censures of men die away upon the ear, and the still small voice of conscience is no longer drowned by the din of this nether world. Here the sight is apt to be occupied with earthly objects, and the hearing to be engrossed with earthly sounds; but there thou shalt come within the view of that resplendent and incor-

* From "The Disciples in the Storm," by the Rev. Daniel Bagot of Edinburgh.

ruptible crown, which is held forth to thine acceptance in the realms of light, and thine ear shall be regaled with heavenly melody! Here we dwell in a variable atmosphere,—the prospect is at one time darkened by the gloom of disgrace, and at another the eye is dazzled by the gleamings of glory; but thou hast now ascended above this inconstant region: no storms agitate, no clouds obscure the air; the lightnings play, and the thunders roll beneath thee.—*Wilberforce.*

UNBELIEF.—None of us are naturally fond of the pure and simple doctrines of Christianity. Christianity is at variance with our own natural wishes, and men are foolish enough to try to convince themselves that Christianity is not quite true, because they wish to avoid those laws of Christianity which are most at variance with their own desires. The wish on one side or the other has a great influence upon our own minds in disposing us to believe or to reject any thing which we hear. If a man heard two prophecies concerning himself, one of them that he should be exalted, and become very rich and powerful, and the other that he should meet with an untimely death, which of these two would he be most disposed to believe? Christianity holds out to us the prospects of heaven and of hell. Those, therefore, who are so walking that they are in the way to heaven will wish Christianity to be true; those who are going in the broad way will wish Christianity to be false. Can we think that this will not make a great difference in their belief?—*Rev. Dr. Short.*

REPENTANCE.—God hath promised pardon to him that repenteth; but he hath not promised repentance to him that sinneth.—*Anselm.*

Poetry.

PRAYER.

"Continuing instant in prayer."—*Rom. xii. 12.*

BY MRS. WOOLLEY.

THE hour of pray'r! When golden ray
Breaks from the east on rising day,
O what can train the mind to bear
Life's daily toil, life's daily care—
Fresh trials in each coming hour,
And inbred sin's tormenting pow'r?

The hour of pray'r.

The hour of pray'r! When busy noon
Divides the heart—alas, how soon!—
What can restrain the roving will,
And with sweet peace the bosom fill?
What can restore the spirit's rest,
Mid scenes of woe, and sons unblest?

The hour of pray'r.

The hour of pray'r! At eventide,
O what is all the world beside!
Say, what shall teach us to forget
The thorns that in our path are set—
Bright hopes for ever pass'd away
In the brief moments of a day?

The hour of pray'r.

THE BARK OF LIFE.

(For the Church of England Magazine.)

My bark of life o'er the waters of strife
Has long been sailing slow;
With rudder lost, and tempest-toss'd,
It bears its weight of woe.

Like a troubled dream does my voyage seem,
So rough has been its course;
For against my bark the billows dark
Have spent their utmost force.

As a living grave, o'er the sullen wave
Listless my bark moves on;
And clouds of ill are hov'ring still,
Though the ireful storm be gone.

Now all around a gloom profound
Enshrouds the circling air;
Of hope bereft, my bark is left
A prey to fell despair.

But see, from afar heaven's polar star,
The beacon of grace, shines clear;
And the radiance bright of that blessed light
Dispels each gloomy fear.

Faith springs the gale that fills my sail,
And wafts me towards the shore—
That land of peace, where troubles cease,
And sorrow is no more. F. H. S.

THE DAISY.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from nature's sleep,
Tells of his hand in lines as clear.

For who but He who arch'd the skies,
And pours the day-spring's living flood,
Wondrous alike in all he tries,
Could raise the daisy's purple bud—

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem
That, set in silver, gleams within—

And fling it, unrestrain'd and free,
O'er hill and dale and desert sod,
That man where'er he walks may see
In every step the stamp of God?

DR. MASON GOOD.

DUTIES OF THE MORNING.

SEE, the time for sleep has run;
Rise before or with the sun,
Lift thy hands and humbly pray
The Fountain of eternal day,
That as the light, serenely fair,
Illumines all the tracts of air,
The sacred Spirit so may rest,
With quick'ning beams, upon thy breast,
And kindly clean it all within
From darker blemishes of sin;
And shine with grace until we view
The realm it gilds with glory too.
See the day, it dawns in air,
Brings along its toil and care:
From the lap of night it springs,
With heaps of business on its wings;
Prepare to meet them in a mind
That bows submissively resign'd;

That would to works appointed fall,
 That knows that God has order'd all.
 And whether, with a small repast,
 We break the sober morning fast;
 Or in our thoughts and houses lay
 The future methods of the day;
 Or early walk abroad to meet
 Our business with industrious feet:
 Whate'er we think, whate'er we do,
 His glory still be kept in view.
 O, Giver of eternal bliss,
 Heavenly Father, grant me this!
 Grant it all, as well as me,
 All whose hearts are fix'd on thee—
 Who revere thy Son above—
 Who thy sacred Spirit love.

PARNELL.

Miscellaneous.

BARBAROUS ORIGIN AND ABSURDITY OF DUELLING.*

—It took its rise in times when society and laws were unsettled; when war was the great employment of men, and when matters in dispute were decided more by force than justice. William the Conqueror introduced into England the trial by battle or duel. An accused person, instead of being examined and tried by evidence, often was sentenced to fight his accuser in single combat. It was superstitiously thought that God would surely, and by a kind of miracle, protect the innocent and punish the guilty. To a similar issue were trusted rival claims to property and other important civil rights. Then, however, the duel was lawful; it was appointed by kings and judges, and the law of honour was the law of the land. But even then a duel required a previous legal sanction. It might not take place at the mere will of the contending parties. The gloomy reign of superstition passed away: duelling was pronounced a crime; but the violence and barbarism of man's nature survives long-lived superstition itself, and "the law of honour" defies the power of advancing civilisation. Go into the depths of barbarous Africa—the savage decides his quarrels by brute force or dexterity. Go to America, where, in many things, republicanism has thrown back society for centuries—there "the law of honour" arms the barbarian hand of civilised man with the cruel bowie knife. Look at home—the practice of duelling, "depending on certain conventional rules of honour or of fashion," often stains England with blood which calls to Heaven for judgment. The law and the practice, then, originated in barbarous times, and the innate barbarity of human nature retains them. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not" (Jas. iv. 1, 2). "Only by pride cometh contention" (Prov. xiii. 10). *The occasions of duelling are frivolous.* This charge will hold good in our own land. "The law of honour" has its chief sway in those circles where fashionable frivolity wastes away human existence in pursuits vain as the froth upon the waters of the restless sea, and leaves the mind a prey to fancied evils and imaginary wrongs. The laws of our privileged land provide redress for real and substantial injuries. They pass over others as too frivolous for legislation. But "the law of honour," as if indignant at the neglect, seizes and draws from its scabbard the sword of justice; grasps the power of life and death; and while the

legislature of the country, session after session, is softening the severities of punishment, and yielding to the petitions of the people to spare the lives and the blood even of the guiltiest of the guilty, this "law of honour" sends—yea, forces—men out to be their own or each other's executioners on their affront! A word, imputing falsehood, dishonesty, cowardice, unchastity, to a man or to his friend, or expressive of contempt for him, startles the barbarian tyrant, Honour, from his throne, calls forth the sentence of his despotic law, and men must fight with deadly weapons, and place their bodies and souls—their all in time and in eternity—upon the point of a sword or the bullet of a pistol. Thus on a most frivolous occasion the "rod of pride," (Prov. xiv. 3) is put into "the mouth of the foolish;" "the law of honour" requiring the affronted man to give a challenge, and the affronted to apologise or fight; while to some men's pride, the risk of life itself is preferable to making an apology. Thus "death and life are in the power of the tongue, and they that love it shall eat the fruit thereof."

CONGREGATIONAL SINGING.—Do not Christian congregations fall below their duty, and below their high Christian privileges, when the song of praise, and thanksgiving, and adoration, is addressed to our great God and Saviour, by one only, or two, in the presence of the full assembly of Christian worshippers? Is it not rather our common business, and the common privilege of every one of us, unless restrained by some natural defect of ear or voice, to join in every psalm and hymn that forms a part of our common worship? It is, accordingly, a grievous departure from the spirit and intention of this part of our religious services; nay, there is not unfrequently a grievous violation besides of the decency and order prescribed by the apostle, when a certain portion of the congregation appear to be set apart for the exclusive purpose of singing psalms, as if the general congregation took no part with them, and as if they too were so entirely occupied by this particular office, that they had neither part nor lot in the more important acts and offices of devotion. To abate so great an evil, it has become the practice, in many of our churches, to train a few of the youngest members of the congregation to this particular office of praise. And, doubtless, praise may be perfected even from the lips of babes. There is no Christian so young that our gracious Father will not listen to the song of his devotion; and the greater evils to which I before ventured to allude, are thus diminished or excluded. But even this is no proper substitute for the devout songs of the whole congregation. Rather, it is to leave this sacred office to those whose tender years and limited experience would least appear to fit them for so great and solemn a service. For have we not, every day we add to our lives, more and more cause to bless and praise our heavenly Father? And, in any case, what single member of any Christian assembly can there be, who is not called upon, by every tie of gratitude and piety, to celebrate the praises of his God and Saviour? I conclude, therefore, that it should be the devout and earnest study of each and every member of a Christian congregation to join in the general song of praise.—*Rev. E. Hawkins.*

AGE.—All vices wax old by age: covetousness alone groweth young.—*St. Augustine.*

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THE PROVIDENCE OF GOD.

BY THE REV. EMANUEL STRICKLAND, M.A.
Curate of Brixton Deverill, Wills.

II.

THAT God reigns, it is clear from the traces of an overruling Providence in the world in the events that happen, which is the voice of God in his works. Many and visible proofs there are to every one who reads history or carefully observes events. It is not necessary to prove that every transgressor is visibly punished, in order to establish a Divine Providence. It is sufficient, if we see any marked at all. We must remember God's design in temporal punishments is one thing, and in eternal another. Temporal punishments are exemplary; eternal punishments are to shew God's fiery indignation in avenging sin. If, then, God can be shewn to favour the good, or chastise the bad, it is enough. If particular persons, as Noah and his sons, David and Daniel, if kingdoms or cities, have ever been delivered—if ever any remarkable judgments were inflicted on these, as there were on Sodom and Gomorrah,—exhibiting favour to the righteous and vengeance to the wicked,—then have we proof sufficient that "God reigneth." If the prophets of God have ever foretold any event that came to pass a long time afterwards, which was contingent and dependent on the wills of men, then surely "God reigneth." If there were any miracles wrought by Moses or Jesus Christ, by the prophets or apostles of God, in confirmation of the Jewish or Christian religion—if any pious soul ever received any blessing, or avoided any misfortune, in answer to his own prayers, or the prayers of

others in his behalf,—if any of these things ever happened, then have we evidence superior to that of reason, and more convincing than the light of nature, that God rules and reigns over all, blessed for evermore. The dealings of God with mankind from the first,—the expulsion of man from paradise, universal sin being punished by universal misery, the banishment of Cain, the translation of Enoch, and the deluge of waters, the overflowings of ungodliness being stemmed by the overflowings of the fountains of the great deep,—all shew that God ruled the world as soon as he had made it. God's calling of Abraham, when the new world became idolatrous; his punishing the guilty, as he did Korah, Dathan, and Abiram, by a strange judgment for offering strange fire; his rewarding the obedient; his doing then by miraculous interpositions what he does now by the invisible direction of natural agents, and his using the powers of nature (see Deut. xxviii.) for the fulfilment of his will,—were standing evidences of a governing Providence.

I wish the reader to understand, that throughout this essay I have spoken of Providence as coupled with governing care; for surely God cannot be, and is not, a heedless spectator. How this Providence operates, we may in some measure conceive. We can make fire either warm or destroy; we can cause water to cherish or annoy. How easily, then, can God cause a tempest or a calm, giving laws to the tempest, and to the "stormy wind fulfilling his word!" (Ps. cxlviii. 8). How easily, then, can he direct free agents, who are determined by circumstances! Consider the histories of Joseph and Morde-

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cai ; and you will see the most familiar events effecting the purposes of God's will. And though God's designs and man's designs often differ, yet God in a wonderful way makes the wrath and selfishness of man to praise him. Take for an illustration Claudius Lysias (Acts, xxiii.). Paul was told by the Lord that he must see Rome (ver. 11). His nephew told him forty men had conspired against his life. But why should Paul be uneasy at the murderous attempts of these men? why did he not sit still and take no care, as he was told he must go to Rome? This would not have done : God had given him prudence and a natural love of life ; and these must be used for his preservation, or it would have turned to his disadvantage. The news of Paul's affairs is brought to the ears of Claudius Lysias. He sends Paul away to Cæſarea to Felix. His design herein was to free himself ; God's design was to bring Paul to Rome, the stronghold of idolatry, that he might bear witness against it. How wonderful this,—the murderous attempts of wicked men, and the selfishness of the chief captain, are pressed into God's service !

Now, my reader, if God has put you in a station in which you can be of eminent service to the Church of Christ, you must use it. God uses men as means in his cause. Means are used in temporal things, and means must be used in spiritual. When Paul was on his voyage to Rome, he was told that he and the crew would be saved (Acts, xxvii. 24). And yet they must use their endeavours. The shipmen were afraid of falling upon rocks, and were about to throw themselves into the sea ; but " Paul said to the centurion and to the soldiers, Except these [shipmen] abide in the ship, ye cannot be saved" (ver. 31). We must do all we can for the souls of our fellow-creatures, looking to God for a blessing. And if we have the power and opportunity of doing good, we must do it, or God will raise up others who will take our crown ; for his will must be done. When Haman obtained a decree for the destruction of the Jews, Mordecai, strong in faith, informed Esther, who had been raised from obscurity, that her providential situation was not given her for her own sake, but for the general good : " If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place ; but thou and thy father's house shall be destroyed : and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther, iv. 14). Neglected opportunities may never return : then " while we have time let us do good to all men ;" let us pray for the courage and holy fortitude of Esther ; let us buckle on our armour, and

proceed in the name of God to the conflict, and say with Esther when on the line of duty, " If I perish, I perish" (ver. 16) ; and with Job, " Though he slay me, yet will I trust in him" (Job, xiii. 15). And the wisest man says, " To every thing there is a season, and a time to every purpose under the heaven" (Eccles. iii. 1).

God shews that he reigns from many declarations in the Scriptures, which we call his word.

One main design of the Scriptures is, to assure us that " God reigns in the kingdom of men," and disposeth of all their affairs. There he is represented as the Searcher of all hearts, the Judge of all men's designs and actions, the Avenger of all evil practices, and the Refuge of all who approach him in faith and sincerity by Jesus Christ. There we are told, that " he is the God of battles," and that " there is no king saved by the multitude of an host : a mighty man is not delivered by much strength" (Ps. xxxiii. 16). There we are assured, that " the Lord looketh from heaven, he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike ; he considereth all their works" (Ps. xxxiii. 13, 14, 15). And though " there are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand" (Prov. xix. 21). In a word, it is God " who worketh all things according to the counsel of his own will" (Eph. i. 11). " Shall there be evil in a city, and the Lord hath not done it?" (Amos, iii. 6). And so much are all things in the hand of God, that nothing is fortuitous, not even the casting of a lot, which appears the most contingent in the whole world ; for as Solomon says, " The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. xvi. 33). Oh, wonderful this, that God should so regard us ! " What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm viii. 4).

Because " the Lord reigneth," well may we rejoice ; yea, " let the earth rejoice, let the multitude of the isles be glad thereof." This verse might be literally rendered thus, " Jehovah reigneth ; the earth shall rejoice ; yea, the multitude of the isles shall be glad thereof ;" which makes it a prophecy of the conversion of the Gentiles to Jesus Christ. The Hebrews called by the name of " isles" not only countries surrounded by the sea, but all the countries which the sea divided from them, so that " isles" came to mean the same as " Gentiles." It is said, " The isles shall wait for his law" (Is. xlii. 4), which words are expounded thus, " In his name shall the

Gentiles trust" (Matt. xii. 21). And as Europe, and the isles between Asia and Europe, seem to be especially meant—this island in which we live—yes, Great Britain, the empress of isles, has abundant cause for thankfulness. God has been kind to her from the first. When this kingdom was made a Roman province, civilisation, arts, and good manners, were introduced, which prepared the way for Christianity. And when, by the just judgment of God, ignorance, superstition, and will-worship, overspread the face of Europe, on account of idolatry, it pleased God, in the sixteenth century, to restore to us Christianity in her native simplicity, which glorious event is generally understood to be designated in Rev. xiv. 6-8. May, then, this nation never become so corrupt and heedless of the religion of Jesus as to part with such an inestimable blessing!

And not only has our nation great cause to rejoice because "Jehovah reigneth," but we all individually have much cause for rejoicing.

Because "God's never-failing providence ordereth all things both in heaven and earth" (Coll. 8th Sun. after Trin.), we should each of us be content with our lot in life. If we see it not now, we shall see it hereafter, that we have been born into the world at such a time, and placed in such a station, as is most fit for us. A general, in the day of battle, marshals his men as he sees proper; and God, who is infinitely wise, and sees all things from the beginning to the end, knows infinitely better what circumstances and station suit us. And as different men have different talents, we have this assurance, that if we seek an interest in Christ Jesus, one talent will be improved and made as acceptable as ten talents. Surely "the lines are fallen unto us in pleasant places; yea, we have a goodly heritage" (Ps. xvi. 6).

This doctrine of a Providence not only reconcileth us to our station in life, but to all the evils incident to it. When afflictions press upon us, let us not think the universe to be a state of confusion, disorder, and anarchy; that the governor thereof is a cruel being; but let us remember "Jehovah reigneth." The very nature of God is to do good to all his creatures at all times. "Whom the Lord loveth he chasteneth" (Heb. xii. 6). "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11). In affliction God is present with us; let us then exult and rejoice, in the language of the prophet, "Although the fig-tree should not blossom, nor fruit be found in the vine; though the labour of the olive

should fail, and the field should yield no meat; though the flocks should be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18).

With respect to the appearance of moral evil and disorder in the world, be not dismayed, "Jehovah reigneth." The good are sometimes depressed, and the bad triumphant; but all these things adorn the drama and contrivance of God's providence; "He hath made every thing," saith Solomon, "beautiful in his season" (Eccles. iii. 11). Outward providences are often indiscriminate in this world, and we must not judge of men from them, but refer all to the day of judgment. The book of Job shews this. And who that saw David among the flocks, among the rocks and the dens, would have said that he was the prince chosen of God? Who that saw Moses in the ark of bulrushes on the Nile, would have said that he was to be the leader and lawgiver of Israel? Who that beheld Nebuchadnezzar in his palace, would have supposed him to be sentenced to live among the beasts? And who that beheld our Lord a babe in the manger in the form of a servant, would have believed that he was the master of nature, judging from his appearance only? But God judgeth not as man judgeth. He sent Sennacherib the rod of his anger against Israel; "O Assyrian, the rod of mine anger, I will send him against an hypocritical nation, and against the people of my wrath, to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so" (Is. x. 5-7); that is, he does not think himself a mere man, a mere instrument in the hand of God. God bringeth order out of confusion. Satan ruined us in Eden: Christ has made us triumph by his sufferings in Gethsemane and on Calvary.

Lastly, let us remember, as Christians, that God's good providence has not only attended us at our birth, and through life, but that even in death "Jehovah reigneth." Providence will cheer and support us in our last moments; for the Lord reigneth a king for ever. Fear not, then, believer; the dominions of the dead are part of God's kingdom: this world and the next, time and eternity, death and the grave, have all emblazoned on them, in legible characters, "The Lord reigneth." When we go through the dark valley, he will be with us. We cannot go but where God is. All things are full of God; and being his children, around us for ever will be infinite love, and underneath us everlasting arms.

Biography.

WILLIAM BURKITT, M.A., VICAR AND LECTURER OF
DEDHAM, ESSEX.

THE father of the subject of the present memoir was the Rev. Miles Burkitt, M.A., who was ejected by the act of uniformity from Neatishead, in Norfolk, A.D. 1662. William was born at Hitcham in Suffolk, July 25, 1650, though it has been erroneously stated that he was born at Hitcham in Northamptonshire. In early youth, he testified that he was possessed of a most retentive memory, which afterwards proved a great blessing to him. He was sent, first, to Bilston to school, thence to Stow Market, and ultimately removed to school at Cambridge, where he was seized with small-pox. This illness, under God's blessing, proved of the greatest benefit to his soul. The following passage from his Diary proves how grateful he felt that he was laid upon a bed of sickness, and how God is sometimes graciously pleased to make that bed an instrument of incalculable spiritual benefit:—"While I continued," says he, "at school in Cambridge, it pleased God to visit me with the small-pox; but very favourably, and, as I hope, in great mercy, laying the foundation of my spiritual health in that sickness; working, as I hope, a prevailing, thorough change in the very frame and disposition of my soul. May my soul, and all that is within me, bless thy name! O Lord, that this should, by the blessing of thine Holy Spirit, open my blind eyes, which hath closed the eyes of so many in darkness and death! O happy sickness that ends in the recovery of the soul to God!" It is, indeed, a very merciful dispensation when the prostration of the body is the means employed for bringing the soul into a more intimate communion with the Father of spirits, and when the patient is enabled to submit himself unreservedly to the Divine will.

On his restoration to health, William became a member of Pembroke Hall; and while there, A.D. 1666, a grievous plague visited Cambridge. The great majority of the members of the University left. Mr. Burkitt, with a few others, continued shut up in college, from the windows of which they beheld the constant funerals, which bore testimony to the ravages of the fell disease. "The sight," he tells us, "had a most solemn effect upon his mind. Is there not something which powerfully argues the inconsistency, to say the least of it, of human nature, that the daily proofs presenting themselves of man's frailty should so little affect the heart?" In due time, being ordained by Bishop Reynolds, he was settled, first as chaplain at Bilston Hall, and then at Mildenhall in Suffolk, the cure of which he served faithfully, first as curate, and then as rector, for twenty-one years, until his removal to Dedham in 1692. His Diary during this period shews an anxious desire after truth; a zealous devotedness to the great work to which he was called; and a heart overflowing with gratitude to God. Thus it is noted Sept. 3d, 1682: "My neighbouring brother in the ministry, Mr. Thompson of Royden, after having preached on the Lord's day, was surprised by an apoplexy, and died in a short time. Lord, who am I, that I should yet survive amidst the funerals of them who were younger, stronger, better, and more useful than myself? O let me double my diligence in working out my own, and helping forward the salvation of others, while the day of patience lasts; for thou, Lord, comest in an hour of which we are not aware."

Upon undertaking the charge of Dedham, he thus expresses himself: "I resolved, by the Divine assistance, upon the following course for the benefit of my people, namely, to pour out my soul to God every day in prayer for them; to preach constantly thrice in the week; to administer the sacrament of the Lord's supper once in two months; to catechise the youth

at church, and others at my house; and to go from house to house through the town warning and directing." Can a better summary of clerical duty be presented than this—warning in public, expostulating in private, regular in supplication for the Divine blessing upon the members of his flock? Had this been adopted more generally, the Established Church would not have witnessed so many departing from within her pale. How thankful should we be that the same spirit at the present day seems to animate so many of the ministers of our Church!

Mr. Burkitt, however, though zealously devoted to the promotion of his people's best interests, was not without many enemies. What faithful minister can expect to be so? Devotedness, anxiety, energy, faithfulness, are not unfrequently regarded, even now, as in his case, with a jealous eye. The world still continues to love its own, and recoils from the expostulation of the faithful minister. The taunting sneer, the uncalled-for insinuation, the laugh of scorn, Mr. Burkitt was compelled to bear. "Some persons," says he, "had never had a particular share in my prayers, but for the injuries they have done me. God honoured me sometimes in suffering his own enemies to declare themselves mine; however, he often convinced, and always restrained them, that they could not considerably hurt me. Blessed be my defence, and the God of my mercy!" "Some treated him unkindly," we are informed; "but he forbore speaking either bitterly or contemptibly of his enemies; and if they needed his service, he was ready to afford them it, heaping coals of fire upon their heads. Knowing the mischiefs of animosities, he used his persuasions, his interest, his friends, to reduce his jarring neighbours to peace, and left nothing in his power undone to effect a reconciliation. In reference to young persons, besides his public catechising of them, which he conducted in a very agreeable manner, he was very frequent, solemn, and importunate, in his petitions to God for them. They were much upon his thoughts; and his desire for them was, that they might remember their Creator in the days of their youth." There are few characters in which the Christian minister more beautifully acts up to his profession than when he becomes a peacemaker; when he is enabled to remove the impediments which too often present themselves to harmony and mutual good-will. In this point of view, Mr. Burkitt's conduct was peculiarly praiseworthy. Much useless litigation might be prevented were wholesome advice given, and men reminded of their duty, to act towards each other as members of the Church of Christ. His family, as may be supposed, was regulated on strictly Christian principles. It was a household eminently serving God. His reverence for the Lord's day was very great. It was spent, as it ought to be, in intimate communion with his heavenly Father, not only in the public worship of the sanctuary, but in that of the domestic circle, and the retirement of the closet. The spiritual influence of due Sabbath observation in the parsonage-house extends itself throughout the whole parish. If there it is not hallowed, too many will be led to entertain low notions of the sanctity of this holy day. On Sunday, Oct. 17, 1703, he was seized in church during divine service with illness, from which he never recovered. "In the place," says Mr. Parkhurst, "where he had pleaded the cause of God against Rome, the cause of Christ against deism, the cause of the Holy Ghost against the deriders of his name and office, the cause of faith against justification by imperfect works, and the cause of special grace against the pretended powers of nature to save, he was struck with that sickness which put an end to his days. His disorder was such as made him leave his beloved place, the house of God; and it proved the last time of his appearance there. Upon returning to his house, his distemper

increased, but with intermissions, allowing some happy moments for thinking and speaking. In the short time of his illness, and in the view of approaching death, he very seriously entertained his friends who came to visit him, and prayed much himself with great ardour. In the midst of his bodily afflictions, devout aspirations, and blessed hopes, he remembered his beloved Dedham; and in the near approach of death, signed a letter to his diocesan, recommending a successor to him, who he hoped would be faithful and diligent in the spiritual care of the flock he was now leaving. In his sickness God made his face to shine upon him. The Spirit of God witnessed with his spirit his adoption; and he went with a full sail to heaven, as one of his much-valued friends, a witness of it, expressed it, to whom, speaking of the high pleasures of the Lord's supper, in which they had often joined, and calling the wine in the sacraments the wine of the kingdom, he broke forth into these words, 'But what will it be to drink the wine of the kingdom in the kingdom!'

After suffering with great patience from malignant fever for seven days, he was taken to his heavenly rest—the Sunday following that on which he had been compelled to stop the service. On his death-bed he had the satisfaction to be visited by not a few, who declared that he had been the instrument of their conversion. His last days bore testimony to the vividness of his faith. His last words were, "Come, Lord Jesus, make a short work of it."

Whilst Mr. Burkitt was eminently zealous in the discharge of his own parochial duties, he did not confine his usefulness to the flock over which he was especially set. He preached for some time at a country village, at a considerable distance; and at length, to his great satisfaction, obtained regular ministrations therein. An excellent minister, by his exertions, was settled in Carolina; and a part of his income was expended in supporting some needy students at Cambridge. He was exceedingly zealous in behalf of French Protestant ministers exiled from their country; and in 1687, and for some successive years, was enabled to raise a considerable sum in their behalf. "About midsummer," says he, "I received a petition from Ipswich, on behalf of the French Protestant ministers, and communicated the matter to several, whose hearts the Lord so graciously moved, that I collected for them above an hundred pounds. The Lord make me thankful, who gave me an heart to compassionate and help them." And amongst his other charities, he bequeathed his house, with the lands belonging to it, to the lecturer of Dedham.

Mr. Burkitt was the author of a volume entitled "The Poor Man's Help and Rich Man's Guide;" but he is chiefly known as an author by his "Commentary on the New Testament." Though by no means prepared to agree in all points with the rev. commentator, the compiler of this brief memoir gladly avails himself of the opinion of Mr. Hartwell Horne: "The first edition of this deservedly popular work was printed early in the last century, and its practical utility has caused it to be several times reprinted in folio, besides the (above noticed) edition in 4to. It does not profess to discuss critical questions, but is very useful for the inferences it deduces from the sacred text. Mr. Burkitt blessed God on his dying-bed that he had been enabled to bring it to a close; declaring that he had published it with much anxiety and very many prayers that it would be made useful, more especially to his own people." M.

ATTENDANCE ON THE SACRAMENT OF THE LORD'S SUPPER.*

How many may be found in every church, who rise with utter unconcern to quit the half-concluded service, when they know that they shall soon be bidden to "draw near with faith, and take that holy sacrament to their comfort." It seems never to cost them a thought; it is a settled principle, on which they may act without the trouble of a separate process of deliberation. The feast is not for them. Yet how would this decent multitude endure the address which, in the old times of the Church, they could not have escaped—"Ye that cannot communicate, walk off and begone. Let no . . . infidel be present; no heterodox person; no heretic." On this temper of the times no thoughtful Christian can look without pain. . . .

If, then, the evil be admitted, it is of no little moment to inquire into the causes which have helped it forward. Now, amongst the foremost of these appear to be two widely spread misconceptions, which, seeming at first sight destructive of each other, do in fact combine to bring about the same result. One of these, beginning with paying a seeming reverence to the holy rite, would represent it as too great and holy to be approached by ordinary Christians. Those whom matured age, and long-established habits, or greater spirituality of mind, seem to mark as belonging to the higher classes in the Christian school, may safely draw near and rejoice in their privilege; but for those who are still compassed about with temptation, still weak in faith, and unsure of themselves, they had better wait, lest, by a premature reception of the holy sacrament, they do but increase the guilt of their after-offences, if not "eat and drink their own damnation." This is one of the most common grounds for living in the absolute neglect of the holy office. The young think themselves too giddy, the middle-aged too full of occupation, the poor too full of cares, the rich too full of business; professional employments keep the men, the trials of a family the women; and so, by common consent, they stay away from communion, thinking that they are but treating with due reverence so great a mystery. It is much to be feared that, in many cases, the tone of our ministry has rather tended to help on than check this error. We have grown to connive at such excesses, in our desire to keep the table of the Lord free from unfaithful worshippers. We hear, in common language, the number of "the congregation," not of the communicants, at any church. The man who does communicate is marked as doing something more than others, rather than the non-communicant as doing less. We suffer ordinary Christians to attend week by week, and even year by year, upon our ministry, and never come to the communion; instead of feeling it a monstrous thing, and plainly shewing that we feel it such.

Yet, what can be more injurious to a ministry? for it is, in fact, yielding to that universal temptation of putting off all serious care about religion to a "more convenient season." It is allowing that men may be

* From Introduction to "Eucharistica. By the Rev. Samuel Wilberforce, M.A., Rector of Brighthelmston." Burns, 1839. A selection of choice passages in the form of Meditations, Prayers, &c., from the older divines of our Church, in reference to the Eucharist. This little volume will be cordially welcomed by the devout communicant.

Christians, and may profit by the hearing of God's word, though they cannot bring themselves to that true devotedness of heart and life which would warrant their habitual presence at the holy table.

The other error which, from a very different quarter, helps on this evil, is of a subtler form. Here the duty of communicating is readily allowed; but fears are expressed lest by strongly pressing it on men, you should engender something of formality, if not fall at last amongst the snares of Romanist delusions. "Certainly it is a duty; but why put it so prominently forward? you will make men think that all religion consists in attending the sacrament." Such is no unfrequent language; yet what is this but the deadly error of attacking formalism by removing forms instead of infusing spirit? It is pulling down the scaffolding because its work is not accomplished; it is cutting off the limbs lest men should confound them with the inner principle of life; it is to encourage men in staying away from communion altogether, instead of striving to bring them to it in a more faithful and earnest spirit. This is a fruit of the low and degenerate mysticism which is every where abroad; which, setting out by seeking to promote the essence and inner life of piety, ends by destroying its very existence; which tears down, in its misguided zeal, those necessary stays on which the tender shoots of holy affections must be long trained and helped to mount to heaven. . . .

If, then, we would promote a due attendance at the holy supper, we must set ourselves firmly against both these delusions; we must, on all occasions, press home the truth, that to communicate is the privilege and the duty of every Christian; that it is meant not for one class, but for all. Having first removed the mistaken fears with which the change of language has invested the term "damnation," we must go on to press on men that none "can eat and drink their own judgment," except the wantonly careless, or the wilfully profane; whilst all who stay away commit each separate time a separate sin; that the mournful probability of our falling into after-sins of infirmity, is no reason why we should absent ourselves, and so increase the danger and diminish the power of resistance; that Christ our Lord hath bidden all attend—the weak, the trembling, the faint-hearted; and that He certainly, who so loved men as to shed his precious blood for them, could intend, in this invitation, no trap for weak believers, no snare for tender consciences; that nothing but the wilful practice of known and habitual sin can turn that holy food into poison, and so be a sufficient reason for abstaining from it. To this, too, must be added a clear picture of the loss which men incur by thus passing on themselves a needless sentence of voluntary excommunication. As in the holy eucharist, more than in any other way, is the death of our Master shewed forth "until he come;" so certainly in it, more than by any other means, is communion with our only Saviour to be gained, and those gifts of grace secured whereby alone we can forsake sin, or grow in holiness of life. Let every doubtful soul weigh well this thought: Whither would it go for pardon for the past, for grace for the future, save unto the Lord Jesus; and where shall it go by a straighter or a surer road than by that which he hath here provided. In every such case, no doubt, there

must be a struggle; the sense of guilt would always drive us from our Lord; but is not this to be driven to perdition? And is there not here his gracious voice bidding us to come? "Were it not so," says St. Bernard, "what should I do when I heard the Lord's approach—should I not fly as Adam did, who fled from his face, and yet escaped not? Should not I despair when I heard that he was coming, whose law I have so broken, whose patience I have so abused, to whose kindness I have proved so oft ungrateful. But what stay could be greater than that of his own word of consolation? Wherefore, he says himself that 'the Son came not to condemn the world, but that the world through him might be saved.' Now, then, I draw near with confidence, I pray with filial trust; for why should I fear, when the Saviour hath come into my house? against him only have I sinned; what he hath pardoned needs must be forgiven. Who shall lay any thing to the charge of God's elect?"

Nor need the harassing remains of sin, so that we truly strive against them, keep us from our remedy. Here it is that we are, in a special manner, and after a heavenly sort, to be made one with Christ our Lord, and to receive therefore of his strength. The very provision of so great a medicine may assure us of our cure; for "no wise physician would consume his costliest drugs upon a hopeless case." And if we refuse the remedy, how can we escape the sentence of the slothful servant? Surely the Christian man, who lets his fear of offending keep him from the holy table, fills up, more than any one beside, that fearful character. Surely, above all men, he declares that he "knew his Lord to be an hard man, reaping where he had not sowed," and that therefore "he was afraid, and went and digged in the earth," to hide the talent wherewith he had been entrusted.

And if vain fears may not keep us from the holy eucharist, surely still less may an empty apprehension of formality teach us to think lightly of it. Means indeed are nothing in themselves, but they are the way to God; and as we have no right to choose some and neglect others—to hope, for instance, that prayer, or meditation, or God's word, can be blessed to him who refuses communion,—so, if we did choose, what could we choose before this holy feast? Surely it and Christian baptism bear a peculiar character amongst the other means of grace. Is it not, in a peculiar way, the Christian's privilege? is it not the aptest shewing forth of the Lord's death—the meetest instrument for our communion with Him? It were no true sacrament, if there were not in it greater blessings than in any of the ordinary means and opportunities of grace which men may at their will appoint, or at their discretion intermit. How, otherwise, would it differ from times of especial devotion, from seasons of especial prayer? and if it differs not, what is its essence as a sacrament? Because, then, its very nature has been overthrown in the idolatrous abuse to which the Romanists pervert it, let not Christian men fall into another error, and lower down into a mere commemorative rite that which Christ hath given them for a higher purpose. "For we take not baptism nor the eucharist for bare resemblances or memorials of things absent, neither for naked signs and testimonies, assuring us of grace received before, but (as they are indeed and in verity) for means effectual,

whereby God, when we take the sacrament, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify. . . . We receive Christ Jesus in the eucharist often, as being, by continued degrees, the finisher of our life . . . we receive Him, imparting therein Himself."

JESUITISM.—No. VII.

Downfall of the Jesuits.—Portugal.

THE downfall of Jesuitism formed one of the most important events in the history of the last century. I have already adverted to their suppression in England and France; and it may be added, that they were expelled from Venice in 1606. In Portugal, Spain, and Rome, they were supposed to exercise a boundless sway; but at length their factious conduct and deceitful policy, together with their continual encroachments on the respective governments, and the enormous wealth which they amassed, rendered their existence no longer tolerable.

Portugal.

Jesuitism had long gained a strong hold in the Portuguese dominions; but in the year 1759 the order was suppressed, on account of some of its members having instigated the families of Tavora and d'Aveiro to assassinate King Joseph I. A short time previous to the death of his predecessor, John V., a convention had been entered into with the court of Madrid for an exchange of territory on the southern frontier of Uruguay in South America. When measures to carry this into effect were put in force, after Joseph's accession, the natives zealously opposed it: an opposition which was speedily traced to Jesuitical influence. When this was known at Lisbon, all confessors to the royal family who were Jesuits were ordered to quit the court for ever, on the 9th of Sept. 1757. In the summer of 1758 they were deprived of their schools, and the cardinal patriarch, armed with full powers from the apostolic see, published a decree, directing that they should deliver to him, under pain of excommunication, within three days, an exact account of all sums of money, jewels, and goods deposited in their hands. They were also prohibited selling drugs, which had been a source of considerable revenue. The court published a manifesto, in which the whole secret of their trade was laid open, and the immense wealth which had accrued to them, with the vast losses sustained by the Spaniards and Portuguese, was demonstrated. Another manifesto exhibited their proceedings in America. As the king was returning from one of his country houses, on the evening of Sept. 2d, he was attacked in a solitary lane by three men, one of whom fired a blunderbuss at the coachman, but it only flashed in the pan. The other two, galloping up behind, discharged their pieces, loaded with slugs, through the back of the carriage, by which the king was severely wounded. Little doubt being entertained that the Jesuits were the instigators to this deed, all their effects at Brazil, as well as in the Portuguese African colonies, were sequestered, and those of them who were at Angola conducted to Rio de Janeiro. The case of those in Portugal was laid before a congregation appointed by the pope; and according to its decision, a hundred and seventeen of the fathers were condemned to spend their lives in the fortress of Magazan, or in the forts of the isle of Terceira. They were accordingly shipped off in a Ragusian vessel on the night of Sept. 15. Many of them were transported to Italy. A letter from Rome, of Nov. 10, stated "that the 133 Jesuits arrived from Portugal were distributed in the convents at Ruffinella, at Frascati, at Castel, Gondolfo, and Tivoli;" and all the accounts from Rome were filled with the dis-

stress of the pope arising from the repeated cargoes of Jesuits that arrived at Civita Vecchia. The following extract from the edict of the king, signed Sept. 3, 1759, testifies the strong feeling which existed against the fathers: "I declare the Jesuits corrupted, degenerate, in a most deplorable manner, from the first institution of their holy order, and too glaringly tainted with vices the most abominable, inveterate, and incorrigible, to entertain the least hopes that they shall ever return to a strict observation of the rules of their society. I declare them notorious rebels and traitors, dangerous enemies and aggressors, as well in time past as present, of my royal person, my states, the peace of my kingdom, and of the public good of my faithful subjects; and I order all my people to hold, regard, and repute them as such."

Spain.

In Spain and the Transatlantic dominions of that country the influence of the Jesuits was most extensive; and from the bigoted attachment of the Spaniards to popery, and to the Jesuits in particular, their establishment was deemed perfectly secure. I have adverted, in a former paper, to the Jesuit settlement in Paraguay; and the growing influence of the fathers, their extended and continually extending territories, together with the increase of their wealth, caused considerable uneasiness to the court of Madrid; so that in the midst of supposed security, and without any previous intimation of jealousy or displeasure, their total ruin was effected. This project was conceived under the influence of De Choiseul, the French minister, and conducted by the Marquis d'Offin, ambassador at the court of Madrid, who concerted his measures with Charles III. king of Spain, and the Duke d'Aranda, his prime minister.* The turning reason for their expulsion, it was stated, was a late discovery of a *fourth* vow enjoined on the order, though not on all its members, to be true to their general above king or pope. The execution of this design was sudden and decisive. On the 31st of March, 1767, between eleven and twelve o'clock at night, large detachments of troops were sent to each of the six different houses of Jesuits in Madrid; and the doors being opened, the bells were first secured, and a sentinel was posted at every cell; the occupiers of which being obliged to rise, were assembled, and the king's commands were signified to them. In the mean time, all the hired coaches and chaises at Madrid, together with a number of waggons, were properly distributed; and early in the morning the Jesuits, to the number of about 350, were in motion: they were allowed to carry every necessary along with them. The inhabitants of Madrid learned the intelligence with astonishment in the morning. On the 3d of April the civil and military power invested the college at Barcelona, and an embargo was laid on all carriages for the purpose of removing them to Tarragona, whence they were to depart for Italy. The same measures were adopted at the same hour in every part of the kingdom. The king's subjects were forbidden, under penalties of high treason, to correspond with them. When they arrived before Civita Vecchia, the pope (Clement XIII.) prohibited their landing in his dominions: they were consequently obliged to await fresh orders from Spain. A negotiation was opened with the republic of Genoa for permission to land them in Corsica, which was not agreed to. At length the sanction of the Genoese government was obtained, and the surviving Jesuits, to the number of 2,300, were put on shore at Calvi, Algaia, and Ajaccio.

On the part of Russia, an edict was prepared by the empress, forbidding the Jesuits to settle in any part of her dominions.

Naples.

The example of the king of Spain was immediately

* See Adolphus's History of England.

followed by his son, Ferdinand VI. king of Naples. On the 25th of Nov. the fathers were sent from Naples, and disembarked at Terracina, a port of the ecclesiastical state. The government seized their houses. The number so expelled amounted to 1500. The departure of those from Sicily was suspended for some time, on account of the senate petitioning the king to permit those who were born on the island to spend the remainder of their days there; but the petition was without effect.

A letter from Parma, dated Feb. 10, 1768, conveyed the following intelligence:—"In the night between the 7th and 8th instant, all the Jesuits in the dominions of the Infant were expelled at the same hour, and the whole was executed with the greatest tranquillity by the wise dispositions concerted by the ministry. A magistrate was sent to each house belonging to those fathers, to signify to them the orders of the Infant, which were executed with all possible humanity."

In 1773, the order was suppressed at Rome by Clement XIV. (Ganganelli). On the 16th of August, a detachment of Corsican soldiers went to each of their colleges and other religious houses, with certain prelates as deputies. The fathers being collected, the bull for suppression was read to them. Their effects were immediately afterwards sealed up. They were required in eight days to quit the habit of their order, and soldiers were placed over them. An attempt was made by two of their number, Father Steffanucci and his nephew, to burn the German and Hungarian college, which had been under their control; the fire, however, was extinguished. Their property was found to be very great. Besides their plate, they possessed an annual revenue of 60,000 crowns on the Mount of Piety, and upwards of a million of crowns in money. The bull was published by most of the princes of the German empire: the king of Prussia (not a papist) alone opposing the measure, and promising them his protection.

The pope soon after died: his decease was accompanied by some peculiar circumstances, which induced the belief that he was poisoned, and the Jesuits were supposed to have been guilty of the deed: no direct proof, however, could be brought against them. Many extraordinary reports were spread abroad upon the subject; but the general impression was, that in this respect the Jesuits were guiltless, and that Clement died a natural death.

THE WAITING CHRISTIAN STRENGTHENED:

A Sermon,

BY THE REV. H. S. PLUMPTRE, M.A.
Late Minister of St. Mary's Chapel, Lambeth.

ISAIAH, xl. 31.

"But they that wait upon the Lord shall renew their strength."

I PRESUME that, whether we consider the subject in a temporal, spiritual, or physical point of view, we are all desirous of attaining additional strength; at least, such must be the desire of every one, in either of these cases, who is conscious of his own weakness. And who that has ever reposed confidence in a fleshly arm, must not have been made sensibly to feel the consequences of his weakness, and have been led to seek a remedy? With the vain recipes which the world would supply, we have nothing to do: it is wise in its own conceit; but because it is the wisdom

of this world, it is not only foolishness with God, but generally speaking demonstrates the folly of man in the ruin of his project; and too often the means employed to create additional strength, are found in the end to engender weakness, because perhaps they are illegitimate in themselves, or are illegitimately employed. I stand not here to-day as the physician, to point out how the enervated man may become strong, or the impotent man be made whole; neither do I attempt to strengthen the hands of those who have opposed to them a formidable foe, or with slender means have embarked in a great undertaking: I send those for counsel where it can be more appropriately given. My object is rather to treat of spiritual weakness and spiritual strength—to shew how the one may be augmented, and the other diminished, just in proportion to the use or neglect of that remedy which we shall attempt to prescribe. But spiritual things, to be rightly apprehended, must be spiritually discerned; otherwise we shall only be wasting our breath in an unintelligible discussion. May, then, the great Teacher of mankind so shed abroad his enlightening influence into our hearts, that we may have a right understanding of all things essential to our salvation—consequently, which belong to our peace.

First of all, let us consider the duty enjoined,—to wait upon God. This implies the recognition of God as the supreme Arbiter and Disposer of all human events, holding the mountains in scales, and the hills in a balance; able therefore to grant the object of our anticipation—otherwise we might assume the waiting position with the possibility, at least, of being deceived. And what is this waiting position? It is the posture of expectancy for every blessing of which we stand in need, which may be ranged under two heads, temporal and spiritual. In temporal matters, more than in those which are spiritual, the practical atheism of the heart is more particularly developed. Men at once give their assent to this declaration, if they at all believe in the existence of things spiritual, that they must of necessity emanate from God. If they at all are the expectants of these blessings, they are content to wait for them from God. But it is not so in temporal matters; too frequently they lose sight of the invisible agency, and look only to visible interposition. They argue as if human events were entirely under human control. They are fully alive to the value of temporal blessings, but seem perfectly dead to their originating cause; so that, for instance, when they behold their corn luxuriating, their families flourishing, their wealth accumulating, their success undeviating, their health

unimpaired,—they see in themselves, in their fancied superiority of skill, of adroitness in the management of their affairs, all the apparatus of their success; they overlook the hand which regulates the smallest, as well as the largest piece of machinery; they overlook the power, not only by which the world was called into existence, but by which it is also sustained in existence; they overlook the fact that the falling of a hair from the head, or of a sparrow from the nest, is recognised at least by God, if not occasioned by an omnipotent hand; or, in other words, they do not wait upon God, and are unwilling, so to speak, that God should wait upon them. But we would tell all such characters, however much they may be offended with the communication, that they have not even the theology of the brute creation; for we read in the book of the Psalms, “that the lions, roaring after their prey, do seek their meat from God; these all wait upon thee, and thou givest them their meat in due season.” But man, proud man, will not recognise the fact, that he does obtain his meat from God; and although he sees the hills studded for him with ten thousand sheep, and “the little valleys standing so thick with corn that they laugh and sing,” yet does he not acknowledge the hand that fills all things living with plenteousness: like a dependent servant he does not wait upon God, that he may shower into his lap some token of his abundant goodness; and yet he has the impiety to murmur if his wishes are not supplied, and to grudge if he be not satisfied. O, my friends, ever accustom yourselves to trace the finger of God, as well in the minutiae of creation as in its magnificence; he is as much to be seen while providently catering for the sparrow, as in directing the whirlwind, or riding on the storm: how much more then in catering for his servants, even those of little faith! In all thy ways, however minute or apparently insignificant, acknowledge God, and he shall direct thy paths. And if it be our duty, in all temporal affairs, to wait upon God for their administration, that duty is more imperative when we seek to obtain a supply of spiritual blessings. These, indeed, are the exclusive gifts of God. It is Jesus Christ who hath ascended up on high, who hath received gifts for men, and will bestow them severally upon whom he will. Whether we are seeking the guidance or assistance of God,—strength, consolation, pardon, peace, or reconciliation with God,—we must wait upon God with our petition through the gracious intercession of his Son Jesus Christ: how much rather then when we seek eternal life, which is emphatically called “the gift of God through Jesus Christ!” Here human expectancy is entirely at fault. If in most

temporal occasions vain is the help of man; in the procuring or effecting a supply of spiritual blessings, except in the way of intercession, it is the vainest thing imaginable;—here it is more especially that we must acknowledge the full force of that sentiment, “we are not sufficient of ourselves to think any thing of ourselves, but our sufficiency is of God.”

But, not to dwell on this obvious part of our subject, let me next solicit your attention to the second division—the manner in which we are to wait upon God, in the exercise of all those graces which his word requires, and all those ordinances which his lips enjoin. The first of these obviously is in the way of public ordinances; here it is that the humble Christian must be incessantly found in the posture of patient expectation. He must wait upon God in the sanctuary whenever it is open for his reception; in the various ordinances which are celebrated therein, seeking more especially the comforting and refreshing of his soul in the holy sacrament of the Lord's supper. Here it is that Christ is especially made known to the disciples of the present day, as in the time of his earthly sojourning in breaking of bread; here it is, if spiritually minded, that we spiritually discern the Lord's body, and with the eye of a vigorous, lively faith, recall to our remembrance the transactions of Mount Calvary, and behold the Lamb of God, who was slain to take away the sins of the world. We must also wait upon God in the exercise of domestic worship and private prayer, to which a blessing has always been annexed and largely experienced; for “God blesses the habitation of the just.” Those who expect to prosper in the ways of God, must rigidly adhere to the ordinances of God. If we forsake them, he will forsake us. This was one of the charges which he brought against Israel of old, “even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them.” These are to believers what the pool of Siloam was of old to the Jews; the Spirit of God moves in holy waters. Here he heals our infirmities, removes our troubles, dispels our fears, and solves our doubts; here he infuses strength, peace, and joy, and makes us all exclaim, “It is good for us to be here;” “Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.” We are also to wait upon God in seeking to become wise unto salvation out of his written word, and in meditation on its soul-inspiring contents. Our hearts must thus muse of understanding, that our lips may become vocal in the praises of God. If the Psalmist could say, “In thy law do I exercise myself day and night,” we look for a similar declaration

from you, who to the book of the law can add the superior blessing of the Gospel: and if there are those who neither in the day nor the night will exercise themselves therein, we can only tell you of the advantages you lose, and warn you of the perils you must encounter.

But our third division of the subject demands our attention,—the temper and frame of mind involved in the expression, *waiting upon God*. It implies the existence of a strong, invincible faith, which nothing can destroy or ultimately shake, although for a moment it may be disturbed. It is that principle which enables us to lay hold on the promises of God, and appropriate them to ourselves, where the appropriation is practicable and lawful: on these we build the structure of all our hopes of happiness here and hereafter; and pray that nothing may be able to uproot the foundation thus laid in Christ Jesus, and so to separate us from the love of God. Not that the degree of faith will never vary, nor its magnitude decrease,—but the principle will never be destroyed; it is a plant which our heavenly Father hath planted, and therefore can never be rooted up. Under all the vacillations of time and circumstances, it acts upon the conviction that the word of the Lord is true, and cannot be disannulled; that his promises are sure, and cannot be unfulfilled, although the time and manner of the fulfilment may be involved in obscurity.

This calls into action another principle closely connected with faith, and emanating from it,—the principle of patience and Christian resignation to the will of God. We cannot long assume the waiting position, unless we have the patient abiding in Christ. There are seasons when mere moral courage or physical energy is inadequate to sustain us under the pressure of those calamities which may be appointed to try us: to wait upon God then would be impracticable; for the natural rebellion of the human heart is excited, and all the elements of feverish impatience and restless irritability are called into action, which are totally opposed to the spirit recommended in the text, the evidence of which not only banishes all impatience, but infuses love, joy, and peace, which are shed abroad in the heart by the Holy Ghost. Hence the sentiments of murmuring are never heard to escape the lips of the faithful expectant, because the day of mercy has been delayed beyond the hour his sanguine imagination had depicted. He has learnt, because he has been taught by Christ himself, that there is mercy in the delay; or, at all events, he has learnt to acquiesce in the Divine appointment—to wait with submissive deportment

for the accomplishment of God's purposes in his own way. He shrinks from the notion of taking the case out of God's hands to place it in his own; as if his finite understanding could better regulate his affairs than the mind of Infinite Wisdom. "It is the Lord; let him do what seemeth him good:" this is the language he adopts under all circumstances, however discouraging, dark, or perplexing; he desires to "stand still, and see the salvation of God." "He waits patiently for the Lord; and he inclines his ear, and hears his cry." He has learnt to draw the broad line of distinction between delay and denial; or should he find, after a long protracted season of prayerful dependence, that the Lord has denied him the request of his lips, he feels assured that there is more mercy in the denial than in granting a petition perhaps wrong in itself, and improperly preferred. But how different is all this conduct to that pursued by mankind in general! When rebuked, they rebel; when chastised, they murmur; when visited with sickness, they consider the visitation unmerited, and secretly at least, if not openly, indulge the sentiment of invective against this parental discipline. They think it hard to be nailed down to the couch of disease, unable to rise; and in their impiety not unfrequently presume to impeach the character of Jehovah, as defective in mercy, and delighting in judgment. Talk to them about waiting upon God—this language is perfectly unintelligible: indeed, they can wait for nothing; they are altogether impatient, and would, if it were possible, cast away their cords from them, and burst their bonds asunder, even though imposed by Divine authority. In fact, they know not the Lord; and desire not the knowledge of his ways.

But we must leave them to themselves, to fret away their wrathful indignation, whilst we consider the third ingredient in the waiting spirit; and that is obedience. And what is obedience, but conformity to the mind and will of God, as far as it is developed—a desire to be governed by God in every particular, to submit ourselves to his almighty superintendence? Lo, I come to do thy will, O my God! I am content to do it,—was the language of the incarnate Redeemer; a sentiment utterly at variance with that reluctance to submit to Divine authority so common, yet so fearful. Thus it was that the Redeemer became the "Author of eternal salvation to all them that obey him." Thus, then, we see that waiting upon the Lord denotes the possession of a faithful, patient, and obedient spirit; in the absence of which we shall display an inclination at least to retire from the Lord, if not a determination at

all events to banish ourselves from his presence; as if to fly from his presence were within the range of human possibility.

But it is time that we turn to the consideration of the latter part of the text,—the encouragement here bestowed on the fulfilment of the duty required,—renewed strength shall be imparted. This implies weakness, a declension of strength, fainting, and fatigue; to all of which the Christian pilgrim is more or less exposed. It may be that he has been long kept, so to speak, on the tip-toe of expectation, anxiously looking for the fulfilment of a promise which he has earnestly pleaded, or the answer to a petition unceasingly presented. Or he has had his trials by the way—and who has not—trials which have deeply probed his faith, and tested his patience; so that occasionally he has become weary and faint in his mind. He has sat down for repose by the way-side, when he ought to have been advancing; sometimes perhaps he has been timid enough to meditate a retreat. Such an individual requires, in an eminent degree, the renewal of his strength; for unless it be replenished, to go forward would be impracticable: but here we have a distinct promise, that additional strength shall be imparted, yet it is made contingent on patiently abiding in the Lord, and waiting for him; according to that saying of the Psalmist, “Blessed is the man whose strength is in thee; who, passing through the valley of Baca, maketh it as a well; they go from strength to strength.”

In consequence of the exhausted spirits of the weary traveller never being renewed, some who did begin to run well are hindered, and halt in their career; while others adopt altogether a retrograde movement, return to the path of their former delights, apostatise from the faith, and become worse than infidels. And why? because they did not wait upon the Lord, but sought to recruit their exhausted powers by some remedy of their own providing. But here we have a direct promise from a covenant-keeping God, that our strength shall be renewed adequate to all the demands which a perilous enterprise can render necessary. Is it strength required to fulfil all the duties which Christianity imposes? hear the gracious promise of the Redeemer, “My grace is sufficient for you;” and “God,” says the apostle, “is able to make all grace abound towards you.” Or is it strength required for support under all trials, troubles, and the calamities incidental to life? hear his gracious words, “Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

What more can timidity itself require—but what less will it take? If God be for us, who can be against us? and that he is with his waiting servants, who can doubt, when we have the pledge of his word, and the fulfilment of the promise attested by such a cloud of witnesses, both ancient and modern? Search the annals of sacred history, and you will find the assertions of holy men abundantly testifying to this fact, “that as their day was, so was their strength;” they seem to have been invigorated by some internal impulse at every step they took, and have gained fresh courage with every fresh encounter with the arch-deceiver. But why send I you to the perusal of books to ratify what we declare? peruse the pages of your own history, and if a believer in Jesus, if waiting on the Lord, I challenge you to come forward and declare that we speak the truth, when we assure you of a promise of “grace to help in every time of need.” During the darkest hours of your night of anguish, when distress and sorrow, in some of its variegated forms, have been ready to swallow you up in the abyss of your tribulation, have you not suddenly been raised up by some unseen arm out of the furnace of your affliction? has not some text of Scripture been applied with peculiar force to sustain your drooping spirits? have you not heard within some secret voice, whispering peace to you, and saying, “This is the way, walk therein?” when waiting upon God, with the bended knee, and weeping eye, and uplifted hand, and broken heart, have you not felt the secret implantation of his Spirit, soothing you with its consolatory influence, bidding you be of good cheer, enabling you to go on your way rejoicing, although that way was hedged up with thorns, forbidding your approach, as you conceived, until the trial was made? Now what was all this but the renewal of your strength, occasioned by the faithful calling and waiting upon God? Were it otherwise, the character of Jehovah might be impeached on the ground of insincerity; for waiting upon God is a medium of his own appointing for the renewal of our strength; and if he has appointed it, he must and will own it. If there were any possibility of our being deceived, there might be an apology for our presenting a wavering petition for additional strength; but with the certainty of obtaining what is faithfully asked, to be silent would at once expose our folly and our impiety.

We have now endeavoured to unfold to you the real source of consolation; that it is connected with, and dependent upon, a holy walk, and waiting upon God: what God hath thus joined together, let not man in his

ignorance or irreligion attempt to put asunder. It is obvious, then, that we must speak in the language of reproof to all those who are strangers to this passive but holy operation in the soul; who never do humbly wait upon God, but when chastised and rebuked of the Lord are disposed to resist his authority, to contend with their Maker, to impugn his character as merciful and gracious; who give utterance to all the outbreaks of a rebellious, unsanctified heart. They are both to be censured and to be pitied; to be censured for the overflowings of their ungodliness, which make us afraid for their doom; to be pitied for the loss of that consolation which the Spirit of God alone can impart, and which is imparted to all his faithful expectants. We would expostulate with all such characters, and say, "Sirs, why do ye resist the Holy One and the Just, and so shew yourselves worthy of death? If the Lord waiteth to be gracious, as he unquestionably does, will you not wait upon him, that he may be gracious?"

But we turn to a more pleasing part of our subject, to speak the sentiment of encouragement to those who have already assumed the waiting position, and are thus tarrying the Lord's leisure. We sincerely congratulate you on this high and holy attainment; which at once designates your character, and shews the length and breadth of your Christianity, which is neither narrow nor abbreviated. Endeavour in every possible way to cultivate this holy, humble, dependent spirit; it will add stability to your footsteps, peace to your mind, support under tribulation, and composure in death, in a way and to an extent now utterly inconceivable. It may be that to many of my hearers wearisome days and nights are the appointed lot of your inheritance; it may be that you may be immersed in the depths of tribulation, expecting every moment to be swallowed up in the abyss; you may linger out your existence by a painful, protracted disease, so that every ray of earthly hope is excluded from your bedchamber; and in the bitterness of your anguish you may be tempted to exclaim, "All these things are against me." Still, that advice which we have received from the Psalmist we give unto you, "Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord." Trust in him at all times, ye people, pour out your hearts before him; trust, and be not afraid. Although he seems to frown upon you, to turn away his face in wrathful displeasure; although he seems to move towards you in a mysterious way, be not afraid to go out to meet him; yea, said the prophet Isaiah, "in the time of thy

judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." While we are thus waiting on God, even in the midst of judgment, we may rest assured that, sooner or later, he will wait upon us with some token of mercy. The apostle says, "cast not away your confidence, which hath great recompense of reward." "The eyes of the Lord are over the righteous, and his ears are open to their prayers." "Wait, then, I say, on the Lord; delight thyself also in him, and he shall give thee thy heart's desire." What more can we require? What an assurance of mercy from a covenant-keeping God! What more do we require, shall I ask? The faith to receive and apply the promise to ourselves. "Lord, increase our faith;" on this depends our happiness and security. Let nothing, however fearful, however discouraging, however apparently pregnant with danger, be ever able to shake our firm dependence upon thee. Help us to glorify thee in passive suffering, if called upon to endure, as much as in active enterprise, if called upon to fight; as much on the sick and dying bed, as in the active walks of daily life.

In this manner may we be determined, by God's assistance, to "wait all the days of our appointed time, until our change comes;" in the posture of prayer and supplication, with the eye fixed on heaven, may we wait for thy salvation, O God; so that in life or in death, we may glorify thee, through Jesus Christ our Lord.

CHRISTIANITY IN ITS EFFECT UPON MAN'S TREATMENT OF ANIMALS CONSIDERED.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

IV.

MEN can have no conception of what the soul is capable of attaining to even while on earth, if every day that the ties of home and kindred twine closer around the heart, that they exchange the kindly word and friendly greeting with their fellow-men, and look abroad upon this beautiful, ay, even in its humiliation, this beautiful world, and gaze upon the various ranks and grades of animation with which it abounds,—if they are not every day adding to that charity whose very nature is to accumulate by dispersion, to dwell and accumulate most in the breast of that individual who most freely bestows it upon every creature. God, himself inhabiting eternity, is the inexhaustible fount of love. From the highest of created beings, the archangels standing nearest his throne, to the insect—nay, to the tiniest blade of grass springing up on this terrestrial globe—all were created and are sustained by his love. The bright hierarchy of heaven catch the holy emanation, and, returning it mingled with lowly awe, and still receiv-

ing tenfold supplies for every such return, diffuse it through their own various ranks, through we know not how many different grades peopling the boundless expanse of infinity, till we, defiled, polluted, and rebellious, as we are, share their love. The soul of man, originally formed to receive like them, and like them still to transmit, the hallowing flame, is no sooner renewed by the Holy Spirit than it does so receive and transmit. It is perhaps wrong to separate as distinct what is but one and the same operation. Would it not be speaking more correctly to say that the renewal of the Holy Spirit is the reception by the soul of that first principle which, amid all our trials and temptations, is ever striving to find entrance there? And as, upon a more extensive scale, the whole world shall be prepared to receive larger supplies of this grace,—(and when we contemplate all God's works with which we are acquainted—the germinating seed, the growing plant, the fruitful tree,—wailing infancy and mature manhood—the small beginning, the rise and gradual completion of all cities and nations—above all, when we listen to the words of prophecy, when we ponder over the inspired song of David, the glowing predictions of Isaiah,—we cannot but believe that this preparation is going forward),—the whole world, now bearing the image of the earthly, will in some faint degree put on the image of the heavenly. Beautiful, thrice beautiful, even that lowly reflection: instead of sullen estrangement from God, filial love and obedience; instead of a total forgetfulness of even the existence of angels, an abiding consciousness of their ministry, a looking up to them, as to fellow-creatures of a superior order, in veneration and love; instead of perfect indifference,—if not malice, and envy, and strife,—amongst ourselves, brotherly kindness and affection; instead of cruelty and oppression to our inferiors of the brute creation, protection and benevolence. Yes: time rolls on; century after century glides away; and, though slowly and imperceptibly, a change is coming over the face of the earth. Surely we are fallen upon evil times, is and ever has been the cry of each succeeding generation; and when we look around, and sin and misery amongst our fellow-men, and unmitigated toil and sufferings that make the heart bleed amongst helpless animals, meet the eyes in every direction, we are tempted to join in the exclamation, and to doubt whether, amid all the intellectual cultivation with which the age abounds, the moral faculties have become developed more than in the infancy of the world. But such thoughts are but the passing shadows of a darker moment. A change is coming. Cruelties formerly universally delighted in, are now scouted by every one pretending to a vestige of humanity. By public acts of parliament, the brute creation has been placed under the protection of the law; and though there is perhaps no subject on which the generality of minds appear more obtuse, or the hearts more hardened, than on this, still there is a dawning of light sufficient to give hope that ere long we shall emerge into a better day. We do trust, we will indulge the firm belief, that the time is not far distant when not merely actual cruelty will be reprobated, but when the rights of animals upon a more extensive scale will

be fully recognised;—when man will again stand forth, not, as under the influence of sin and Satan he has become, the tyrant, but as he was intended by God, the governor of the world;—when not only to find pleasure in the more acute tortures of animals will be considered disgraceful, but when we shall no longer behold, in the most civilised and religious capital in the world, hundreds of living creatures of every habit, and from every climate, condemned to that most irksome of all punishments, perpetual imprisonment, to furnish amusement for the idle promenaders who may feel inclined to lounge away an hour in gazing upon their misery;—when not only angling will cease to be regarded as an appropriate amusement for the contemplative wanderer, and men will not think it perfects the enjoyment of a summer-hour to carry pain and suffering into spots stamped with the very image of peace, but when the less obvious cruelty of immuring a bird—that, in its free state, very personification of gladness—within the narrow limits of a cage, will no longer be in favour amongst the gentler sex; but they will learn, by giving more expanse to the kindly feelings which may have led to the custom, to love God's creatures with a less selfish fondness, and to find greater pleasure in the lowliest note of happiness that may greet them in their walks abroad, than in the sweetest song ever breathed forth by a little captive at home;—when, in short, the power over animal life and liberty entrusted to man by the great Creator of both, will be acknowledged as a talent which, whether improved by the cultivation of a more extensive and disinterested benevolence, or perverted to the indulgence of a less restrained cruelty and selfishness, will most assuredly have to be accounted for.

It is observable how constantly, in the prophecies which relate to the full establishment of Christ's kingdom, the altered state of animals is referred to. "And in that day," says Hosea, "will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground" (xi. 18). In Ezekiel (xxxiv. 25 and 28), and in the book of Job (v. 23), the same covenant of peace is mentioned; while Isaiah appears to dwell with peculiar delight upon the picture he so minutely paints: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den: they shall not hurt nor destroy in all my holy mountain" (xi. 6-9). It will be said, these prophecies are figurative: undoubtedly they are; but can any thing give a more touching and perfect idea of the restorative powers of the Gospel, than that last quoted? To my mind, the whole Bible does not contain a passage telling us more forcibly that "the Son of God was manifested that he might destroy the works of the devil" (1 John, iii. 8); that he came to reinstate us in the favour of God, and to renew in us that image which sin has so miserably defaced. I cannot read its promises without being carried back

in imagination to the days of Eden; those first days of innocence and bliss, when as yet the earth knew only peace; when as yet nothing had learned either to hurt or to destroy. And if it speak this language to us, surely we may, without fear of interpreting prophecy too literally, behold in it a strong confirmation of all we have attempted to prove. That Christianity, by the change it works within the heart of man, and consequently upon his actions, must tend to ameliorate the condition of animals, is so evident, that had they never once been alluded to in the Scriptures, it would have been an indisputable truth. Here we find, in an allegorical representation of the harmony and sovereignty of Christ's kingdom, a direct intimation from God, that the brute creation, fellow-sufferers with us by the fall, are to share with us the blessed effects of the Gospel. When shall this change be realised? We know not; but we do know that it is in the power of every individual to hasten its realisation by receiving and cherishing in his own heart the gracious spirit of peace and love. Every soul that bursts from the slavery of Satan, and enlists in the service of God, is one step towards the consummation of Christ's kingdom; in every soul thus emancipated, benevolence must spring, and the very vitality of benevolence, when it has once taken root, consists in bringing forth fruit; in diffusing around, to the utmost of its ability, and through every grade within the sphere of its influence, a portion of that happiness with which it fills the heart of its possessor. We know not; for the kingdom of God cometh not with outward show; but the vision is yet for an appointed time. "Though it tarry, wait for it; because it will surely come" (Hab. xi. 3). Let those who mourn over the sin and misery of their own fallen race, whose hearts bleed for the sufferings of helpless animals, and who long for a more holy and more happy state, answer, and by their exertions to prepare the way, evince the earnestness of their desire, "Even so come, Lord Jesus."

The Cabinet.

MYSTERIES.*—In contemplating the subject of mystery as the occasion of objection against Christianity, our attention is only to be directed to those mysteries which are peculiar to that system, as it is only the mystery which itself has added that can in strictness be charged upon it. If, for example, there were mystery in our previous conceptions of Deity, it were no argument against Christianity not to have removed this mystery, as it never professed to do any such thing. It professes to make us wise, but only "wise unto salvation." And this it does, if, as we can clearly shew, the obscurity which is left neither clouds our faith, nor damps our hopes, nor hinders our acceptance of those gracious terms on which God would restore a ruined world. But whilst we concede that our religion is fairly responsible for whatever mystery it has itself originated, and for this only; justice to our cause requires that we should pointedly advert to the great amount of mystery, and to the character of that mystery too, which Christianity has banished from the earth. Consider the moral position and prospects of mankind previously to the time that "life and immor-

talities were brought to light by the Gospel,"—the wild and monstrous theories which prevailed concerning the creation of the world, the existence and attributes of God, the principles of his moral administration, the means of man's recovery from guilt, and the nature of the world to come. Where are all these theories now? and to what do we owe the benefit that we are in bondage to them no longer? Deny it who will, we owe it to the expulsive power of Christianity. All these subjects were involved in the deepest obscurity—in a darkness that might be felt, even among the most enlightened nations of antiquity,—till Christianity arose like a sun upon the benighted world, and said, "Let there be light."

NECESSITY OF THE SABBATH.*—The Sabbath is necessary. Man was made for six days' work, not for seven; and the Sabbath was made for man—planned and suited for such a creature as he is. At the creation, God, intending to give his creatures a Sabbath, said that they were "all very good,"—suited to his gracious designs. But part of those designs was the appointment of a weekly day of rest; and as man's nature is adapted to a Sabbath and requires one, he is not in the situation for which his Creator designed him, if it be withheld. You might as well deprive him of his nightly rest as of his weekly Sabbath;—the mischief, though more slow, would be not less certain. It has been declared upon the best medical authority, that man's body cannot thrive without a weekly day of rest, in addition to the returning nightly rest; that persons following trades which usually occupy all the seven days, are generally sickly or short-lived; and that clergymen often lose their health by not taking another day of rest, instead of Sunday, on which they labour. God gave the Sabbath as a rest even to cattle; and what farmer sees not the advantage of this, or would be willing to have his horses worked all the year round without the Sunday's rest? Would the labourer in the field, or the workman in the factory, like to toil year after year without the Sunday—without a day of rest after his six days' toil, a day of refreshment before beginning his round again? How many a tradesman who has not enough of religion or of courage boldly to keep the Sabbath, would notwithstanding be thankful for the Sunday rest, if he could prevent others taking his business out of his hands on that day! How do politics, study, and business, waste the body and wear out the mind of such public men, lawyers, and students, as disregard the Sabbath? The Sabbath-breaker contradicts the Lord of the Sabbath, and says, "the Sabbath was not made for man; it was not made for me; I cannot keep it, I have no time, no inclination." How doth he say, "I am wise; in vain made he it; lo, he hath rejected the word of the Lord, and what wisdom is in him?" He knows that his business would not thrive if, in order to follow it without ceasing, he robbed himself of sleep; but he is unable to see that neither will it thrive so well in the neglect of the Sabbath, as in the observance. The Sabbath restores the body and freshens the mind; it affords weekly that change of employment, scene, and thoughts, which is so valuable to the health of mind and body.

SUBMISSION.†—Submission is one of the most difficult of the Christian graces; and yet it is a lesson which the Lord seems to take more pains to teach us than any other. "The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee; to know what was in thine heart, whether thou wouldst keep his commandments or no" (Deut. viii. 2). Independence is the darling theme of every unregenerate heart, from the hour that Adam vainly endeavoured "to be as God." The Bible, on the con-

* From "The Mysteries of Revelation no solid Argument against its Truth." The Hulsean Prize for 1838. By Daniel Moore, Librarian and Scholar of Catharine Hall, Cambridge. Pitt Press, J. W. Parker. 1839.—A very excellent essay.

* From "Tracts on the Sabbath." By Rev. A. W. Browne, vicar of Pytheley.

† From "Baylee's Institutions of the Church of England of Divine Authority."

trary, sets before us the necessity of due submission to divinely constituted authority, even when it falls into wicked hands. Thus the Israelites committed a great sin in neglecting the Lord's offering, because the officiating ministers were ungodly (1 Sam. ii. 17). Again, Malachi rebukes the priests for their ungodliness; and yet tells the people they were "cursed with a curse" for not paying them tithes (Mal. iii. 7-10). Indeed, were authority to cease when the possessor of it is not what he ought to be, the bonds of society would soon be snapped asunder, and all things would speedily be reduced to a miserable anarchy, ten thousand times worse than the greatest despotism. Would a child be warranted in not yielding obedience to a parent, or a wife to a husband, because he was a drunkard? Surely not: the Scripture rule in such cases is submission "in the Lord;" that is, to all lawful commands. The same principle must prevail in the Church, and in all societies. God is the only source of authority: "there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God" (Rom. xiii. 1, 2). To yield obedience to bad men in authority, and to resist them only when we are called upon "to obey God rather than man," should be the unceasing aim of the Christian.

A WEAK believer and his strong Saviour will be too hard for all that can rise against them.—*Abp. Leighton.*

THE INHERITANCE OF THE CHRISTIAN.—Since we stay not here, being people but of a day's abode, and our age is like that of a fly, and contemporary with that of a gourd; we must look somewhere else for an abiding city, a place in another country, to fix our house in, whose walls and foundation is God, where we must rest, or else be restless for ever. For whatsoever ease we can have or fancy here, is shortly to be changed into sadness or tediousness. It goes away too soon, like the periods of our life; or stays too long, like the sorrows of a sinner. And where either there is sorrow or an end of joy, there can be no true felicity; which, because it must be had by some instrument, and in some period of our durations, we must carry up our affections to the mansion prepared for us above, where eternity is the measure, felicity is the state, angels are the company, the Lamb is the light, and God is the portion and inheritance.—*Bp. Jeremy Taylor.*

Poetry.

A SUMMER INSECT.

(For the Church of England Magazine.)

CREATURE of a sudden birth,
Soon to vanish from the earth,
When the rapid race is done
Which this moment hath begun;
Shall we say that thou art born
As an object of our scorn?
Born to give a proverb force—
Fitting emblem of man's course?
Nay, I ween, thou hast thy joys;
For that gently soothing noise
Speaks of quietness and peace,
And a little heart at ease.
Small thou art, but not too small
For the Eye that seeth all.
Feeble art thou, yet doth He
Succour thine infirmity.
"Emblem of our mortal race,"
Men have call'd thee; I would trace
Other lessons in thy lot—
Lessons apt to be forgot.

For thou callest to my mind
How a Father, good and kind,
Doth for thee and me provide:
How no littleness can hide
From his mercy and his love
Those who humbly look above;
But the small who seek his face
Shall grow mighty in his grace. T. C.

THE OMNIPOTENCE OF DIVINE LOVE.

"When they saw him, they besought him, that he would depart out of their coasts."—*Matth. viii. 34.*

THEY know th' Almighty's pow'r,
Who, waken'd by the rushing midnight show'r,
Watch for the fitful breeze,
To howl and chafe amid the bending trees;
Watch for the still white gleam
To bathe the landscape in a fiery stream,
Touching the tremulous eye with sense of light
Too rapid and too pure for all but angel sight.

They know th' Almighty's love,
Who, when the whirlwinds rock the topmost grove,
Stand in the shade, and hear
The tumult with a deep exulting fear,—
How, in their fiercest sway,
Curb'd by some pow'r unseen, they die away,
Like a bold steed, that owns his rider's arm,
Proud to be check'd and sooth'd by that o'er-mastering charm.

But there are storms within,
That heave the struggling heart with wilder din;
And there is pow'r and love,
The maniac's rushing frenzy to reprove;
And when he takes his seat,
Cloth'd and in calmness, at his Saviour's feet,
Is not the pow'r as strange, the love as blest,
As when he said, "Be still," and ocean sank to rest?

Woe to the wayward heart,
That gladder turns to eye the shuddering start
Of passion in her might,
Than marks the silent growth of grace and light;—
Pleas'd in the cheerless tomb
To linger, while the morning rays illumine
Green lake, and cedar-tuft, and spicy glade,
Shaking their dewy tresses now the storm is laid.

The storm is laid—and now,
In his meek pow'r He climbs the mountain's brow,
Who bade the waves go sleep,
And lash'd the vex'd fiends to their yawning deep.
How on a rock they stand,
Who watch his eye, and hold his guiding hand!
Not half so fix'd amid her vassal hills,
Rises the holy pile that Kedron's valley fills.

And wilt thou seek again
The howling waste, thy charnel-house and chain,
And with the demons be,
Rather than clasp thine own Deliverer's knee?
Sure, 'tis no heav'n-bred awe
That bids thee from his healing touch withdraw;
The world and he are struggling in thy heart,
And in thy reckless mood thou bidd'st thy Lord depart.

He, merciful and mild,
 As erst, beholding, loves his wayward child;
 When souls of highest birth
 Waste their impression'd might on dreams of earth,
 He opens nature's book,
 And on his glorious Gospel bids them look;
 Till, by such chords as rule the choirs above,
 Their lawless cries are tun'd to hymns of perfect love.

CHRISTIAN YEAR.

Miscellaneous.

PARENTAL AFFECTION.—It is not like common friendship; which, often formed for interest, will decline when that interest expires; which, often springing from caprice, is mutable as the source from which it sprang; which comes in prosperity, but cannot stand the storms of misfortune, still less of disgrace. When the heart within is desolate; when adversity has swept over us, and life is stript bare of every charm; above all, when calumny, which "walketh in darkness," has shed its deadly blight on the reputation; when all drop away from the stricken spirit, and he too, "our companion, our guide," our "own familiar friend," with whom "we took sweet counsel together,"—when he too "passes by on the other side," and scarcely dares, amid the cold scoff, and the rude clamour, and the "altered eye of hard unkindness," to give vent to the brief cry, "Alas! my brother!"—who then remains, still "faithful among the faithless," still ready to enter with real sympathy into all our griefs, to fetch out every extenuating circumstance in our errors, to dwell upon every redeeming feature in our character, to strain after every streak of hope in our obscured prospects? It is the same form which hung over the cradle of infancy, and sat by the bed of languor; which rejoiced when we rejoiced, and wept when we wept. "Can a woman forget?" her own child, that she should not have compassion on the son of her womb? All others on earth may forsake thee, but the parent will not forsake thee. Such is parental affection, which "loveth at all times,"—in grief, in misfortunes, in poverty, in sickness, in neglect, in disgrace itself. It is therefore no subject of surprise if the Mosaic law, which, like the primitive codes of Greece and Rome, had made no provision against a crime so monstrous and incredible as parricide, extended its severest penalties to the lesser, but still most appalling shapes of filial disobedience. It deemed that he who could shut out from his breast the most powerful instinct of nature, would never feel the obligation of minor laws—that he who could requite with ingratitude the unalterable tenderness of a parent, would never estimate any blessing which the allotments of civil society could confer. He was excluded from a system of which an interchange of kindly acts is the predominant element, as incapable of understanding the nature of its duties and the value of its privileges. "His lamp," saith the Scripture, "shall be put out in obscure darkness." But a peculiar blessing, even length of days in the land of promise, was reserved for him who should "honour" his parents. And the meaning of that honour—which is not a cold, formal respect merely, but a warm and active sympathy, which anticipates every wish and interprets every want—is beautifully illustrated by the son of Sirach, when he directs the subject of his instruction "to help" "his father in his age," and not "to grieve him as long as he liveth;" "and, if his understanding fail," to have patience with him," and not "to despise him;" for, it is affectingly added, "the relieving of thy father shall not be forgotten;" "in the day of thine affliction it shall be remembered." It is thus that is fulfilled that beneficent design of Divine Providence, which it is

impossible to trace without sensations of exquisite delight; by which, in a perpetual circle of tender offices, the vigour of one age is made subservient to the helplessness of another—the father in manhood to the son in infancy; and, again, the son in mature years to the father in declining days.—*From a Sermon preached at the East India College, by Rev. Professor Jeremie.*

THINKING ON GOD.—A friend once told me, that, amongst other symptoms of high nervous excitement, he had been painfully harassed by the want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it. In this case it was recommended to him to endeavour, when he lay down at night, to fix his thoughts on something at the same time vast and simple,—such as the wide expanse of ocean, or the cloudless vault of heaven,—that the little hurried and disturbing images that flitted before his mind might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man at the time, this advice suggested to his mind, that if an object, at once vast and simple was to be selected, none could serve the purpose so well as that of God. He resolved then to make the trial, and to think of him. The result exceeded his most sanguine hopes; in thinking of God, he fell asleep. Night after night he resorted to the same expedient. The process became delightful: so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose at night, was in all his thoughts by day. And at the time this person spoke to me, God, as revealed in the Gospel of his Son, was "all his salvation, and all his desire." So various are the means, and so inscrutable are the ways, by which God can "fetch home again his banished."—*Rev. H. Woodward.*

GOVERNMENT.—The governor may be deceived; or he may do wrong without being deceived; he beareth the sword, and may strike with it improperly. But if, to remedy an occasional inconvenience of this sort, you dissolve government, what will be the consequence? More mischief will be done by the people thus let loose in a month, than would be done by the governor in half a century.—*Bp. Horne.*

LICENTIOUS PUBLICATIONS.—A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that spreads around it. But the contagion of a licentious publication, especially if it be (as it too frequently is) in a popular and captivating shape, knows no bounds; it flies to the remotest corners of the earth,—it penetrates the obscure and retired habitations of simplicity and innocence,—it makes its way into the cottage of the peasant—into the hut of the shepherd, and the shop of the mechanic; it falls into the hands of all ages, ranks, and conditions; but it is peculiarly fatal to the unsuspecting and unguarded minds of the youth of both sexes, and to them its breath is poison, and its touch is death.—*Bishop Porteus.*

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WHAT IS MAN?

THERE are few things the right consideration of which is calculated to afford more benefit to the world, but in an especial manner to the Christian, than the inquiry, "What is man?" From the world you will receive any thing but a correct reply: you will be told of the greatness of his mind and reason; of his natural dignity as lord of the creation; and of many other advantages, which the great enemy of souls, and "the deceitfulness of riches," tempt him to call his own: and thus he is kept ignorant of his real condition, unless the Holy Spirit of God tears from his eyes the delusion by which he is blindfolded, and exhibits before him his true state, so concisely described in the Bible as "a thing of nought." It is in this point of view that every Christian considers himself. The natural tendency of such a truth, while it humbles him to the very dust, and keeps him there, raises his soul "in wonder, love, and praise," that he is "visited and so regarded" by a God, whose greatness, wisdom, and understanding, cannot, by the strictest searching, be found out. It is when this truth is firmly rooted in the mind, that it brings forth those blessed fruits in the life, which are found to the praise of His grace; while they impart those comforts and consolations known only to the Christian, and of which he stands so much in need during his sojourn in this "dry and thirsty land, where no water is." And if it is asked, what these fruits are? we may answer, that the soul, finding her utter incapability to act, or even to think aright, throws herself wholly upon God; her language is, "I am oppressed, undertake for me" (Is. xxxviii.

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14). She discovers more and more her want of foresight; and hence proceeds the belief, which, in every season of trial, on every application of the probe of affliction (to us often inexplicable), is present to the mind, that "he doeth all things well." She feels that she is surrounded by temptations and spiritual foes, too many and too powerful for her (unaided) to resist, and so applies to God, "Deliver me from persecutors; for they are too strong for me" (Ps. cxlii. 8). She knows the sandy footing on which she is placed, and so prays to God, "Set me up upon the Rock that is higher than I" (Ps. lxi. 3). She is conscious of being exposed to many dangers from within and from without, in a land which affords no "refuge from the storm," nor "shadow from the heat;" and accordingly she flies to God, and exclaims, "Thou art a place to hide me in" (Ps. xxxii. 8). Of herself, she gropes in the dark as the blind, and therefore she has great cause for joy when she says with the Psalmist, "The Lord is my light" (xxvii. 1); she disclaims all righteousness of her own as filthy rags, while she looks to God as her "goodness" (Ps. cxliv. 2). The more we empty ourselves, the more will God be exalted. It is when we confess ourselves to be "weak, then are we strong;" when we allow ourselves to be poor, that we are truly rich; when we "have nothing," then it is that we "possess all things" (2 Cor. vi. 10). Thus we see the happy effects which proceed from a conviction and from a practical knowledge of the truth, that "man is a thing of nought." It induces us to "cast all our care upon the Lord;" to trust him; and to depend upon him more and more. O who

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can describe the happy security of those who thus can by "precious faith" commit the keeping of their own souls, of all near and dear to them, and of every circumstance in life, however trivial, into the hands of One, who, they are assured, careth for them!" "Great," indescribable, "is the peace they have who," being aware of their true state, can say, my "sufficiency is of God."

The next thing we must inquire is, In what situation is man placed? If we would see a picture of what life is, we may trace it in the history of the Israelites, in their journeyings "out of the land of Egypt" to that of Canaan. The coincidences are very apparent; we, like them originally, were not born in "the house of bondage;" but by one man's disobedience, all his posterity since that event are by nature the children of sin, and the slaves of that hard taskmaster Satan. From this captivity Christ hath made us free; he has delivered us from the curse. We, too, are travelling through an enemy's country to one of promise; we daily receive benefits and favours from on high. Providence often interposes in our behalf, for which, like them, alas! we are too often unmindful; blessings often flow to us from the most unlikely sources; waters of refreshment from the hard and stony rock; and yet for all this (and many more occurrences in our lives, which should fill us with greater faith in the power and love of God), how apt are we again to correspond with the conduct of those of old, and limit the Holy One! "He smote the stony rock, indeed, that the waters gushed out, and the streams flowed withal; but can he give bread also, or provide flesh for his people?" This is an instance of the way in which we all act day by day. It arises evidently from a want of faith. Consider for one moment how wonderfully every thing in nature is provided for—the lions, the ravens, the sparrows, all "seek their meat," and find it at the hand of God. He "fills all things living with plenteousness;" even the lilies, and the grass of the field, are clothed by him; and can any one for a moment suppose that God should have such a care for these his lesser works, and that man, for whose use these things were made, should live forgotten or unregarded? No. "Away" such "unbelief," and receive the comfort which may be deduced from the fact, that the very hairs on the head of every man on the face of the earth are numbered by God! To doubt this assertion, is nothing less than to question the power and greatness of Him by whose word alone the whole creation sprang into existence. Here, then, upon such texts as these, where God is so sweetly exhibited as one of nature, let us lay the

foundation-stone of our faith, and rear up a temple unto the Lord; and regarding him more and more as the God of grace, bring forth the top-stone,—that beautiful argument of St. Paul, when he asks, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32). Furnished, then, with such a charter as this, surely we may approach with boldness the throne of grace, nothing doubting but that it shall be done unto us even according to his word, that no good thing shall be withheld from us, and that all things shall work together for our good.

If unexpected good often proceeds from apparently real evils; if "out of the eater comes forth meat, and out of the strong sweetness" (Judges, xiv. 14); so, on the other hand, evil would often be the fruit we should gather from what we considered and desired as indispensable for our good. This was the case with the Israelites when they wished for a king (1 Sam. viii.). Now a child may see a fire burning in the grate; he is pleased with the brilliant appearance of the living embers; and without knowing the consequences which would inevitably ensue, should his request be granted, he desires one of them to be placed in his hands: or he may see some of those beautiful polished berries hanging in luxuriant clusters from some hedge, and not being aware of the dangerous and poisonous qualities contained within so fair an outside, he wishes to taste the tempting fruit. Of course, his father, knowing what the results would be, should he place in the hand of his unconscious child a coal, or allow him to partake of the berries, denies his request. Precisely in the same manner does our heavenly Father act towards us poor creatures of to-day, who cannot possibly discriminate between those things which would prove evils if bestowed, or blessings if withheld. Here, then, is another powerful motive for committing our way unto the Lord, resting assured, that if we pour out our hearts before Him, letting our requests be made known unto God through faith in the blood of the Redeemer, "he shall bring it to pass," as he in his unerring wisdom sees fit and "expedient." "Trust in him at all times, ye people;" for it is your wisdom and happiness so to do. In many like instances might a parallel be drawn between the lives of the Israelites and our own.

Let us now inquire how God bore with their many provocations; and in what manner he conducted them through their journey. To convey a lively idea to our human understandings of the great love and watchfulness

he shewed towards them, he is pleased, in condescending mercy, to allow himself to be seen and spoken of under the figure of a Shepherd. "As for his own people, he led them forth like sheep, and carried them in the wilderness like a flock." Here, again, we may perceive a very striking resemblance to our own case. In the Gospel-dispensation the blessed Jesus calls himself "the good Shepherd;" and he likens the Church at large to a sheepfold, which contains all those "who name the name of Christ." But as "they are not all Israel which are of Israel," so neither are they all sheep who appear to be so. O what an important question arises here! Are we, what we have so often with our lips professed to be, "the people of his pasture, and the sheep of his hand?" How awfully solemn the thought, that we may even be found in the very fold of Christ, be numbered among his people, and be enjoying the outward privileges of Christianity, and yet have no part or lot in the matter! Let us examine ourselves, prove ourselves, and ascertain at once (for there is no time for delay), how we gained admittance to the fold. Have we entered in by any scheme which our pride might invent? have we climbed up by steps of human building, supposing them to be equally safe and successful with the revealed and narrow way? If we have, we must immediately get out of these old, and, alas! too well-beaten paths, and submit to be led into the right, the only way of entrance into the fold, and that is by "the door." Or if we have with the few approached by this "living way," happy are we; "for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." We may now exclaim, "The Lord is my Shepherd;" and what follows? A word which speaks volumes, full of triumph, assurance, comfort, and peace—"therefore." Here is the confidence of God's people; they are convinced that in every time of necessity he "will provide;" and that being placed under his protection, they "shall lack nothing." We too, like the Israelites, are fast approaching the river of Jordan,—that stream which divides this land of sojourn from our heavenly inheritance; but even the prospect of "the swelling of" these dark waters never moves the Christian; "for his heart standeth fast, and believeth in the Lord:" he knows that God, having guided him by his counsel in all the difficulties, and preserved him through all the dangers of life, will "after that receive him into glory." It is this belief of God's presence that "casteth out fear." Even though "the earth be moved, and though the hills be carried into the midst of the sea; though

the waters rage and swell, and though the mountains shake at the tempest of the same," God holds his right hand, saying, "Fear not, I will keep thee" (Is. xli. 13), "even through the valley of the shadow of death."

There are, however, some sheep which are not of this fold; but the promised time, we rejoice, is at hand, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the seas;" when people "of every kindred, and tongue, and nation," who are now "straying like sheep that are lost," shall be sought and found; and then shall the eternal Three in One be worshipped and glorified together,—then shall "the ruined places be built, the desolate be planted, and the waste cities be filled with flocks of men," and all flesh shall know that "the Lord he is the God; the Lord he is the God" (1 Kings, xviii. 39). Yes; all the ends of the earth, those also that remain in the broad sea, with those who long have crumbled into dust, shall one day hear his voice; then shall the sheep be separated from the goats, and they shall be gathered into one fold under one Shepherd; their portion eternal life, never to perish; neither shall any man pluck them away from Jesus, or from that "fulness of joy, and those pleasures, which are at God's right hand for evermore."

SS.

PAPAL SUPREMACY.*

Our papal guide adduces what he considers evidence from Scripture, and rests the papal cause upon the following declarations of our Lord. First, "Thou art Peter, and upon this rock I will build my Church;" secondly, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven;" thirdly, "I have prayed that thy faith fail not;" and lastly, "Feed my sheep."†

When we learn that these quotations are brought forward as sufficient grounds for establishing an infallible assurance of papal infallibility, our first impression is of surprise; and our surprise increases into amazement, the more we try to follow our guide, and to rest an infallible assurance upon reasons so uncertain and precarious. There is throughout the texts quoted no mention of the Roman pontiff whatever, nor any distinct allusion to the subject of infallibility. It, therefore, seems extremely difficult to comprehend how any reasoning man should thence infer that the pontiff is infallible. But here we are next given to understand that his holiness, as successor to St. Peter, inherits all the privileges of St. Peter; and that what our Saviour promised to that apostle was not promised to him personally, but to his successors in all ages. Yet, on examining the authorities again, we find no warrant for the conclusion asserted. There is nothing to assure us infallibly, nothing which would even lead us to suspect, that our Lord looked further than to the apostle

* From Rev. J. Sinclair's valuable "Dissertations vindicating the Church of England with regard to some essential Points of Policy and Doctrine." 8vo. Rivingtons.

† Matt. xvi. 18, 19; Luke, xxii. 32; John, xxi. 17.

himself, or conferred upon him any privilege not shared in common with his brethren. Our Saviour's prayer that the faith of Peter might not fail, and his subsequent restoration of him to the apostolic order by the thrice-repeated charge of "Feed my sheep," have obvious reference to the character and conduct of that disciple, at one time an apostate, afterwards an accepted penitent. They can relate to no other person and to no other circumstances. And "it is absurd," as Bishop Stillingfleet observes, "to infer an impossibility in the pope of falling, from a promise to St. Peter of recovery" and restoration. Again, the promise, "whatsoever thou shalt bind on earth shall be bound in heaven," conveys no peculiar advantage or pre-eminence to St. Peter; for the very same power is conveyed afterwards by our Lord himself to the whole number of the apostles. "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."* In respect to the privilege with which that promise is introduced, "I give unto thee the keys of the kingdom of heaven," if (which may be doubted) these words really have any meaning distinct from the power already mentioned of binding and loosing, they refer prophetically to St. Peter as the person by whose instrumentality the door of salvation would be opened to the Gentiles.

The declaration in another place, "Thou art Peter, and upon this rock I will build my Church," is a text of very ambiguous meaning, and cannot therefore be the ground of infallible assurance. We have no means of clearly ascertaining whether our Lord refers to the person of St. Peter as a foundation for the Church, or to the confession of St. Peter made in the preceding verse, "Thou art the Christ, the Son of the living God." A large proportion of the fathers, including Hilary, Chrysostom, Theodoret, Theophylact, and Augustin, understood our Saviour's declaration as referring and replying solely to the confession of faith made so distinctly and so zealously by the apostle. The text itself seems evidently to admit the interpretation. To speak strictly, Christ himself is the sole foundation of the Christian Church; and an apostle could only be so in a secondary sense. In this secondary sense, however, the Church is not founded upon St. Peter only in particular, but on the apostolic college in general; as St. Paul more than once affirmed. "Ye are built," he says to the Ephesians, "upon the apostles and prophets, Jesus Christ himself being the chief corner-stone."† "Other foundation," he says to the Corinthians, "can no man lay."‡ And again, addressing the Church of Corinth (when the same inspired writer reckons up the different gradations of Christian ministers), he does not mention St. Peter first, as nearer the foundation than any other member of the apostolic college, but speaks of the whole body in the following general terms, "God hath set some in his Church, first, apostles; secondarily, prophets; thirdly, teachers."§ The Revelation of St. John describes in like manner the wall of the holy city as having "twelve foundations, and in them the names of the twelve apostles of the Lamb."||

There is not a vestige, therefore, of probable evidence, much less an infallible demonstration, that the successors of St. Peter, whoever they may be, are possessed of infallibility. And supposing his successors to be infallible, there is not the slightest ground for believing that his successors are the bishops of Rome. On this point, so vitally essential to the papal cause, the sacred writings are wholly silent. They indeed inform us that this apostle preached at Jerusalem, at Cæsarea, at Joppa, and at Antioch, but they nowhere even intimate that he ever was at Rome; still less, therefore, can we expect them to affirm that he was local bishop of that see; and

least of all, that the Roman bishops (in preference to the bishops in other Churches of which he was the founder,) were heirs of his peculiar privileges, and, along with other apostolic privileges, inherited infallibility, while they lost those of miracles and inspiration.

The absence of proofs from Scripture in favour of the papal claims is by no means compensated by a plenitude of evidence from antiquity. In ancient times the pretension to infallibility, instead of being universally acknowledged, was not even alleged; it was never so much as mentioned. Churches and fathers, in the primitive age, on occasions of their dissenting from the Roman pontiff, so far from yielding reverently and implicitly to his opinions, openly contested them, like those of any other bishop, metropolitan or patriarch. Nay, they even sometimes excommunicated their infallible superior. The Roman pontiff, on the other hand, so far from crushing opposition by the verdict of infallibility, endeavoured always to support his doctrine by the authority of Scripture, of reason, or of antiquity. When appeals were made to him by disputants in a later age, it was never stated or imagined to be their ground of selecting him as arbiter, that his decision would be infallible; but only that he merited such a tribute of respect, either in consideration of his private character, as a wise, just, and holy individual, or by virtue of his official rank as bishop of the imperial city.

When Byzantium was raised to the same imperial eminence, by the name of Constantinople, or new Rome, the Byzantine patriarch was declared by the second general council, held A.D. 381, to be of equal dignity with his Roman brother. Precedence only, or nominal priority, was reserved to the episcopate of the more ancient capital. This reservation was confirmed a century afterwards, by the fourth general council held at Chalcedon; in the decrees of which the reason given for this nominal priority of old over new Rome is merely political, and has nothing to do with spiritual concerns. "The fathers," say the members of this later council (referring to their predecessors), "have justly assigned the eldership to the seat of elder Rome, on account of the kingly or imperial authority of that city; and they have assigned equal privileges to new Rome, rationally judging that the city which was honoured by the imperial power and by the residence of the senate, and which enjoyed equal privileges with royal Rome, its elder sister, should, like her, be exalted in ecclesiastical rank."

That the Roman bishops were never allowed to arrogate infallibility by the ancient Church, is further evident from the fact, that they were not allowed even to claim supreme jurisdiction. The patriarch of Rome had no ecclesiastical authority beyond certain provinces and churches termed *suburbicarie* (*ecclesiæ suburbicariæ*), including, at the most, certain districts of Italy, together with the adjacent islands. The other four patriarchs (of Constantinople, Antioch, Alexandria, and Jerusalem,) were entirely independent of their Roman colleague and of each other. When John, patriarch of Constantinople, towards the close of the sixth century, put forth a claim to supreme and universal rule in the Church, encouraged in this insolent pretension by the residence of the emperor within the limits of his see—the popes of that period, Pelagius and Gregory, resisted with great energy his pretensions: not, however, as interfering with their own supremacy, but as being in themselves presumptuous and anti-christian. "Pay no attention," says Pelagius, "to the power which he unlawfully usurps under the name of universality. Let no patriarch ever apply to himself so profane a title. You may foresee, my dearest brethren, the mischievous consequences from such beginnings of perverseness among the priesthood. For he (*antichrist*) is near; of whom it is written, that he maketh himself king over all the

* Compare Matt. xvii. 18 with John xx. 22, 23.

† Eph. ii. 20. ‡ 1 Cor. iii. 11. § 1 Cor. xii. 28. || Rev. xxi. 14.

sons of pride." "No one of my predecessors," says Gregory, the successor of Pelagius, "ever thought of using so profane an appellation; for if one patriarch assumes the title of universal, it is lost to all the others. But far, very far be it from the mind of a Christian to grasp at any thing by which he may appear in any the slightest measure to derogate from the honour of his brethren." The same distinguished writer in another of his epistles makes this very strong prophetic denunciation; "I may confidently declare, that whenever any man styles himself, or desires to be styled, universal priest, such a man, by so exalting himself, becomes forerunner of antichrist, because by pride he sets himself above his brethren."

THE GENTILES ENCOURAGED TO EMBRACE GOD'S COVENANT:

A Sermon,

BY THE REV. WILLIAM WAIT, A.B.

Is. lvi. 6.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant,"

In these words is contained an encouragement to the Gentiles to come and worship the Lord in his holy temple; but more especially we have in them a prediction of the conversion of the Gentiles to Christ, and their admission into the Church of God under the Gospel-dispensation. The prophet looks to a future day, when the "salvation of God is to come" in a peculiarly extensive sense, and this "righteousness to be revealed" in a more glorious manner than ever: then, without respecting the person of a Jew any more than the person of a Gentile, he declares that he is the happy man that "layeth hold" on that righteousness with which is connected salvation: the "son of the stranger," that is, the poor Gentile, is not to consider himself as excluded from eternal life; but is assured that he is welcome to a "place" in the Church, and promised that he shall be "made joyful in God's house of prayer" (Is. lvi. 7).

Let us take occasion from the text to consider—

- I. What is God's "covenant."
- II. What it is to "take hold" thereof.
- III. What is the result of so doing.

I. God's covenant is described, and revealed in all its beauty, in the Gospel of Christ; and it is the ground of God's dealings towards his creatures of mankind, and of his "shewing mercy" to "miserable sinners."

My brethren, I wish to rouse your indignation against a very common, but a very dangerous error. Many a person unites with us in using the offices of our Church, in the course of which he is required, over and over again, solemnly and without equivocation, to acknowledge himself, and to crave mercy as,

a miserable sinner. Follow the man from church, and converse with him on the nature of God's covenant; and you will find his notion of it to be, that God engages, in consideration of a little good behaviour on his part, to remit him his sins, and take him to heaven. This I affirm to be a dangerous error—dangerous, because the man, for want of due consideration, is building his hope, and risking his immortal all, on another foundation than that which God has laid for the use of his people; and consequently his hope, thus falsely grounded, must perish; for "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11).

I conceive that a statement of the real nature of God's covenant will be sufficient to convince every thoughtful person, that whosoever, having confessed himself to be a "miserable sinner," "goes about to establish his own righteousness" as that for which he expects eternal life, is under a most dreadful delusion. The covenant of God, then, was made between the eternal and ever-blessed Three, who entered into a firm compact to concur in the salvation of sinners. The Father engaged to receive his rebellious subjects to the arms of his mercy, for the sake of a satisfaction to be made to his offended justice by the Son. The Son engaged to make a full, perfect, and sufficient satisfaction for the transgressions of men. The Holy Spirit engaged to "convince of sin, righteousness, and judgment;" to lead guilty criminals to Christ for the benefits of his mediatorial work; and to prepare them by his grace for dwelling with God in glory. Hence it is that the instructions given to sinners are so worded as to shew them that "salvation is wholly of the Lord," and not at all of themselves: for instance, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts, xvi. 31); "He that believeth on the Son of God hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John, iii. 36).

But every pharisee in the world, even while he professes to believe the Gospel of Christ, expects to be justified by his own obedience to the law of God, in direct opposition to God's covenant. Yet it is most clearly stated and abundantly argued in the great directory of the Scriptures, that to seek for salvation by the deeds of the law, is to subvert the Gospel of Christ. The whole mediatorial work of the Son of God would be altogether superseded, if we could be justified by our own obedience to the law of God. Hence the apostle Paul, who constantly reprobated the fallacious hopes of self-justifiers, and for himself received Christ as the "Lord his

righteousness," declares, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. ii. 21). If then you are a self-justifier, I would ask, Did you ever seriously consider this inference,—what sort of comfort will you have on a dying bed, if, instead of "laying hold of God's covenant," you run away from it, and try to subvert his established method of justifying sinners through the blood and righteousness of his dear Son Jesus Christ? A death-bed will be the teacher of terrible things to him who has cherished the vain expectation of getting to heaven without placing his entire reliance on the Saviour.

II. Let us consider, secondly, what it is to "take hold of God's covenant."

Man by sin ruined himself utterly; and the three Persons in the Godhead, compassionating his most wretched case, concurred in a scheme of love to restore him to happiness. This scheme of love is published to a lost world; but, great and glorious as it is, it appears not to be so to thousands, who, with uncircumcised ears and hearts, turn away from the truth as it is in Jesus, which would guide them to heaven. The covenant, therefore, is valuable only to such as take hold of it; who, by so doing, shew what their ideas of it are; just as the manslayer declared his opinion of the "city of refuge," by a speedy recourse to it for protection from the "avenger of blood." If such a man indulged pleasing reflections as soon as he was safe from danger, how pleasing will be their reflections who have "fled for refuge to the hope set before them in the Gospel!" Will they not joyfully say, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 33, 34). As we are sinners and accountable creatures, and must shortly stand in the presence of our Judge, it is needful that we "take hold" of some security to protect ourselves from condemnation and execution. A man that perceives himself in danger of falling will naturally grasp something, if possible, to prevent the accident; and the question with the sinner should be this, "What am I to grasp, or take hold of, to prevent myself from falling into hell?" To such an inquiry our text furnishes the proper answer—it is God's "covenant;" for therein ample provision is made for the pardon of numberless offences, for the justification of the most ungodly sinners, and for the conversion of the most wicked heart. Now this covenant the divinely instructed sinner takes hold of by faith in Christ. I ask, therefore, "Dost thou believe in the Son of

God?" dost thou build all thy hope on what Christ hath done and suffered for thee, in virtue of the covenant of redemption? Relying on the covenant, our souls are secure. There is no salvation without so doing; but to him whose trust is on this foundation, there is no possibility of missing salvation. And what may well create pleasing surprise to me is, that I am welcome to fly to this relief. God was well pleased with the "strangers" of old who "took hold of his covenant," and declared that he would give them good things, and make them joyful and happy. And he is the same God now, and disposed with equal friendship towards the greatest strangers, whom he is ready to receive into the most endeared relation. The earnestness with which God invites, yea intreats us to lay hold on his covenant is worthy of notice: "Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me" (Is. xxvii. 4, 5). "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Is. lv. 3). Shall we despise such a gracious invitation? Are the blessings of the covenant, though procured by the precious blood of the Son of God, of no value in themselves, that a promise of them shall have no effect on our minds? Who ever received these blessings, and did not find them of inestimable worth? Let us remember what alternative we prefer; if we slight the covenant of salvation, we reject life, and happiness, and glory; and choose death and misery as our eternal portion. O let God prevail with us! O that we may now accept his gracious offers, and be made partakers of present and everlasting felicity!

III. But, thirdly, let us consider what is the result of "taking hold of God's covenant."

It certainly must produce something great, and worthy of observation. If a man had been preserved from temporal calamity by certain means which he had fled to in time of danger, the instrument of his preservation would ever be valuable in his esteem: and, in like manner, God's covenant is ever high in his esteem who has discovered, and known by experience, how certainly it draws wretched sinners from guilt and misery. He fervently admires the grace which it has conveyed to him; "Behold, what manner of love!" (1 John, iii. 1).

1. Can this man, then, live any longer a "stranger" to God who made him? No; for an inseparable concomitant of "taking

hold of the covenant" is, that they who do so "join themselves to the Lord to serve him" (Isaiah, lvi. 6). Thus, when Peter held up this covenant on the day of Pentecost, three thousand persons eagerly "took hold of it;" and we are told that they were "added" to the people of God, whose well-known language is, "O Lord, truly I am thy servant, for thou hast loosed my bonds" (Psalm cxvi. 16).

2. Another thing inseparable from taking hold of God's covenant is, that a man delights in serving God; for, agreeably to our text, all genuine believers "love the name of the Lord, to be his servants." So, according to David, having "put our trust in God" our Saviour, it is our privilege to "rejoice," yea, to "shout for joy;" and to find, by happy experience, that the statutes of the Lord are right, rejoicing the heart" (Ps. xix. 8).

3. Once more, the person who "takes hold of God's covenant" is consequently moved, from that time forth, to "keep the Sabbath from polluting it" (Is. lvi. 2). The Sabbath is here put for the whole worship of God, as being that holy and important season when a peculiar devotion is to be yielded to the Lord, a savour of which is to be kept on the mind throughout the whole week. The man, therefore, who guards the Sabbath from pollution, and keeps it properly to the glory of his God, and then lives on common days in consistency with his transactions on this sacred day, is unquestionably a true believer.

As a tree is valuable which brings forth good fruit, so is our faith valuable if it be thus accompanied. Have we, then, "joined ourselves to the Lord, to serve him, to love the name of the Lord, to be his servants, and to keep the Sabbath from polluting it?" Is our faith valuable as producing this good fruit? A barren tree is in danger of being cut down, and cast into the fire; and a dead notional faith will leave a man to perish in spite of his Christian profession. Therefore, as we cannot go to heaven in our sins, let us be anxious to possess that faith whereby we may live to God in holiness, as the only sign from which we can safely conclude, that we shall hereafter live with Him in glory.

The Cabinet.

THE TROUBLED SEA.—Let the sinner go there (to the sea), and in its troubled waters will he behold his own wretched state; and as he beholds, let him tremble at his own fate. "For," says the prophet Isaiah, "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." "There is no peace, saith my God, to the wicked" (Isaiah, lvii. 20, 21). Too true is this—there is no peace for the wicked—no peace in life, because they live without God; no peace in death, because they die without

hope. "There is no peace, saith my God, to the wicked." Like the troubled sea, they are ever the sport of ungoverned passions—their hearts cast up their mire and dirt, sinful thoughts and imaginations, unmortified affections and desires; and while these reign within them, where can peace be? No; it can have no fellowship with the sinner. Peace is the gift of God, and of God alone, who hath declared by his prophet, that there is no peace for the wicked—no inward quietness and satisfaction; but a prey they must ever be—an unceasing prey—to the stings of conscience, which cannot fail to render them restless and miserable for ever. If, then, among those whom I am now addressing there be any poor sinner who, like the troubled sea, cannot rest, either oppressed by the weight of his sins, or rent asunder by the storm of passion reigning within him,—let him not vainly attempt to seek for peace of mind by stifling his conscience, or by a round of pleasure and intoxication to drown "the still small voice" that must finally be heard above the raging elements within. Rather let him turn at once to the sinner's only Friend,—to him who has invited him; "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi). "Let the wicked but forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy on him, and unto our God, for he will abundantly pardon" (Is. lv. 7). For be assured that the same God who rules the waves, who "hath set them their bounds that they shall not pass, neither turn again to cover the earth" (Ps. civ. 9); who has given the word, "so far shalt thou come, and no farther;" who by his prophet has declared, "I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is his name" (Is. li. 15):—this same God will in like manner allay the storm of passion reigning within, be it ever so strong, ever so loud; so will he, when without are fightings and within fears, cry "Peace, be still!" and all will be instantly calm—no less a calm than that which ensued when on the lake of Gennesareth he rebuked the winds and the waters, and drew forth from his amazed disciples the exclamation, "What manner of man is this! for even the winds and the sea obey him?" Let us, then, ever remember, that when oppressed by the weight of our sorrows, and when sin would have the mastery over us, there is still One omnipotent to save, both ready, and willing, and able to assist us. "For though the waves of trouble are mighty, and rage horribly, yet the Lord who dwelleth on high is mightier." He in the hour of anguish and distress will grant us his peace, which passeth all understanding,—a peace of mind which the world can neither give nor take away. Let our prayer, my brethren, be for this heavenly peace. Let us, in the words of our liturgy, humbly beseech him, that we who by baptism have been "received into the ark of Christ's Church, being stedfast in faith, joyful through hope, and rooted in charity, may so pass through the waves of this troublesome world, that finally we may come to the land of everlasting life"—that desired haven, where we would be with him in peace and happiness.—*Rev. H. Rawlinson.*

FAITH.—Faith is simply the heart opening to receive the offers of God in Christ Jesus. It looks for the merit of redemption entirely from Christ.—*Rev. J. Hambleton.*

Poetry.

THE HONEST MAN.

Who is the honest man?

He that doth still and strongly good pursue,
To God, his neighbour, and himself most true;

Whom neither force nor fawning can
Unpin or wrench from giving all their due.

Whose honesty is not
So loose or easy that a ruffling wind
Can blow away, or, glittering, look it blind :
Who rides his sure and easy trot,
While the world now rides by, now lags behind.

Who when great trials come,
Nor seeks, nor shuns them ; but doth calmly stay
Till he the thing and the example weigh ;

All being brought into the sum,
What place or person calls for, he doth pay.

Whom none can work or woo
To use in any thing a trick or sleight ;
For above all things he abhors deceit :

His words and works, and fashion too,
All of a piece, and all are clear and straight.

Who never melts or thaws
At close temptations ; when the day is done,
His goodness sets not, but in dark can run :

The sun to others writeth laws,
And is *their* virtue ; virtue is *his* sun.

Who when he is to treat
With sick folks, women, those whom passions sway,
Allows for that, and keeps his constant way ;

Whom others' faults do not defeat ;
But though men fail him, yet his part doth play.

GEORGE HERBERT.

Miscellaneous.

LABOUR BEFORE MEALS.—History informs us, that an ancient king of Persia commanded all his subjects to engage in some kind of labour or exercise before they ate their meals ; alleging as a reason for so doing, that he wished to reign over a healthy and robust, and not over a sick people.—*Curtis on Health.*

CHARLES WESLEY.*—The following singular anecdote relative to the acquisition of the Dangan estates by the Colley family is related in Southey's *Life of John Wesley*, the founder of Methodism. While Charles Wesley was at Westminster School under his brother, a gentleman of large fortune in Ireland, and of the same family name, wrote to the father, and inquired of him if he had a son named Charles ; for if so he would make him his heir. Accordingly his school-bills, during several years, were discharged by his unseen namesake. At length a gentleman, who is supposed to have been this Mr. Wesley, called upon him, and, after much conversation, asked if he was willing to accompany him to Ireland : the youth desired to write to his father before he could make answer ; the father left it to his own decision ; and he, who was satisfied with the fair prospects which Christ Church (Oxford) opened to him, chose to stay in England. John Wesley, in his account of his brother, calls this a fair escape. The fact is more remarkable than he was aware of ; for the person who inherited the property intended for Charles Wesley, and who took the name of Wesley, or Wellesley, in consequence, was the first Earl of Mornington, grandfather of the Marquess Wellesley and the Duke of Wellington. Had Charles made a different choice, there might have been no Methodists ; the British empire

in India might still have been menaced from Seringapatam ; and the undisputed tyrant of Europe might at this time have insulted and threatened us on our own shores.

STUDY OF NATURAL HISTORY.—It is rather a subject of surprise, that in our general associations and commixtures in life, in times so highly enlightened as the present, when many ancient prejudices are gradually flitting away, as reason and science dawn on mankind, we should meet with so few, comparatively speaking, who have any knowledge of, or take the least interest in, natural history ; or if the subject obtain a moment's consideration, it has no abiding place in the mind, being dismissed as the fitting employ of children and inferior capacities. But the natural historian is required to attend to something more than the vagaries of butterflies, and the spinings of caterpillars ; his study, considered abstractedly from the various branches of science which it embraces, is one of the most delightful occupations that can employ the attention of reasoning beings ; and perhaps none of the amusements of human life are more satisfactory and dignified than the investigation and survey of the workings and ways of Providence in this created world of wonders, filled with his never-absent power ; it occupies and elevates the mind, is inexhaustible in supply, and, while it furnishes meditation for the closet of the studious, gives to the reflections of the moralising rambler, admiration and delight, and is an engaging companion that will communicate an interest to every rural walk. We need not live with the humble denizens of the air, the tenants of the woods and hedges, or the grasses of the field ; but to pass them by in utter disregard, is to neglect a large portion of rational pleasure open to our view, which may edify and employ many a passing hour, and, by easy gradations, will often become the source whence flow contemplations of the highest orders. Young minds cannot, I should conceive, be too strongly impressed with the simple wonders of creation by which they are surrounded : in the race of life they may be passed by, the occupation of existence may not admit attention to them, or the unceasing cares of the world may smother such attainments ; but they can never be injurious—they give a bias to a reasoning mind, and tend in some after thoughtful, sobered hour, to comfort and to soothe. The little insights that we have obtained into nature's works, are many of them the offspring of scientific research ; and partial and uncertain as our labours are, yet a brief gleam will occasionally lighten the darksome path of the humble inquirer, and give him a momentary glimpse of hidden truths : let not, then, the idle and the ignorant scoff at him who devotes an unemployed hour—

" No calling left, no duty broke,"

to investigate a moss, a fungus, a beetle, or a shell, in " ways of pleasantness and in paths of peace." They are all the formation of supreme intelligence, for a wise and worthy end, and may lead us by gentle gradations to a faint conception of the powers of infinite wisdom. They have calmed and amused some of us worms and reptiles, and possibly bettered us for our change to a new and more perfect order of being.—*Rev. E. Knapp : Journal of a Naturalist.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square ; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's ; and to be procured, by order, of all Booksellers in Town and Country.

* From " *Life and Campaigns of Wellington.*" By Rev. G. N. Wright. Fisher, London.—This appears likely to be a very interesting work, and a faithful record of the career of that great man, who in God's hand was the instrument of saving his country. It is embellished with portraits of many distinguished characters : we believe we may confidently recommend it. Only the first half-volume is yet published.

REGISTER

OF

Ecclesiastical Intelligence.

JUNE 1839.

Ordinations.

ORDINATIONS APPOINTED.

June 9, Bp. of ELY, *All Souls', Langham Place.* July 28, Bp. of RIFON, *Cathedral, Ripon*; Bp. of BANGOR, *Palace, Bangor.*

ORDAINED BY Bp. of CHICHESTER, for the Bp. of LICHFIELD, on Sunday, May 12, at *All Souls', Langham Place.*

PRIESTS.

Of Oxford.—J. D. Day, B.A. Bras.; J. P. Deacon, B.A. Univ.; J. S. Karr, B.A. Mary H.

Of Cambridge.—R. J. Bland, B.A. Jes.; T. C. Grover, B.A. Emman.; H. H. Higgins, B.A. C.C.C.

Of Durham.—J. Bennett, B.A. Univ.

DEACONS.

Of Oxford.—W. Green, B.A. Wore.; J. T. D. Kidd, B.A. St. John's; A. J. Pigott, B.A. Mert.; H. R. Smythe, B.A. Ch. Ch.; T. Stevens, M.A. Oriel.

Of Cambridge.—T. Garrett, B.A. Queen's; F. V. Thornton, B.A. Trin.; *Of Dublin.*—J. O. Oldham, B.A. Trin.

By Bp. of CHICHESTER, Sunday, May 19, at *All Souls', Langham Place.*

PRIESTS.

Of Oxford.—C. H. Borrer, B.A. Oriel; C. Bradford, New Inn H.; W. J. Burgess, B.A. Exet.; J. Griffiths, B.A. Ch. Ch.; C. Marriot, M.A. Oriel; E. H. M. Sladen, B.A. Ball.; E.

Symons, B.A. Wad.; J. H. Wardroper, B.A. Exet.; W. W. Wingfield, B.A. Ch. Ch.

Of Cambridge.—T. Bromley, B.A. Cath. H.; J. W. Buckley, B.A. Magd.; J. Budger, B.A. Cath. H.; S. Fairles, B.A. St. John's; G. C. Luford, M.A. Trin.; C. Smalley, B.A. St. John's.

Of Dublin.—J. Allen, B.A. Trin.

DEACONS.

Of Oxford.—T. D. Lamb, S.C.L. St. Mary H.; H. E. Pratt, B.A. Univ.

Of Cambridge.—H. H. Hastie, B.A. Pemb.; A. Thomas, B.A. Trin.; P. S. Warren, B.A. Jes.

Preferments.

The Very Rev. G. Davys, D.D., Dean of Chester, to be Lord Bishop of Peterborough, *vice* Dr. Marsh.

F. Anson, Dean of Chester, *vice* Dr. Davys, promoted.

Theophilus Blakeley, D.D., Dean of Down.

E. N. Hoare, Dean of Achonry.

G. Peacock, Dean of Ely, *vice* Dr. Wood, deceased.

I. C. Seapark, Dean of Connor.

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Adams, H. G.	Dunsford (V.), Devon	903	B. Fulford	£*297	Ingram, G.	{ Chedburgh (R.), c. } { Ickworth (R.), Suff. }	295	Marq. Bristol	*238
Badeley, J. C.	{ Halesworth (R.), c. } { Chediston (V.) }	2473	Mrs. Badeley	*450	James, —	{ St. Mildred and All } { Saints (R.), Canter- } { bury, Kent }	2513	Lord Chanc.	117
Barrett, W.	{ Preston on Stour (D.) } { Alston (V.), Lanc. }	355	J. West, Esq.	55	Law, Archdn.	{ East Brent (V.), Som. }	820	Bp. Bath and Wells	*902
Blades, H.	{ South Stoke (V.), c. } { Monkton Combe, } { Somerset }	266	.	*163	Lechmere, E. W.	{ Brockhampton } { (P.C.), Hereford }	153	D. & C. Hereford	74
Bourne, J. B.	{ Colemere & Pryors } { Dean (R.), Hants }	164	J. Bourne, Esq.	*389	Macdonald W. M.	{ Minty (V.), Glouc. }	585	Archdn. Wilts	*166
Bowstead, J.	{ Tathwell (V.), Linc. }	338	Bp. Lincoln	*227	Matthews, J.	{ Melbury Osmond } { (R.), c. Sampford, } { Dorset }	436	Earl of Ichester	*268
Browne, T. M.	{ Standish (V.), c. } { Hardwick (C.), Glo. }	536	Bp. Glouc.	*527	Molesworth, J. E. N., D.D.	{ Minster, Thanet, Kent }	911	Abp. Canterbury.	*733
Budge, E.	{ Manaccan (V.), Cornw. }	654	Bp. of Exeter	*193	Paroissien, C.	{ Hardingham (R.), Norf. }	560	Clare Hall, Camb.	*577
Bulmer, E.	{ Moreton on Lugg } { (R.), Heref. }	69	Preb. Taylor	*144	Radeliffe, W. C.	{ Fonthill Gifford } { (R.), Wilts }	442	J. Bennett, Esq.	*351
Capper, D.	{ Huntley (R.), Glouc. }	464	R. Capper, Esq.	*242	Ray, H.	{ Hunston (P.C.), Suff. }	185	J. H. Heigham, Esq.	58
Coleman, G.	{ Water Stratford } { (R.), Bucks }	186	Duke of Buckingham.	*306	Scurr, R. W.	{ Addington (R.), Bucks }	72	J. Poulett, Esq.	*200
Craig, J. K.	{ Burley Ville (N.C.), } { Hants }	.	Bp. of Winton.	.	Seaman, M.	{ St. James (R.), Col- } { chester, Essex }	1500	Lord Chanc.	98
Currie, T.	{ Bridgham (R.), Norf. }	291	Lord Chanc.	*388	Sharp, W.	{ Addingham (V.), Cumb. }	719	D. & C. Carlisle	*253
Curtis, F.	{ St. Leonard's (R.), } { Colchester, Essex }	860	Ball. Coll., Oxf.	100	Smith, J.	{ Island Magee (R.), Irel. }	.	.	.
Davies, H. L.	{ Wormegay (P.C.), } { Norf. }	323	Bp. of Norwich.	.	Smith, J. H.	{ St. James's, Pica- } { dilly (N.C.), Mid. }	.	Bp. of London.	.
Davies, W.	{ Meline (R.), Pemb. }	472	T. Lloyd, Esq.	140	Sneyde, J. W.	{ Bletchingley (R.), Sur. }	1203	G. H. Ward, Esq.	*881
Eden, R.	{ St. Mary's Chapel, } { Lambeth, Surrey }	.	Rect. Lambeth.	170	Tipping, V.	{ Church Lawton } { (R.), Chesh. }	516	C. B. Lawton, Esq.	.
Ellis, E. C.	{ Steventon (V.), Berks }	691	D. & C. Westminster	192	Tyner, R. L.	{ Killenleigh, Ireland. }	.	.	.
Fisher, T.	{ Luckham (R.), Somers. }	546	Sir T. D. Acland	*417	Upwood, T. T.	{ Clenchwarton (R.), } { Norf. }	400	{ Mrs. Goldfrap, } { and F. W. } { Goldfrap, Esq. }	*337
Ford, J.	{ Lane End (P.C.), Staff. }	9608	Trustees	*154	White, J.	{ Barnethy-le-Wold } { (V.), Linc. }	532	Bp. of Linc.	*305
Gilpin, G.	{ Longhoughton (V.), } { Northumb. }	690	Duke of Northumb.	*162	Wilson, J.	{ St. James's, Deep- } { ing (V.), Linc. }	1587	Sir T. Whichcote	*191
Gordon, J. F.	{ Tyrella (R.), Ireland. }	.	.	.	Williams, W. M. H.	{ Orchardleigh (R.), } { Somers. }	22	{ Sir T. S. M. } { Champness, Bt. }	167
Grisdale, J.	{ South Reston (R.), Linc. }	139	Chan. Duch. of Lanc.	116	Wright, J. A.	{ Iekham (R.), c. } { Weld (C.), Kent }	537	Abp. Canterbury.	*097
Harrison, T.	{ Stafford (N.C.), Staff. }	.	.	.					
Hatherall, J. W.	{ Charmouth (R.), Dors. }	723	A. Hatherall, Esq.	*125					
Hutchinson, W.	{ Checkley (R.), Staff. }	2462	T. Hutchinson, Esq.	*576					

Bermingham, J. A. chap. Lord Lt. of Ireland.
Brown, J. chap. Norwood Sem.
Carwithen, W. H. chap. St. Thomas Un., De-
von.
Crofts, C. head mast. Hackney Ch. of England
Gramm. Sch.
Deedes, C. rur. dean Merston, dioc. Bath and
Wells.
Douglas, A. chap. Lord Lieut. of Ireland.

Exton, R. B. chap. Earl of Clarendon.
Fox, H. rur. deau Bridport.
Gunner, W. chap. Winchester Coll.
Hill, T. O. chap. Duke of Buckingham.
Hinckes, E. chap. Lord Lieut. of Ireland.
Hudson, E. G. chap. Lord Lieut. of Ireland.
Keating, Archd. chap. Lord Lieut. of Ireland.
Kent, J. rur. deau Boothby Graffoe, Linc.
Law, Hon. W. T. chanc. of Bath and Wells.

Leeman, A. sec. mast. Oakham Gr. Sch.
Morrison, P. chap. Lord Lieut. of Ireland.
Ramsden, T. S. chap. Ilford House of Correc-
tion.
Reynolds, J. chap. Earl of Munster.
Thynne, Lord John, rur. dean Glastonbury.
Whitford, R. W. ass. chap. Madras.
Young, E. N. chap. Duke of Buckingham.

Clergymen deceased.

Wood, J., D.D. Dean of Ely; Master St. John's, Camb.; and Rec. Freshwater, Isle of Wight (Pat. St. John's, Camb.)

Adams, H. rec. Hatch Beauchamp, Som. (Pat. Rev. W. G. Dymock), 74.
Beaty, R. inc. Tatham Fell, Lanc. (Pat. Rec. Tatham), 70.
Birkett, B. mast. Free School, Rotherham, 67.
Blackburn, M. at Gales Kirkby, Ravens-
worthy, Yorkshire.
Bowskill, W. W. vic. Mountnessing, Essex,
(Pat. Rev. E. Evans), 89.
Brown, J. at Burnsall, in Craven.
Davy, M. D.D. mast. of Gonville and Caius
Colls. Camb.; preb. of Chichester; and rec.
of Cottenham (Pat. Bp. of Ely).
Dick, W. 62.
Fitzgerald, W. M. treas. of Ardref.

Fowke, G. M. at Sible Hedingham, Essex, 39.
Grace, O. at Castleblayney.
Harkness, R. vic. East Brent, Somerset (Pat.
Bp. Bath and Wells).
Jackson, T. p. c. Slackthwaite, Yorkshire (Pat.
Vic. of Huddersfield).
Jones, H. p. c. Burton-upon-Trent (Pat. Marg.
Anglescy).
Kettlewell, W. of Kirkheaton, 56.
Kynaston, Sir E., Bart. rec. of Hordley, and

vic. of Kinnerley, Salop (Pat. Lord Chanc.);
rec. Risby, Suffolk (Pat. Lord Chanc.), 81.
Martin, Ed. LL.D. dean's vic. St. Patrick's,
Dublin, 70.
Moore, T. Drogheda.
Newton, C. of Heyham.
Orme, E. H. Fitzroy Square, London.
Porter, W. p. c. Bacup, Lincolnsh. (Pat. Vic.
of Whalley), 78.
Prosser, T. cur. Upton Bishop, Hereford.

Prust, J. P. rec. Langtree, Devon (Pat. Lord
Rolle).
Pyke, J. vic. Uphaven, Wilts (Pat. Ld. Chan.).
Simons, N. rec. Ickham.c.Weld, Kent (Pat.
Archbp. Cant.), 85.
Styche, G. p. c. Keele, Staffordsh. (Pat. R.
Sneyd, Esq.), 50.
Tatlock, H. Trin. Coll., Camb.
Thomas, J. H. N., at Paris, 34.
Veasey, T. fell. of St. Peter's, Camb.

University Intelligence.

OXFORD.

April 13.—E. T. Bigge, and W. K. Hamilton, fellows of Merton; C. P. Eden, fell. of Oriel; W. L. Brown, stud. of Ch. Ch.; L. F. Bagot, fell. of All Souls, elected delegates of privileges for ensuing year.

Dr. Wynter, pres. of St. John's, elected curator of the theatre.

Dr. Hawkins, provost of Oriel, chosen Bampton lecturer for 1840.

April 26.—Rev. G. H. S. Johnson, M.A., Queen's, elected Savilian professor of astronomy.

May —.—Rev. R. Walker, M.A., tut. of Wadham, nominated by vice-chanc. reader in experimental philosophy.

M. J. Johnson, of Magd. Hall, nominated Radcliffe observer by the Radcliffe trustees.

May 18.—J. Norris, B.D., fell. C. C. C., del. of estates. R. Hussey, B.D., St. Ch. Ch.; Rev. H. A. Dodd, M.A., fell. of Queen's, del. of accounts.

M. C. M. Swabey and T. Green, elected stud. Ch. Ch. from Westm.; F. Hathaway, B.A., elected fell. Worc. Coll.

Prizes adjudged. — *Denyer Theolog.*: Rev. J. Wilson, M.A., fell. C. C. C.

May 14.—The new statute, Tit. iv., constituting a prælectorship in logic, was submitted to convocation, and carried by a majority of 27 to 18. The prælector (who must be a master of arts, or a bachelor in civil law or medicine, at the least) is to be elected by convocation, and to hold his office for ten years, at the expiration of which period, however, he is eligible for re-election. The salary of the prælector to arise from a small terminal payment made by all (servitors excepted) under the degree of M.A. The vice-chancellor has fixed Wednesday, June 5, at two o'clock, for the election of the first prælector.

May 17.—Mr. T. Shadforth, B.A., schol. of Univ. Coll., was elected fell. of that society on the foundation of King Henry IV.

CLASS LIST—EXAMINATION IN EASTER TERM.

In literis humanioribus.

CLASS I. — Buckley, W., Bras.; Christie, A. J., Oriel; Goulburn, E. M., Ball.; Linwood, W., stud. Ch. Ch.; Waldegrave, S., com. Ball. CLASS II. — Cornish, H. H., com. Magd. Hall; Crokat, J., com. Magd. Hall; Eytton, R. W., com. Ch. Ch.; Hornby, E. J. G., postmaster Merton; Hoskyns, J. L., demy Magd.; Kent, T. F., com. Ball.; Mason, R. W., schol. Jesus'; Starkey, A. B. C., schol. St. John's; Tripp, H., schol. Worc.; Zincke, F. B., com. Wadh. CLASS III. — Adamson, E. H., exhib. Linc.; Addison, W. S. G., com. Magd. Hall; Byron, J., com. Brasen.; Driffield, G. T., schol. Brasen.; Eddie, R., com. Brasen.; Emeris, J., schol. Univ.; Fincham, G. T., com. St. John's; Graham, W. P., schol. Queen's; Heygate, W. E., com. St. John's; Jackson, W. D., com. St. John's; Knight, W., schol. Worc.; Lowe, T., com. Oriel; Mence, J. W., com. Worc.; Nevile, C., schol. Trin.; Nugent, E. L., com. Exet.; Oldfield, E., schol. Worc.; Pearson, H., com. Ball.; Windsor, S. B., serv. Ch. Ch. CLASS IV. — Allsop, J. R., schol. Brasen.; Brameld, G. W., com. Linc.; Cruttwell, H. E., com. Worc.; Dukes, E. R., stud. Ch. Ch.; Firth, R., Bible clerk New Coll.; Hebson, R., schol. Queen's; Hill, E., exhibit. St. Edmund Hall; Humphreys, J. J. H., com. Exet.; Meyrick, J., schol. Queen's; Sweet, J. B., com. Ball.; Whalley, J. P., com. Univ.

R. Greswell, R. Hussey, W. Palmer, and H. Wall, examiners in *literis humanioribus*.

CAMBRIDGE.

May 7.—Rev. R. Tatham, B.D., sen. fell. and president of St. John's, elected master of that society in the room of Dr. Wood, deceased.

9.—Rev. T. Crick, B.D., elected senior fellow and president of the same society.

Rev. J. J. Blunt, B.D., St. John's, elected Lady Margaret's professor of divinity, in the room of the Bishop of Peterborough, deceased.

DURHAM.

The following persons have been nominated by the warden, and approved by convocation, for their respective offices:—

The professor of Greek; the Rev. G. Pearson, B.D., Christian advocate in the University of Cambridge; and the Rev. J. Collinson, M.A., Queen's coll., Oxford,

to be examiners at the public examination in theology for the present year. The professor of mathematics; J. Thomas, B.C.L., of Trinity coll., Oxford; the Rev. G. H. S. Johnson, M.A., tutor of Queen's coll., Oxford; the Rev. J. Carr, M.A., Balliol coll., Oxford, to be examiners for M.A. and B.A. in the present year.

KING'S COLLEGE, LONDON.

The following is the report from the council to the annual general court of the governors and proprietors, held April 27:—

"The council of King's College have the gratification of being enabled to announce to the general court the continued and growing prosperity of the college. In every department during the last year the number of students has increased; their conduct has been generally marked by order and diligence; and their progress in the acquirement of sound and useful knowledge has been satisfactory to those who have been intrusted with the

task of their education. In the report of last year the council announced their intention of forming a school of civil engineering. The arrangements for this purpose were completed during the succeeding summer, and the class was opened in October. The success with which this measure has been attended has fully justified its adoption. At Christmas the number of civil engineering students was nineteen; it is at present thirty-nine. The number of regular students and pupils in the several departments, during the last term, was as follows:—Classical, mathematical, and civil engineering, 151; medical, 65;

junior department or school, 396: total, 612. To these must be added 137 occasional students, who attend particular courses of lectures; so that the entire number of students and pupils during the last term has been 749. In making this enumeration, care has been taken in this, as in former reports, that the name of no student or pupil shall be reckoned more than once. As the business of the college has increased, the council have found it necessary, from time to time, to fit up additional rooms for the purposes of education; but in so doing they have been careful to observe all practicable economy. In the course of the last year a new class-room for the junior department has been opened, and another for that of civil engineering is in preparation. By the additions made, through the kindness of the friends of the institution, to the valuable collections in the museum, more fittings in that part of the establishment have also become requisite. Among those additions may be mentioned a valuable collection of specimens in mineralogy, presented by Professor Daniell, and a collection of specimens of copper ores, by Mr. F. Grellet. Since the last report, the senate of the University of London have put forth their plans of examination for matriculation and degrees. At present only a few students of King's College have been admitted at this university; the greater part of those who are desirous of academical honours having preferred to enter their names at Oxford or Cambridge, where, as is well known, many of them have obtained considerable distinction. The attendance of the students at the services of the chapel, both daily and on Sundays, continues to be extremely regular; and the attention paid to the lectures in divinity has been most satisfactorily proved by the weekly examinations in that branch of education. The council think it right to make this statement on the present occasion, in refutation of certain assertions which have recently been made in public, whether in ignorance

or disregard of the facts, with respect to the religious instruction given in King's College. The council have long felt the great importance of attaching to the medical school of the college an hospital, where the students might have the advantage of attending clinical lectures under their own professors. They have never lost sight of this object; and they have now the satisfaction of announcing to the general court that circumstances have very lately occurred which open a prospect of procuring a suitable building for this purpose in the vicinity of the college. They are taking steps to avail themselves of this opportunity; and if they should succeed, they will, at an early period, bring the subject before the public, with the view to raising such a fund as will enable them to establish an hospital, and bring it into immediate operation. They cannot doubt that, among the excellent friends of King's College, as well as among the public at large, numbers will promptly and liberally contribute their assistance toward the accomplishment of a design which combines material improvement in the medical education of the college with provision for the relief of the diseased and suffering poor in a quarter of the metropolis where it is so much needed. Upon the whole, the council feel that they have great reason for thankfulness to the Giver of all good for the condition and prospects of King's College; and they assure the proprietors that no care or exertion will be wanting on their part to turn to the best account all the means of continuing and extending its usefulness which shall be placed in their hands. They regret, however, to state that they have been seriously impeded in their efforts for this purpose by the non-payment of the arrears still due from some of those noblemen and gentlemen who put down their names as donors and subscribers to King's College at its first institution, but who have declined, or omitted, to fulfil their engagements."

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

By the report just published, it will be seen that a large addition was made to the society's income during the past year. Forty-five new district committees have been formed; and the receipts from subscriptions, donations, &c. (exclusive of collections made under sanction of the Queen's letter) have exceeded those of 1837 by more than 5000*l*. In consequence, however, of a large extension of operations, the expenditure has more than kept pace with the income.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The audit account for 1839 was laid before the monthly meeting, May 7, from which it appears that the gross receipts for 1839 have been 90,343*l*. 12*s*. 10*d*., being an increase of 7199*l*. 18*s*. 5*d*. on those of 1836. There has been also an increase in the circulation of books, &c., as appears from the subjoined statement:—

	1838.	1839.
Bibles	95,649	108,132
New Testaments	87,496	102,121
Common Prayer Books	191,733	227,362
Psalters	10,609	14,193
Bound Books	145,479	161,167
Tracts	2,222,652	2,276,166
	2,753,156	2,889,146

CHURCH-MISSIONARY SOCIETY.

On the evening of April 29th, the annual sermon before the society was preached, at St. Bride's Fleet Street, by the Rev. J. N. Pearson, M.A.; and the thirty-ninth anniversary meeting was held on the 30th, at Exeter Hall, the body of which was filled with ladies, and the platform with bishops, members of parliament, and clergymen. The Earl of Chichester, president, took the chair; and the business of the day having been preceded by prayer, his lordship addressed the meeting on the state and prospects of the Church of England and of this society. The report was afterwards read, from which it appeared that the amount of the society's income for the past year was 71,300*l*., and the expenditure 91,400*l*.; and the income of

the year fell short of the preceding years by 11,390*l*. A considerable sum had, however, been received after the year's accounts had been made up, and it was satisfactory that the monies so received more than covered the deficiency. The number of missionaries (including one surgeon) sent out by this society during the year was 24. The report, from which when printed a more detailed account will be inserted in this Register, and which occupied more than an hour and a half in reading, was unanimously adopted.

A meeting was held in the evening, the Marquess of Cholmondeley in the chair.

FEMALE SERVANTS' HOME SOCIETY.

The general meeting of this society, which took place at Exeter Hall, May 10th, was more numerous attended than any of the preceding. The report was of a very favourable nature; and stated that 379 female servants had been admitted, and that in the last six months about 217 applications from the higher and most respectable classes of society had been made for servants. Two homes have been established, one at 21 Nutford Place, Edgeware Road, and one in the city; and the committee are very anxious to establish another in the neighbourhood of Charing Cross. This must, however, depend on the charity of the public. The fact that in the last ten weeks no less than forty-seven have been refused for want of room is a strong argument for an immediate effort, if possible. The meeting was addressed by the chairman, J. L. Boucher, Esq., the Revs. C. Whiteford, S. Jones, II. C. Christian, Esq., and by the Rev. Joseph Brown, the Honorary Secretary, who, among other statements, observed there were 109,842 female servants within the jurisdiction of the Central Criminal Court, and of these 61 (certainly not so great a proportion as is generally supposed) had been convicted during the year 1838 of robbing their masters; out of which number only six could read and write well. Mr. B. also stated, upon the authority of a distinguished individual then on the platform, that of 253 cases of females of abandoned habits lately brought under his notice, 120

had been female servants. It was to protect the morals of servants out of place this society was instituted; and how many of the 379 it has already befriended might have been lost without it, must remain for eternity to disclose. It seems to be an institution well worthy the attention of the affluent.

CHURCH PASTORAL-AID SOCIETY.

We beg to direct the attention of our readers to the report of the annual meeting of this society, stitched up in our present Part.

PRAYER-BOOK AND HOMILY SOCIETY.

The twenty-seventh annual meeting of this society was held, May 2, in Exeter-hall, Lord Bexley in the chair. The Rev. Mr. Dollman read the report, from which it appeared that from the 1st of April, 1838, to the 31st of March, 1839, there had been 3,650 ships and vessels visited in the London river; that 943 commanders had been spoken with, of whom 725 entirely neglected the duty of prayer on the Sabbath at sea. That 1,790 books of Common Prayer and 200 Formularies had been distributed; fifteen books of selections in the French, German, and Spanish languages, had been purchased by sailors at reduced prices; and 696 copies had been distributed gratuitously to the ships visited. In addition to this, supplies had been made to the Buckinghamshire and other emigrant-ships. They had, from want of funds, been unable to publish the Homilies in the Hebrew language; and to avail themselves of a copy of the prayer, in raised characters, for the blind, which had been presented to them by Mr. Alston, the treasurer of the Glasgow Blind Asylum. These important works were, however, in the society's list for publication. The total of the issue of books by the society was 365,972 copies, besides 2,226,337 tracts. The revenue for the past year was 2,532*l.* 11*s.* 6*d.*, and the expenditure 2,588*l.* 11*s.* 3*d.*; leaving a balance due to the treasurer: and there were debts due last Christmas to tradesmen to the amount of 2,218*l.* 3*s.* 1*d.*

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

The thirty-first anniversary of this institution was celebrated, May 3d, in Exeter-hall; Sir T. Baring in the chair.

The children, who were ranged behind the platform, in front of the meeting, were addressed by the Rev. W. Marsh.

The report was then read, from which it appears that the amount of contributions received during the past year was 17,504*l.* 19*s.* 2*d.*, being a decrease of 1,549*l.* 9*s.* 6*d.* as compared with that of the preceding year. But of this decrease 999*l.* 19*s.* 11*d.* occurs under the head of the Jerusalem Church and Mission account, leaving only a deficiency of 546*l.* 9*s.* 7*d.* in the amount contributed to general objects; and there is a diminution of 857*l.* 6*s.* 3*d.* under the head of legacies: so that there is an actual increase of 310*l.* 16*s.* 8*d.* from the aggregate sources for the ordinary purposes of the society. The contributions from auxiliary societies exceed those of the past year by 655*l.* 4*s.* 6*d.* Of the gross amount, 16,275*l.* 17*s.* 8*d.* was contributed to the general fund, and 1,229*l.* 1*s.* 6*d.* to the Hebrew Church and Mission at Jerusalem, and objects connected therewith. The contributions from Ireland amount to the sum of 1,467*l.* 13*s.* 9*d.* applicable to general purposes, and 81*l.* 1*s.* 11*d.* in aid of the fund for Jerusalem; making a total of 1,531*l.* 8*s.* 8*d.*, an increase of 58*l.* 3*s.* 8*d.* over the remittances from Irish auxiliaries during the preceding year. The committee have in hand, to carry on the work of the society, 4000*l.* vested in exchequer-bills, and 1289*l.* 14*s.* 3*d.* in the hands of the treasurer, on account of the society's general designs; and on account of the Jerusalem Church and mission, 700*l.* in exchequer-bills, and 893*l.* 14*s.* 10*d.* in the hands of the treasurer.

SOCIETY FOR PROMOTING THE DUE OBSERVANCE OF THE LORD'S DAY.

The eighth annual meeting of this society was held May 6th, in Freemasons' Hall. There were present the Bp. of

London (in the chair), the Bp. of Chester, the Rev. Chancellor Raikes, Lord Mountsandsford, J. Hardy, Esq., J. Plumpton, Esq., M.P., Mr. Sheriff Wood, Rev. Dr. Short, Rev. J. H. Stewart, and a large number of influential clergymen and laymen.

After an excellent address from the Bp. of London, the Rev. S. Ramsey read the report, detailing many interesting and important effects, as resulting from the labours of the society. Several new associations have been formed, and a better feeling manifested in various parts of the kingdom with respect to the observance of the Sabbath. Among other encouraging features, it adverts to the closing of the zoological gardens at Manchester. Reference is also made in the report (of which we shall perhaps give an abstract on a future occasion,) to the mischiefs to be apprehended from the opening of the post-office in London on the Lord's day. In conclusion, it states the number of publications issued by the society, during the past year, to have been 64,950. The receipts have been 548*l.* 5*s.* 6*d.*, and the payments 470*l.* 9*s.* 5*d.*, leaving a balance of 81*l.* 3*s.* 3*d.* The society is under engagements to the amount of 543*l.* 11*s.* 6*d.*

NAVAL AND MILITARY BIBLE SOCIETY.

The annual meeting of this society was held in the Hanover-square rooms, May 7. The chair was occupied by the Marquess of Cholmondeley.

Lieut.-Col. Le Blanc read the report. As to the operations of the society, in reference to the army, 3,944 Bibles had been forwarded to fifty-one regiments; of these 337 had been afforded gratuitously. The total number of Bibles, including those sent to troops in the service of the Hon. East India company, was 67,749. 500 copies had been sent to Bombay for distribution among the troops there; 50 to the Wesleyan Missionary at Madras; 50 to Ceylon; 500 for the British subjects in Canada. 1,400 copies had been sold to various pensioners in London only. In the naval department, the demand for Bibles and Testaments was increasing, and there was reason to believe that the books were read and valued. The committee indulged the hope that, on their arrival on foreign shores, British seamen would no longer be dreaded by the natives, but become the heralds and ensamples of the Gospel of the Saviour. Pleasing accounts had been received from the agents at the various ports. At Portsmouth, 282 Bibles and 563 Testaments had been circulated; at Plymouth, 638; and at Falmouth, 1,178. The total number distributed among seamen, including fishermen, canal boatmen, &c., was 7431; about one-half gratuitously, the remainder at reduced prices. A great improvement was evident in the general manners and conduct of the men; and many, it was hoped, were looking to Christ as the only Saviour of sinners. It was stated that the various auxiliaries were effective, and that some new associations had been formed. 12,553 Bibles and Testaments had been distributed during the past year; and 344,186 from the formation of the society. The receipts had amounted to 2804*l.* 0*s.* 3*d.*, the expenditure to 2822*l.* 15*s.* 6*d.* There was a balance in hand, including a balance of last year, of 22*l.* 0*s.* 7*d.* Various bequests amounted to 560*l.*

LONDON SOCIETY FOR TEACHING THE BLIND TO READ.

The first anniversary meeting was held April 25th, at the Hanover-Square Rooms, the Marquess of Cholmondeley in the chair. The report was read by the Rev. T. W. Wrench, one of the secretaries, which announced that her Majesty had conferred her patronage, accompanied with a donation of twenty guineas, and that the Queen Dowager had also patronised the society; and the Bishop of London had accepted the office of president. The receipts for the past year were 347*l.* 3*s.* 6*d.* The pupils, who were on the platform, sang two hymns suitable for the occasion, and five of them read, with extraordinary ease and precision, the sixth chapter of St. John's Gospel; and the system was explained to the meeting by the assistant-master, who himself is blind.

Diocesan Intelligence : England and Ireland.

DURHAM.

The clergy of the county of Durham lately met—Archdn. Thorpe in the chair—for the purpose of raising funds for a building for training young men as schoolmasters and parish-clerks. The expenses of the candidates to be defrayed for two years.

LICHFIELD.

Education.—A meeting of the friends of religious education in connexion with the national Church, was held, April 18, at Shrewsbury, under the presidency of the Earl of Liverpool, for the purpose of forming an association for the archdeaconry of Salop, in aid of the society established at Lichfield under the sanction of the bishop of the diocese. The assembly was the most respectable, perhaps, that has ever been witnessed in the county of Salop.

LONDON.

On April 18, the foundation-stone of two Sunday and national schools, to be attached to St. Peter's church, Globe-road, Mile-end, for the education of 500 boys and girls, was laid in the presence of above 1000 spectators. Lord Ashley, Major T. Wood, M.P., the Rev. T. Jackson, and several clergymen of the established Church, attended. Lord Ashley performed the ceremonial of laying the stone, and addressed the audience, in an eloquent speech, upon the importance of the object for which they were assembled.

The anniversary festival of the Saint Ann's Society Schools was held, April 20, at the London Tavern, Bishopsgate Street. H. R. H. the Duke of Cambridge presided, and about 180 gentlemen sat down to dinner. The Bishops of Exeter, Llandaff, Norwich, Ripon, and Salisbury, were present. An address to the assembled patrons and supporters, by J. Harris, teacher of the fifth class, was very favourably received. After a suitable admonitory address from the Bishop of Llandaff, the children retired. The subscriptions announced in the course of the evening amounted to upwards of 1000 guineas, amongst which was her Majesty ten guineas annually.

Sunday Trading.—All the grocers of Romford have bound themselves in a penalty of 5*l.*, to be given away in bread to the poor, not to transact any business on the Sunday; and Hilliard's warning to his three companions against Sabbath-breaking and beer-shops has been printed, and largely circulated, at the expense of the rector of Havering-atte-Bower.

PETERBOROUGH.

The late Bishop.—Right Rev. H. Marsh, D.D., F.R.S., lord bishop of Peterborough, and Lady Margaret professor of divinity, and formerly fellow of St. John's College, Cambridge, after a long illness, departed this life, at the palace, Peterborough, on the evening of Wednesday the 1st May, in the 88d year of his age. He took the degree of B.A. in 1779, being second wrangler; that of M.A. in 1782; and the degrees of B.D. and D.D. in 1792 and 1808 respectively. In 1807 he was elected Lady

Margaret professor of divinity, was raised to the bishopric of Llandaff in 1816, on the decease of Dr. Watson; and in 1819 was translated to the see of Peterborough, on the decease of Dr. Parsons.

ST. ASAPH AND BANGOR.

A meeting of the county of Denbigh was lately convened by Sir J. Williams, Bart., the high-sheriff, on a requisition signed by the grand jury at the last assizes for the said county, which was held in the county-hall, at Ruthin, "for the purpose of petitioning the legislature against the alienation of any portion of the Church revenues of North Wales to other parts of the kingdom."

The high-sheriff took the chair, and stated the object of the meeting to a very numerous assembly of gentlemen, clergy, freeholders, and inhabitants of the county. Visc. Dungannon, R. Myddelton Biddulph, Esq., and others addressed the meeting.—*Salopian Journal*.

FOUNDATIONS LAID.

Chester.—St. James's, Sutton.
Down and Connor.—St. John's, Kilwarlin, Hillsborough.
Bath and Wells.—Chardstock, May 3.
Exeter.—Lennar, in Gwennap.
Lichfield.—Tansley, near Matlock, May 1. Llandillo Fawr, erected at expense of Lord Dynevor.
London.—Hans Place, Chelsea.
Oxford.—Sibford, May 6.
York.—Wetherby, April 1.

CHURCHES PROPOSED.

Ripon.—North Stanley, parish of Ripon.
Chester.—Two in the parish of Croston.
Kent.—Kilndon.

Tributes of respect have recently been presented to the following Clergymen:—

Bartlett, T., from par. St. Mildred and All Saints', Canterbury.
Booty, G., par. Warkworth.
Brown, P., Norwood, from par. of Millhill, Hendon.
Clark, J., Hunslet, Yorkshire.
Craig, J. K., par. Edmonton, Middlesex.
Dewdney, E., cong. St. John's, Portsea.
Dix, E., par. St. Mary's, Truro.
Ford, F., par. of Church Lawton, Cheshire.
Hill, W. H., par. Southminster.
Huntley, R. W., par. Alderbury, Salop.
Lamb, R. M., sch. St. Thomas's School, Preston.
Lendon, W. S., par. Totteridge and Fryern Barnet.
Llewellyn, D., par. Urchfont and Stirt.
Milne, G. G., episc. congreg. Cupar in Fife.
Saunders, J., par. St. John's, Lambeth.
Wade, W. M., min. Trinity episc. chapel, Paisley.
Williams, J., late preacher St. Ann's, Limehouse.
Wilson, W., cur. St. Pancras.

SCOTTISH EPISCOPAL CHURCH.

ABERDEEN.

At the May meeting of the Society for Promoting Christian Knowledge, a petition was read from the Rev. Charles Pressly, minister, and from the managers of the chapel at Fraserburgh, in the diocese of Aberdeen, in behalf of the episcopal congregation at that place. From their statement it appeared, that in the year 1746 the old place of worship belonging to the episcopalian at Fraserburgh was burnt to the ground by order of government: that after assembling for several years successively in the upper room of a dwelling-house, the congregation had the present chapel erected for their use by subscription in the year 1792: but that this building, owing to its dilapidated state, and inadequate size, requires much alteration and improvement; that the estimated cost of these will exceed 500*l.*, while the petitioners have no available fund at their

disposal for the purpose. They therefore begged the assistance of the board. 50*l.* granted.

EDINBURGH.

Diocesan Synod.—On April 17th, the annual meeting of the diocesan synod of Edinburgh was held in St. Paul's chapel, York Place, when a sermon was preached by the Rev. D. T. K. Drummond, A.B., of Trinity chapel, Edinburgh; after which a collection was made for the Society for Propagating the Gospel in Foreign Parts, in conformity with the Queen's letter, authorising collections in every church and chapel within the limits of the Church of England. The collection amounted to 31*l.*

Alloa.—On April 23 last, the foundation-stone of the episcopal chapel about to be erected at Alloa was laid with masonic honours. The Right Rev. Bishop Russell,

accompanied by the Rev. Messrs. Hunter, Henderson, Lendrum, and T. Wilson, Esq. Devon, &c., advanced to the stone, when the ceremony was commenced by the bishop, the clergymen, and the people reading the 111th, the 115th, and 132d Psalms; after which, the corn, the oil, and the wine, having been poured upon the stone, and the other forms on such occasions having been gone through, the foundation-stone was laid by Mr. Wilson, and the chapel named St. John's.

GLASGOW.

State of the Church.—In Greenock, owing to the establishment of various manufactures, there has of late years been a great influx of Episcopalians. These consist chiefly of hatters from Lancaster, manufacturers of earthenware from the potteries, glass-blowers from Newcastle, chain-cable makers from Liverpool, besides a large number of Irish Protestants, and many sugar-boilers from Germany, members of the Lutheran Church. The number of these individuals may be safely stated at 800, the great majority of whom are in the very humblest walks of life, and totally without the means of spiritual instruction and superintendence. They reject Presbyterian baptism and communion; and although there is an Episcopal chapel in Greenock, the congregation is merely composed of the wealthier classes. Along the whole east coast, and in the Northern and Western Islands, including Argyshire, are many poor Episcopalians (the exact number of which is still unascertained), who are totally without the means of supplying themselves with spiritual instruction. Many

of the leading proprietors in these districts belong to the Episcopal Church, but they are too far separate from each other to render the establishment of places of worship a practicable measure. According to a moderate estimate, upwards of 300 families from Airdrie, Monkland, Lanark, and other places in our own neighbourhood, apply annually to St. Andrew's chapel for the solemn services of the Church. Allowing five individuals to each family, here are 1500 souls totally destitute of clerical guidance, and virtually deprived of the blessing of public worship. Regarding Glasgow, according to Dr. Cleland's Statistics for 1831, there were of Episcopalians, in the city 3022; Barony parish, 4450; Gorbals, 1079; making 8551. The increase in seven years may be safely estimated at 1449; present total, 10,000. Of these a large proportion are miserably poor; without the means, and, what is worse, without the inclination, of supplying themselves with spiritual instruction. In Anderston there are at least 500 souls attached to the Episcopal communion. Of these only fifty-four individuals are in the habit of attending any church, a large number of whom assign the want of clothing as the reason why they absent themselves. It has also been ascertained that many poor Protestant Episcopalian children have been attending a Roman Catholic school, some time ago established in that burgh. —*From Statement of Rev. R. Montgomery, at meeting of Scotch Episcopal Church Society, Glasgow.*

Appointment.—T. G. Suther, assistant and successor to Bp. Russell, in St. James's chapel, Leith.

Miscellaneous.

Festival of the Sons of the Clergy.—On May 2d, divine service was performed at St. Paul's Cathedral; and a sermon, from St. Luke, xi. 2, preached, by the Rev. Lord John Thynne, D.D., before his Royal Highness the Duke of Cambridge, the Archbishops of Canterbury and York, the bishops, the lord mayor, sheriffs, and aldermen, and a most numerous assembly.

Ecclesiastical Commissioners, Ireland.—From the report of the Ecclesiastical Commissioners for Ireland for 1838, it appears that "sixty-three churches have been, or are being rebuilt, and thirteen enlarged, by means of funds

provided by the commissioners, with the aid of local subscriptions, and forty by funds provided by the late board of first-fruits. Of the sum of 49,000*l.*, set apart for church works in the present year, 20,871*l.* 5*s.* 6*d.* have been appropriated to rebuildings and enlargements, in addition to a sum of 2,387*l.* 10*s.* 3*d.* received from private subscriptions, and 28,128*l.* 14*s.* 6*d.* to repairs." The commissioners appear to have expended in the year, for building, rebuilding, or repairing churches and glebe-houses, 60,351*l.* 3*s.*

NEW PUBLICATIONS.

The History of Christianity in India, from the Commencement of the Christian Era. By the Rev. J. Hough, M.A. F.C.P.S., Perpetual Curate of Ilam; late Chaplain to the Hon. East India Company. 2 vols. 8vo, cloth. Seeley.

Bishop Goodman's History of His Own Time; containing Memoirs of the Courts of Queen Elizabeth and King James I.; with numerous Letters from the most eminent Personages of those Reigns. The whole now first published from the originals. Edited by the Rev. J. S. Brewer. 2 vols. 8vo, with numerous Portraits. Bentley.

The Confession of the Name of Christ in the Sixteenth and Nineteenth Century. By J. H. Merle D'Aubigne. Translated from the French. Fcp. 8vo. Low.

Library of the Fathers. Vol. 3, Part I. St. Cyprian's Treatises. Translated by the Rev. C. Thornton, M.A., Christ Church, Oxford.

Metrical Paraphrases; or, Selected Portions of the Book of Psalms, generally adapted to the purpose of Public Worship, or Private Devotion. By the Rev. R. Allan Scott, M.A., late of Balliol College, Oxford; Curate of Sheriff Hales and Woodcote, Salop. Dedicated to the Dean of Lichfield. 18mo, cloth. Rivingtons.

A Short Commentary on the Church Catechism, with Questions for Examination, adapted to the Use of Young Persons and Candidates for Confirmation. By the Rev. C. Wesley, D.D., Chaplain at St. James's Palace. Small 8vo. Low.

Institutiones Piae; or, Meditations and Devotions, originally collected and published by H. I. in 1630; and afterwards ascribed to the learned Bishop Lancelot Andrews. Edited and arranged by the Rev. W. H. Hale, M.A., Preacher of the Charterhouse. 18mo, cloth. Rivington.

The Life of Sir Richard Hill, Bart. By the Rev. Edwin Sidney. Seeley.

Sermons. (Third Series). By J. Yonge, M.A., late Perpetual Curate of the United Parishes of Tormoham and Cockington, in the County of Devon; and formerly Minister of Torquay Chapel. 8vo. Rivington.

The Catholic Character of Christianity; in a Series of Letters to a Friend. By the Rev. F. Nolan, LL.D. F.R.S., Vicar of Prittlewell. The profits arising from the first edition of this work will be given to the fund for erecting a memorial to the martyred bishops at Oxford. Parker.

The Life of Abraham; a Course of Sermons. By the Rev. R. P. Buddicom, M.A. F.A.S., Minister of St. George's Church, Everton; and late Fellow of Queen's College, Cambridge. 2 vols. 12mo. Seeley.

S. Joannis Chrysostomi Homiliæ in Matthæum. Textum ad fidem codicum MSS. castigavit, varis lectionibus et annotatione critica instruxit Fridericus Field, A.M., Col. SS. Trin. Cantab. Socius. 3 vols. 8vo.

TO CORRESPONDENTS.

The Editors beg it may be distinctly understood, that their Monthly Notice of the publication of New Theological Works does not imply any approbation of these Works, but is simply a statement (similar to that given in other Magazines) that such have been published. The Editors feel it right to notice this, as they find an erroneous impression has been made on the subject.

The Editors must again request that Contributors to their pages will not be dissatisfied because their contributions do not immediately appear. It often happens that a MS. sent has reference to a particular season, and its insertion is therefore postponed. It is on this account that many valuable papers are reserved at the present moment, which will be inserted in due course.

Mr. T. J. Tenington's verses are declined.

